

I listened to Schaap's sermon from March 4 and have listed his errors.

Part I: Typos in 1611 as alleged errors in current KJBs.

Schaap said, "I found 140 differences from the Bible I use everyday."

In his March 4, 2009 sermon, Schaap took TYPOGRAPHICAL ERRORS IN THE 1611 and presented them as *correct* readings, leaving listeners to doubt the accuracy of their correct Holy Bibles. What the KJB translators created was the perfect word of God. Yet, typos appear in all documents, even Bibles, and the 1611 KJB was no exception. Anyone who has ever written anything knows that typographic errors, which are different from the author's original intention, creep in. It sometimes takes time for these errors to be noticed and it takes even more time until the corrected *next* printing of the book is available. (Bob Marshall admits that Hyles Publications is still weeding out the typos in their Bible with alternating blank pages.)

The metal type of the original 1611 was set by candlelight, letter by letter, by hand. It would be impossible not to make a mistake, such as accidentally skipping words or letters, looking at the wrong line, or substituting one's own thoughts. The typesetters were working in a very poor optical environment. They worked with a few candles for light, nowhere near the 32 candles needed to equal the light from only one 40-watt bulb. Additionally, windows were quite small in the 1600s, allowing for little natural light. This is all compounded by the fact that until the 1700s, the science of grinding lenses for glasses, based on the principles of light refraction, had not yet developed (*World Book Encyclopedia*, vol. 7, p. 208.) They needed prescription glasses, but they had not been invented yet! Although crude glasses did exist, they were such that it would be like putting on someone else's prescription.

Visual errors were compounded by natural fatigue. The entire Bible had to be reset at every printing, because the metal type was used for other books in the interim. Skipping a word or adding a letter could happen easily in the course of the laborious hour upon hour work of hand setting type. Sentences which repeat similar words, such as Gen. 39:16 which says, "And she laid up **his** garment by **her**, until **his** lord came home," could easily have repeated words scrambled.

But God has preserved his word. And the audience that heard Schaap's sermon had the correct words in their laps. That is because God has preserved his word to the *people*.

Two of the original KJV translators, Ward and Boise, were commissioned by Cambridge University Press in 1629 and 1638 to find and correct any typos which deflected from the original intension of the translators. The Cambridge 1638 edition is considered the gold standard for that reason (G.A. Riplinger, *In Awe of Thy Word*, pp.

600-603 contains a thorough discussion of the typos in the 1611). **The 1638 matches modern KJBs PERFECTLY, in those places where Schaap pretended current KJBs have errors.** In other words, the places Schaap said were wrong in today's KJV are actually correct and match the 1638 done by the remaining KJV translators. F. H. A. Scrivener's book on the editions of the KJB confirms that the following were all corrected by 1638. Some were corrected much earlier. The one in Ezek. 24:7 was corrected in 1613; Jer. 4:6 was corrected in 1629 (*The Authorized Editions of the English Bible: Its Subsequent Reprints and Modern Representatives*; Cambridge: At the University Press, 1884, pp. 148, 168, 170, 192, and 193).

The following examples, wrongly given by Schaap to pretend that current KJB's are wrong, were typographical errors in the printing of the 1611, not in modern KJBs.

- 1.) **Genesis 39:16:** The 1611 typo "her lord" was corrected by 1638 and still stands correct in all KJB's today as "his lord" (Scrivener, p. 148).
- 2.) **Lev. 20:11:** The 1611 printers accidentally omitted "surely." It was returned by original KJB translators, Ward and Bois, in the 1629 printing. It still stands correct in all KJB's today (Scrivener, p. 148).
- 3.) **Jer. 4:6:** The 1611 introduced a typo, adding an 's' to "standards"; it was corrected by original translators by 1629 to "standard" and stands correct in *all* KJBs today. (Scrivener, p. 168).
- 4.) **Ezek. 24:7:** The 1611 had the typo "poured it"; it was fixed by original translators to "poured it not" by the 1613 printing and still stands correct in *all* KJB's today (Scrivener, p. 170).
- 5.) **Hebrews 3:10:** The 1611 had the typo "hearts" ; it was corrected by original KJB translators to "heart" by 1638 and still stands correct in *all* KJB's today. (Scrivener, p. 193).
- 6.) **Matt. 12:23:** The 1611 accidentally omitted the word "not"; it was returned by original KJB translators by 1638.
- 7.) **Daniel 3:15:** The 1611 accidentally omitted the word "burning"; it was returned to the text by 1638 by original KJB translators and still stands correct in all KJB's today.
- 8.) **1 Tim. 1:4:** The 1611 had accidentally omitted the word "godly"; it was fixed by original KJB translators by 1638 (Scrivener, p. 192).

