



LED BY HIS SPIRIT

SPIRITUAL LEADERSHIP CONFERENCE 2025

Title: Explaining the Preservation of Scripture with Grace and Truth

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“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.” (2 Timothy 3:15-17)

INTRODUCTION: _____

1. The Bible Is _____ - _____ (Inspiration). It Was Breathed Out

- A. God breathed out the _____ words of scripture.
- B. God breathed out _____ one of the words of scripture.
- C. Inspiration _____ to the very words themselves (verbal) and extends to all parts of scripture and all subject matters of Scripture (plenary).

D. The writings are _____ (πασα γραφη θεοπνευστος - 2 Timothy 3:16) and self authenticating.

E. We have faith as far as the original inspiration and canonization of scripture. Why? It was _____ as the _____ of _____
(1 Thessalonians 2:13)

F. The Bible doesn't contain the Word of God, it is the Word of God (Psalm 119:89, 1 Corinthians 14:37, Romans 15:4, Revelation 22:18-19).

QUOTE: "The Bible is none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him that sitteth upon the throne, faultless, unerring, supreme."—
Dean Burgon

QUOTE: "Jesus denied explicitly the theories of the higher critics. He recognized Moses (Mark 12:26), David (Luke 20:42), and Daniel (Matthew 24:15) by name as the authors of the writings assigned to them by the Old Testament believers. Moreover, according to Jesus, all these individual Old Testament writings combined together to form one divine and infallible Book which He called "the Scriptures." Jesus believed that these Scriptures were inspired by the Holy Spirit (Mark 12:36), that not one word of them could be denied (John 10:35), that not one particle of them could perish (Matthew 5: 18), and that everything written in them was divinely authoritative (Matthew 4:4, 7, 10)."—**EF Hills**

QUOTE: "The Scriptures were the living oracles through which God spoke (Acts. 7:38), which had been committed to the Jews for safekeeping (Rom. 3:2) which contained the principles of divine knowledge (Heb. 5:12), and according to which Christians were to pattern their own speech (1 Peter 4:11). To the Apostles, "It is written," was equivalent to, "God says."—**EF Hills**

2. The Bible Has Been _____ _____ (Preservation)

A. Because of original inerrancy, preservation will be seen through the _____ of what was received.

- B. 17 times in the Old Testament the Hebrew Equivalent, and 13 times in the New Testament the Spirit of God gave us gegreptai- (γεγραπται) It is written. The perfect passive declares that the word of God was written, will be written, and forever stands written.

QUOTE: “The Westminster Confession of Faith states that God by “His singular care and providence kept [the Scriptures] pure in all ages” and they “are therefore authentic.”—(**WCF 1.8**)

QUOTE: “Let it be remembered that the vulgar copy (the received for traditional text) we use was the public possession of many generations, and that upon the invention of printing it was the actual authority throughout the world, let that then pass for the standard, which is concededly its right and due.”—**John Owen**

- C. God _____ the inerrant, infallible, and inspired (breathed out) words of the originals.
- D. Inspiration is _____. The Bible is life-giving because it's alive. (Job 19:23, Psalm 19:7, Psalm 119:52, 1 Peter 1:23, Ephesians 5:26, Hebrews 4:12).

QUOTE: “If God inspired but did not preserve His Word, He wasted His breath.” Ian Paisley

QUOTE: “Thus, the Holy Spirit guided the early Christians to gather the individual New Testament books into one New Testament canon and to reject all non-canonical books. In the same manner also, the Holy Spirit guided the early Christians to preserve the New Testament text by receiving the true readings and rejecting the false.”—**E.F. Hills**

OT PRESERVATION: TRADITIONAL MASORETIC TEXT (ROMANS 3:2)

NT PRESERVATION: TRADITIONAL RECEIVED TEXT

3. The Bible Has Been _____ Translated in Our Language in the KJV (Translation)

A. Any translation in any language that translates accurately from reliable and received manuscripts is _____ the inspired, inerrant, and preserved Word of God. Accurate translations carry source inerrancy, infallibility, and inspiration (Proverbs 25:1).

B. Paul refers to a copy of a copy as “_____” and said it was able to make one “wise unto salvation” and was presently given and profitable.

C. Three tests for translation:

- Which text? There are two competing texts. Bible translations are not merely a matter of updating the wording.