(For documentation, a CD-Rom, with scanned PDF documents of these pages from an original 1638 edition, is available from A.V. Publications 1-800-435-4535).

These correct readings had not disappeared from the planet. They were readily available in previous Bibles, such as the Bishops' and the Tyndale editions. The Bishops' Bible, which was still in homes in the early 1611s exactly matches the corrected readings in all of the above verses, except Lev. 20:11, where it says it slightly differently. The Bishops' Bible had a few of its own typos in various editions (i.e. Gen. 39:16), which were correctly rendered in other editions.

In all seven cases, the 1638 and the modern KJBs match all Greek and Hebrew editions. Schaap should have looked at the Greek and Hebrew and saved himself much embarrassment. Check for yourself in *any* Greek or Hebrew text, even the corrupt ones (e.g. Jay Green's *Interlinear Bible* (e.g. p. 105, 583, 656, 683, 747, etc. I do not recommend this Bible, but it is correct in these verses.).

Part II: Baptist or Catholic?

Such an error is bad, not only in terms of its wrong facts, but also in terms of the attitude which accompanies the error. Schaap (holding an original 1611) commented in his March 4 sermon that only he has the true Bible. This is exactly the claim of the Pope and priests during the Middle Ages when they said that the people could not have nor understand the Bible for themselves.

Here are some direct quotations from such a sermon.

1. “some of you have a wrong one”
2. “Not a one of you has one but Brother Schaap”).
3. He admits, “we get nervous”

To take away ones Holy Bible and to say that only ‘HE’ has one is the apex of Popishness. This is not Baptist doctrine. If he says he is following ‘the Baptist’ in his view on preservation or inspiration, he is certainly not following the Baptists in denying the individual priesthood of each believer. He calls for an “educated clergy.” Baptists have never used the word “clergy.” Dr. James Sightler, long-time professor of Church History at Tabernacle Baptist College and son of Harold Sightler, said that the difference between the Baptists and the other denominations has historically been that Baptists do not require formal education and Greek and Hebrew training before they will ordain a man. This is one of the major Baptist distinctions. The Presbyterians and others do require it and you can see the liberal results today. Sightler said that that is why there are 100 Baptists churches for every one of the others types of churches. God adds daily to our churches. Committing “to faithful men” as admonished in Timothy, is not the same as theological and linguistic education which is mandated by the liberals.

Part III Orthography

In his March 4 sermon, Schaap tried to diminish confidence in the Holy Bible by pointing out small variations in orthography, such as the capitalization of the word ‘Spirit.’ He pointed to Gen. 1:2, which should be a capital “S”, but is not capitalized in a few editions. It would be wiser for teachers to simply direct people to a correct edition, than to infer these small variants mean that they have a worthless, corrupt Bible. Schaap wrongly said that “capital ‘S’ means God’ and small ‘S’ means ‘man.’ This is absolutely incorrect and anyone who has read through the Bible knows that it is not true. The Old

Testament uses a small 's' for the spirit of God often. Often the lower case 'spirit' and the upper case 'Spirit' can be used interchangeably. To have differences does not create theological problems. Note the following examples:

[1 Cor 2:10] But God hath revealed them **unto us by his Spirit:** for the Spirit searcheth all things, yea, the deep things of God.

[1 Cor 2:11] For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

[1 Cor 2:12] Now **we have received,** not the spirit of the world, but **the spirit which is of God;** that we might know the things that are freely given to us of God...

[1 Cor 2:14] But the natural man receiveth not the things of **the Spirit of God:** for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

In his March 4 sermon Schaap said that there are “157” incorrect usages of “S” in KJB’s. That number is greatly exaggerated and is based on the personal opinion of one person. There have been differences in the capitalization of “Spirit” because the original Greek and Hebrew *did not* distinguish between upper and lower case letters. All letters were uppercase in both Greek and Hebrew. The historic differences in KJV printings, which related to the capitalization of ‘Spirit,’ are a result of the West Germanic basis of the English language. Even today, in German, substantives (e.g. nouns) are capitalized (e.g. dog, cat etc.). In old Bibles such as Tyndale, Coverdale, Geneva, and the Bishops’ Bible, there is a tiny bit of variety in this regard. If it doesn't bother God, it shouldn't bother me. Good antique foreign Bible editions seem to vary a bit in this regard, based on their Germanic input or their input from the corrupt Latin Vulgate. I have found that the current Cambridge large print edition is the best in this regard. In the Oxford (e.g. Scofield) there are a few places where a lower case is used, but it never disturbs theology. **Mat. 4:1**, I believe, is the only place that could cause confusion. However, since it is a parallel passage, any thorough Bible reader will see it correctly capitalized in its parallel passage.

These tiny varieties would not be used to cast doubt upon the Holy Bible by anyone but a reckless, immature individual. Showing these tiny problems, without offering the easily available solution, does not show tender care for the flock, but only a desire to place oneself higher than the Holy Bible. To use God’s pulpit to pretend there are actual *errors* in the Bible in hand is a diabolical intrusion into fundamentalism, parroting exactly the serpent’s query, “Yea, hath God said...?”

Part IV

The *original source* of the charges that today's KJB has errors comes in part from two men, Scrivener and Norton. Both have created their own *very faulty* KJB editions and want to discredit the standard text in order to promote their own editions.

Scrivener and Norton

- The first was Frederick Scrivener. He was a member of the Westcott-Hort *Revised Version* Committee of 1881. He created his own very faulty KJB Paragraph Bible. Among scholars, the most well-know of Scrivener's errors is his use of the *wrong* edition of the 1611 upon which to base his collation. Scrivener's entire book, *The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives*, is based upon the wrong edition of the 1611. There were two 1611 printings; the second repaired many typos from the first, although it introduced a few new typos of its own. W. Aldis Wright revealed, "Scrivener confused the two issues of 1611. His first edition was the second and his second was the first." Walter Smith had exposed Scrivener's errors as early as 1890 (W.F. Moulton, *The History of the English Bible*, 5th ed., London: Charles H. Kelly, 1911, p. 301). Noted Bible historian A.W. Pollard states, "A still more serious error was committed by the distinguished scholar F.H.A. Scrivener, who in 1884, in his book...argued strenuously, but in entire ignorance...that copies of the (second) edition...dated 1611...preceded the (first) edition." Pollard concludes, "the true sequence is obvious. This is now generally recognized, and it is only just to say that on this point Mr Francis Fry was quite sound" (A.W. Pollard, *Records of the English Bible*, Oxford: University Press, 1911, p. 72). Actually, Scrivener got the wrong idea from none other than B.F. Westcott. Today's careless collators and printers move Scrivener's massive mistakes forward for yet another generation.
- David Norton is the second author that has tried to create distrust of current KJB editions by listing various typographical errors throughout its history. His motive is to move allegiance from the standard KJB to his own very faulty KJB edition, recently printed in England. He copies Scrivener's mistakes. For example, Norton's *A Textual History of the King James Bible*, has the incorrect "shewed," instead of "hewed" in Hosea 6:5, following a typo in the 1611 edition (Cambridge University Press, 2005).

Both Scrivener's and Norton's faulty works are being naively used as resources by those who seek to diminish the common man's view of his own Bible.