QUOTE: “There are two basic texts in existence in Hebrew, the false one, edited by Ben Asher, and the true one, edited by Ben Chayyim. The Ben Asher is exhibited in Rudolf Kittel’s BIBLIA HEBRAICA (BHK) (1937) with all of his suggested footnote changes, as well as in the Stuttgart edition of BIBLIA HEBRAICA (BHS) (1967–77) with all of their suggested footnote changes. The true text of Ben Chayyim on which our KJV is based is also available. It is called the Daniel Bomberg edition or the Second Great Rabbinic Bible (1524–25)....Both of these false Biblia Hebraica (BHK & BHS) Hebrew texts offer in their footnotes about fifteen to twenty suggested changes per page. This adds up to about 20,000 to 30,000 changes in the entire Hebrew Old Testament text.”–

D.A. Waite

In the NT it’s either the NA-28 an eclectic text based on Alexandrian priority and including conjectural emendation based on CBGM findings for the ECT or it’s the Traditional Text (Textus Receptus). Byproduct of the the enlightenment and modern historical criticism applied to the text of scripture. Differ from one another in thousands of places.

- What type? Translations are either formal or dynamic equivalence (2 Peter 1:20). The KJV translators used a formal equivalence translation philosophy, aiming to stay as faithful to the original text as possible. This approach is contrasted with dynamic equivalence translations that involve more paraphrasing and private interpretation.

- Who translated? Scholarship and testimony of salvation. The translation of the KJV was a collaborative effort by a committee of 47 skilled scholars, grouped from prestigious institutions (2 groups went to Cambridge, two groups went to Westminster, and 2 to Oxford.) They were masters in Hebrew and/or Greek, as well as in cognate languages such as Aramaic, Chaldee, Syriac, Arabic, etc. (Translators Revived by Alexander McClure). Elizabethan and Jacobean scholars were trained in grammar schools in their youth – schools where the study of Latin, Greek, Hebrew, and English were emphasized. “Some of their adjustments had the Midas touch... In a cumulative way, all the virtues of the various translations which preceded it were gathered up.”—**Benson Bobrick, God’s Secretaries: The Making of the King James Bible**

QUOTE: “The King James (Authorized) Version is an accurate translation of the Textus Receptus. On it, God has placed the stamp of His approval through the long-continued usage of English-speaking believers. Hence it should be used and defended today by Bible-believing Christians.”—**EF Hills**

4. The Bible Is Under _____ (Composition)

QUOTE: “After the commencement of the 17th century rationalists began to arise who laid aside the theological approach to the New Testament text and took up in its stead the naturalistic approach which makes no distinction between the text of the New Testament and that of a purely human book. Denying the common faith, they handled the New Testament text in a wholly secular way.”—**E.F. Hills**

- A. Rationalistic scholars from Hugo Grotius (1641), Stephen Courcelles (1658), John Fell (1675), Gerhard von Maestricht (1711), Richard Bentley (1720), J. A. Bengel (b. 1687-d.1752), Johann Semler (b.1725-d.1791), J. J. Griesbach (1771), J. L. Hug (1808), Carl Lachmann (1793–1851), to BF Wescott and Hort (1881) introduced a new text with critical readings based on the naturalistic method of NT textual criticism.

QUOTE: “In the 1860’s manuscripts Aleph and B were made available to scholars through the labors of Tregelles and Tischendorf, and in 1881 Westcott and Hort published their celebrated Introduction in which they endeavored to settle the New Testament text on the basis of this new information. They propounded the theory that the original New Testament text has survived in almost perfect condition in these two manuscripts, especially in B. This theory attained almost immediately a tremendous popularity, being accepted everywhere both by liberals and conservatives. Liberals liked it because it represented the latest thing in the science of New Testament textual criticism. Conservatives liked it because it seemed to grant them that security for which they were seeking.”—**E.F. Hills**

QUOTE: “Naturalistic New Testament textual criticism requires us to treat the text of the New Testament like the text of any other ancient book, in other words, to ignore or deny the special providential preservation of the Scriptures. Hence if we really believe in the special providential preservation of the Scriptures, then we cannot follow the naturalistic method of New Testament textual criticism.”—**E.F. Hills**

B. In the NT, the discrepancy between NA-28 and the TR is around 8%. In a Greek text with 600 pages, that represents 48 solid pages’ worth of discrepancies.