V Myth of Revision (Schaap asked Pastor Dave Baker, "*Which KJB is preserved or inspired?*" This seems to be his mantra.) To shake the presiding confidence in the King James Bible, Scrivener wrote *The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives*. This is an exhaustive collation of

inconsequential typos that have occurred in its various printings. Although useful occasionally (as above), Scrivener pretends each was a “revision” of errors and not a correction of “misprints.” He has contributed to the myth that the KJB has been revised by *pretending* that the 1629 and 1638 efforts of KJB translators Ward and Bois, to correct errors of the press of the 1611 and subsequent printings, were true “revisions.” These two KJB translators knew the original intention of the 1611 translators, having participated in the translation themselves. Hand-setting type, letter-by-letter by candlelight had introduced a number of misprints into the 1611. In 1629 and 1638 these remaining KJB translators simply corrected the type to match the original *hand written* 1611, originally produced as notes in a Bishops’ Bible. Their repairs were *not*, as Scrivener charges, to “amend manifest faults of the original Translators.” Scrivener quotes a critic for support saying, “the text appears to have undergone a complete revision” (Scrivener, *The Authorized*, Cambridge: University Press, 1884, pp. 147, 2, 20-22 et al.). Scrivener cannot *prove* that these two KJB translators did not restore original readings in every case.

Part VI International Spelling

We need to point out publishers who have taken it upon themselves to Americanize the international spelling of the King James Bible. These include Zondervan and the American Bible Society. England colonized the world and brought their spelling along with them. (Also worldwide Greenwich mean time and standard longitude and latitude come from England also.) The entire world (except America) uses the British spelling, such as spelling ‘honour,’ instead of ‘honor’ and “Saviour” instead of ‘Savior.’” The international spelling should be retained. However, a wise pastor will gently explain the benefits of retaining the international (originally British) spellings, and not brandish the fact that “not one of you has one but me” [exact words of Brother Schaap].

Part VII Greek and Hebrew Only

In his March 4 sermon Schaap directed his listeners to “1000s of Hebrew and Greek fragments.” He said, “we can check any other Bible...against those words.” He called for an “educated clergy” and pointed Christians to “1000s of Greek and Hebrew fragments.” He apparently does not know that the Greek Orthodox church omitted Acts 8:37 from these Greek manuscripts, because they practice infant baptism. They also omitted the Trinity in 1 John 5:7 for various reasons. All other vernacular Bibles have it as the KJB. After Christ, the Jews changed Psalm 22:16 (“they pierced my hands and my feet”) into “like a lion my hands and my feet.” The bulk of Greek and Hebrew manuscripts have been the subject of tiny changes such as those mentioned. (See *Hazardous Materials*, by Gail Riplinger, for a complete list of errors in currently printed Greek and Hebrew editions.) That is why the KJB translators checked other language Bibles also. The Lord has not exclusively used certain language groups to preserve his word; he has used the priesthood of believers in all languages. Even if he would have preserved the Greek and Hebrew perfectly, whose, of the various *ideas* about translation, would one follow? God

has preserved his word in Holy Bibles that the common man uses. God has “hid these things from the wise and prudent and revealed them unto babes.” The Bible say the word is nigh thee, even in thy mouth, that thou may do it.

Schaap said on March 4 that the Greek and Hebrew manuscripts are all at “Westminster, Oxford, and Cambridge.” They say that you can “see it on display.” This is wrong. They are some there, but generally speaking, the well-over 5000 extant Greek manuscripts are spread around the world at libraries and monasteries.

VIII Archaic or “pure words”

Schaap thinks that the KJB’s language is antique, rather than like Christ, “holy, harmless, undefiled, separate from sinners and make higher” than street language (Hebrews 7:26). Perhaps to impugn the seemingly archaic language of the KJB, Schaap wrongly said, “Spanish deteriorated so much they had to have a new Bible between 1909 and 1960.” In fact the 1960 was a revision, done by liberals, which omitted important things such as, “by Jesus Christ” from Eph. 3:9. How is following the corrupt Greek text ‘updating the Spanish language?’