QUOTE: “In spite of these differences it is usually assumed that no cardinal Christian doctrine is at risk (though some, such as eternal judgment, the ascension, and the deity of Jesus, are weakened). However, the most basic doctrine of all, the divine inspiration of the text, is indeed under attack. The eclectic text incorporates errors of fact and contradictions, such that any claim that the NT is divinely inspired becomes relative, and the doctrine of inerrancy becomes virtually untenable. If the authority of the NT is undermined, all its teachings are likewise affected. For well over a century the credibility of the NT text has been eroded, and this credibility crisis has been forced upon the attention of the laity by the modern versions that enclose parts of the text in brackets and have numerous footnotes of a sort that raise doubts about the integrity of the text.”—**Wilbur M. Pickering, “What Difference Does it Make”, Journal of the Grace Evangelical Society, Spring 2012.**

QUOTE: “It is in fact easier to find two consecutive verses in which these two MSS (B and Aleph, Vaticanus and Sinaiticus,) differ the one from the other, than two consecutive verses in which they entirely agree.”—**Dean John W. Burgon**

QUOTE: Origen, the Alexandrian church father in the early third century, said: "...the differences among the manuscripts [of the Gospels] have become great, either through the negligence of some copyists or through the perverse audacity of others; they either neglect to check over what they have transcribed, or, in the process of checking, they lengthen or shorten, as they please."—**Bruce Metzger, The Text of the New Testament: Its Transmission, Corruption, and Restoration, 3rd ed. (1991), pp. 151-152.**

QUOTE: "There are 3,036 textual variations between Sinaiticus and Vaticanus in the text of the Gospels alone (excluding iotacisms-vowel shifts.)"—**Herman C. Hoskier**

- Matthew 1:7-8 (Asa was his name see 1 Chronicles 3:10, ESV has Asaph following the more difficult reading. Metzger claims Asaph is an error in the original text.)
- Matthew 5:44
- Matthew 6:13 "Lord's Prayer"- removes ending
- Matthew 19:17
- Mark 9:29 - only reference to prayer and fasting in spiritual warfare
- Mark 16:9-20 - earliest reference to the resurrection
- Luke 3:33
- Luke 4:44
- Luke 22:43-44
- Luke 23:45
- John 1:18
- John 3:13
- John 6:11
- John 7:8
- John 7:58-8:11
- John 9:38-39
- John 18:24
- Acts 10:30
- 1 Corinthians 7:5

- Romans 14:10
- 1 Timothy 3:16
- 1 John 4:3
- 2 Peter 3:10 - conjectural emendation in the NA-27

C. The differences between the KJV and modern translations from Traditional Texts are not as major but have not proved themselves to be _____ enough to be received.

- Joshua 5:1,6 (MEV and NKJV remove eye witness account)
- Psalm 22:16 (MEV obscures the prophetic meaning of piercing hands and feet)
- Daniel 9:26 (MEV and NKJV miss the meaning of the Messiah being cut off)
- Micah 5:2 (MEV misses how Christ would be from everlasting)
- Mark 6:20 (MEV has a critical text reading)
- Acts 2:1 (a critical text reading in the MEV)
- 2 John 1:7 (a critical text reading in the NKJV)
- Revelation 16:16 (MEV and NKJV missed prophesied sovereignty and every extant Greek text to read “they gathered” rather than “he gathered.”)

SUPPLEMENT: (LANGUAGE OF THE KJV)

1. Linguistic Superiority

- A. The KJV’s language closer reflects nuances of the original languages.
- B. One of the perceived weaknesses (archaic language) is arguably a primary reason for its continued use. The KJV uses different pronouns to distinguish between the second-person singular (thou, thee, thy, thine) and the second-person plural (ye, you, your, yours). This distinction is important for an

accurate reading of the Bible. See Galatians 6:1 for example: *“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”* The verse is saying that the restoration of a fallen individual is the responsibility of not just one person but of many (“ye” which are spiritual) but each individual must examine his own integrity (considering “thyself”). In John 3, Jesus says to Nicodemus in verse 7 “Marvel not that I said unto thee (1 PS, Nicodemus), Ye (2 PP, everyone) must be born again.”

- See also Exodus 4:15, Exodus 29:42, 2 Samuel 7:23, Matthew 26:64, Luke 22:31–32, 1 Corinthians 8:9–12, 2 Timothy 4:22, Titus 3:15, Philemon 21–25.

- C. ESV literary stylist, Leland Ryken concluded “I look far and wide to find examples in the King James Bible of words whose meanings have changed so drastically that the translation can be called inaccurate. Perhaps the number of these passages is statistically insignificant. But for readers unfamiliar with the King James Bible, the mere presence of archaic language and constructions is usually interpreted as evidence that the King James Bible is inaccurate. This is a false impression...Modern colloquializing translators lament that Bible translations run the risk of being further and further removed from the everyday language of people. This of course needs to be taken seriously. But an even worse problem is possible: many modern translations have moved further and further from the biblical text.” Leland Ryken, *The Legacy of the King James Bible: Celebrating 400 Years of the Most Influential English Translation* (Crossway). Chapter 4, “The King James Bible of 1611.”

QUOTE: “These scholars were not pulling the language of the scriptures into the English they knew and used at home. The words of the King James Version are just as much English pushed towards the conditions of a foreign language as a foreign language translated into English.”—**Adam Nicolson, God’s Secretaries**

- D. The KJV translators italicized words that do not appear in the original languages but were added in order to convey the meaning of the text.
- E. The linguistic attributes of the KJV facilitate both understanding and memorization.
- F. Christian McShaffery wrote, “Poetry, rhythmic prose, and English sentences that contain even a measure of literary cadence are much easier to memorize than colloquial speech. If you are skeptical of this assertion, please try this experiment: Pick a few verses from the KJV and pick a brief paragraph from your local newspaper. Try to memorize both word-for-word. You will quickly see how memorable the KJV can be.”

2. Language Dignity and Majesty

- A. The KJV aids in congregational reading. 1 Timothy 4:13 commands us to give attention to reading.

“Another differentiating trait of the King James Bible is that it is preeminently a translation for public use. Of course, its primary use through the centuries has been private reading. But that is true of all English Bible translations. The King James Bible shows its versatility by being ideally suited for oral use in public settings... Whenever a speaker, a politician, or a lawyer wanted to reference the Bible, the King James Bible was the translation of choice. And whenever the speaker quoted from the KJV, the effect was oracular.... If we ask what makes the King James Bible so ideally suited for public use, the answer is two-fold. First, it is an oral Bible, meaning that its rhythm flows smoothly off the tongue and into the ear of the listener. The second is a quality of the KJV that regularly gets registered by such words as dignity and eloquence.”—**Leland Ryken, The Legacy of the King James Bible, pp.60-61**

QUOTE: “If everything else in our language should perish it would alone suffice to show the whole extent of its beauty and power.”—**Thomas Babington Maccaulay, The Miscellaneous Writings of Lord Maccaulay**

QUOTE: “And that was their triumph: a polished collation, a refinement of a century’s translating, a book that became both clear and rich.”—**Adam Nicolson, God’s Secretaries**

QUOTE: “It was the genius of the King James Version that it made [the word of God] speak so directly to those who heard it that though men knew it was a translation . . . they could never really think of it as such, for never did a translation speak with such directness and lifegiving power.”—**Geddes MacGregor, The Bible in the Making**

QUOTE: “In popular Christian culture, the King James translation is seen to possess a dignity and authority that modern translations somehow fail to convey. . . . The King James Bible retains its place as a literary and religious classic, by which all others continue to be judged.”—**As McGrath, In the Beginning**

QUOTE: “[For] reading in worship services, it’s much more majestic than most of the modern translations...The language they read in the King James Bible was English, unlike anything they had read before. With its poetic cadences and vivid imagery, the KJV sounded to many like the voice of God himself.”—**Carol Meyers, a professor of religious studies at Duke University <https://www.history.com/news/king-james-bible-most-popular>**

- B. Even unbelievers recognize the inherent literary beauty of the KJV. H.L. Mencken (1880–1956) wrote:

QUOTE: “It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world.”

- C. The outspoken atheist Richard Dawkins stated:

QUOTE: “A native speaker of English who has never read a word of the King James Bible is verging on the barbarian.”

3. Longevity and Trustworthiness

- A. The KJV is the most celebrated book in the English-speaking world. The KJV is readily available and has

been tested and proven. Later updates were due to the standardization of our language and the KJV we hold today was refined in 1769.

QUOTE: “It is possible, if the Lord tarry that in the future the English language will change so much that a new English translation of the Bible will become absolutely necessary. But in that case any version which we prepare today would be equally antiquated. Hence this is a matter which we must leave to God, who alone knows what is in store for us. For the present, however, and the foreseeable future no new translation is needed to take the place of the King James Version. Today our chief concern must be to create a climate of Christian thought and learning which God can use providentially should the need for such a new English version ever arise. This would ensure that only the English wording would be revised and not the underlying Hebrew and Greek text.”—**EF Hills**

FURTHER READING:

1. More Sure Word: RB Ouellette
2. EF Hill: The KJV Defended; Text & Time
3. David Otis Fuller: “Which Bible?”
4. D.A. Waite: Defending the King James Bible
5. David Sorenson: Touch Not the Unclean Thing; God’s Perfect Book
6. Dean Burgeon: The Revision Revised, Causes of Corruption, the Last 12 Verses of Mark
7. Trinitarian Bible Society: online articles
8. KJV Today: online articles
9. Charles Surret: “Which Greek Text?, “Certainty of the Words” The Traditional Text of the Gospels: Vindicated and Established- Dean Burgon (compiled by Miller)
10. Wilbur Pickering: “The Identity of the NT Text”

CONCLUSION: _____

