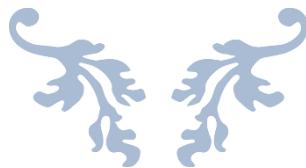




TWO DIFFERING GREEK TEXTS: WHICH IS MORE ACCURATE?



by

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INTRODUCTION:

Two Major Classifications

Much of the present-day Bible version controversy revolves around which English version or underlying Greek manuscript is best. Two main classifications or streams of extant Greek manuscripts are in focus in this ongoing, sometimes-heated dispute. They are the **Alexandrine** or *Western* line, also called *Egyptian* and associated with the *Sinaiticus* and *Vaticanus*. And the **Byzantine** or *Eastern Orthodox* line, also known as *Antiochian* or *Syrian*. This includes the *Received Text* or *Textus Receptus (TR)* line of manuscripts available when the KJV was translated. According to New Testament Greek scholar Dr. Wilbur Pickering, they are a subset of the Byzantine line with only minor variations, mostly spelling typos.

My impetus for this paper *is not* to determine which of these two Greek manuscript lines (Alexandrine vs. Byzantine) is better or more accurate. It is, however, *to examine* the dissenting arguments that either side has proposed in defense of their preferred manuscript line. What *cannot* be determined here is which better reflects the original God-breathed (inspired) manuscripts. That would be impossible since the actual inspired originals have either been destroyed or lost to antiquity and are not in existence today, as far as can be determined.

I have attempted to summarize this multi-faceted subject in a simplified neutral format, besides giving an overview of the differences and reasons surrounding this often emotionally charged and perplexing subject, written for the layman. I also address the claims of the more exclusive or radical KJV-Only elements.

The Byzantine Manuscript line: Concerning the Byzantine manuscript line, the KJV (*and most older versions*) were translated from a compilation of available manuscripts during that period. These later became known as the *Textus Receptus (TR)* or Received Text, a subset of the Byzantine manuscript line.¹ The NKJV[†] was purposefully translated using the same Textus Receptus line of Byzantine Greek manuscripts (from which the TR was derived). It was done simply as a grammatical update of the 1611 King James' Elizabethan word style. Furthermore, the NKJV New Testament was *not* derived from the Alexandrine manuscript line like other modern versions, which KJV-Only naysayers claim. More on this subject later.

The Textus Receptus (TR): According to Dr. Chuck Missler, at the end of the 3rd century, Lucian of Antioch compiled a Greek text that became the primary standard throughout the Byzantine world, i.e., the *Eastern Roman Empire*. From the 6th to 14th century, most New Testament texts produced in Byzantium were Greek. In 1525, Erasmus used 5 or 6 of these Byzantine manuscripts through which he compiled the first Greek text produced on a printing press. This manuscript became the basis for the Textus Receptus, from which the 1611 King James Bible was translated.

The Alexandrine Manuscript line: In contrast, the scholarly NASB and the popular NIV were translated from edited derivatives of the Alexandrine line of Greek manuscripts. Today, these are known as the Westcott & Hort (WH), Critical Text, Nestle-Aland (NA), and United Bible Society (NU/UBS) line of Greek texts. Keep in mind that, apart from the NKJV, all modern New Testament translations are, without exception, based on these derivatives of the Alexandrine text, not just the NASB or NIV... *as well as the older* Revised Standard Version (RSV) and the American Standard Version (ASV)—purported to be an updated revision of the KJV, but used the Alexandrine Greek text and not the original TR Greek text.

Of prime importance in understanding this paper, one should remember that *neither* of the Greek text lines discussed here (*Alexandrine or Byzantine*) are the actual original (*God-breathed*) autographs. They are two separate compiled collections of Greek manuscripts from fragments of ancient transcripts originating in different geographical locations. The Alexandrine originated in Egypt, and the Byzantine originated in the Byzantine (*Eastern Roman*) Empire, hence, their names. Therefore, what remains today of these two separate lines are copies of copies of the original God-breathed autographs. The original Byzantine text types were replicated by Scribes and churches and handed down over the years until they were worn out and lost to antiquity. They were rediscovered later from various locations and meticulously compiled. (See Dr. Wilbur N. Pickering's and Dr. Chuck Missler's comments on Greek texts in the END NOTES data on page 7.)

The question remains: Which of these two compiled sets of Greek manuscripts (*Alexandrine or Byzantine*) more closely reflects the originally inspired autographs? That is the original writings, penned by the Apostles (Matthew, John, Paul, Peter, and James) and disciples like John-Mark (Mark) and Dr. Luke (Luke and Acts) under the divine unction and superintendence of the Holy Spirit. We believe that all Scripture enjoys total verbal inerrancy (complete, word-for-word accuracy) in the original autographs, not fragments of copies—whether *Byzantine/TR or Alexandrine*. Nor are translations based on either of these. Not the Byzantine/TR-based KJV standby and its NKJV update. Or the popular Alexandrine-based NIV and the more scholarly NASB. The writer has now included the newer ESV version in a Bible version comparison since it has gained recent popularity.

Among Alexandrine-based translations, the Lockman Foundation's NASB is more accurate or "faithful" grammatically to the Alexandrine-based Greek text than its modern contemporaries. Then, there's the recent Reformed-advocate favorite English Standard Version (ESV), also Alexandrine-based. Alexandrine camp advocates might well consider it their answer to the Byzantine/TR-based NKJV, which closely reflects its KJV parent.

The NASB owes its scholarly accuracy to its translation team, whose goal was to make it grammatically reflective of the Alexandrine text on which it was based. It has a style or philosophy of translation called *formal* or *literal* equivalence, like the KJV and NKJV. The NIV reads more smoothly and is widely popular for that reason (including a brilliant marketing campaign). Yet, it tends to be unnecessarily *interpretive* in many of its critical word choices. Although its translators used a *formal* style in many passages, its *dynamic* equivalent style weakens its value as a study Bible. In this writer's opinion, the NIV translation committee could have chosen less interpretive terms and maintained its ease of readability while increasing accuracy.

THE GREEK MANUSCRIPT CONTROVERSY: *Which Best Follows the Original Text, if Any?*

Dr. Charles C. Ryrie (retired) of Dallas Theological Seminary once said:

Before we proceed, we should remind ourselves that the antiquity of a document does not prove its worth, nor does the recency of a document make it worthless. Documents may be new yet reliable, old yet unreliable.

The Alexandrine Manuscript Proposal:

The theory championed by scholars and intellectuals who advocate the Alexandrine manuscripts is that, since the known extant Byzantine manuscripts were ^(a)presumably dated later than the known Alexandrine manuscripts, ^(b)there was a greater likelihood of alteration, ^(c)resulting in decreasing reliability. They hypothesized that zealous Scribes *might* have taken the opportunity to tamper with the text, adding whole sections to their liking. Alexandrine manuscript proponents consider themselves more knowledgeable, viewing Byzantine/TR devotees as unsophisticated and naïve, which is not entirely without merit in some cases.

Concerning the claim of scribal tampering, if one is familiar with a Scribe's absolute reverence for Scripture, attention to detail, and striving for the accuracy of ancient Biblical Scribes, the pro-Alexandrine (critical text) argument becomes much weaker. It would have been unthinkable for any Biblical Scribe to consider editing the sacred text, even in a minuscule way. Their goal was to meticulously copy every detail of the ancient Greek (or Hebrew/Aramaic) manuscripts—scrupulously guarding against any error, be it typos, insertion, or deletion of text.

The Byzantine Manuscript Rebuttal:

Byzantine proponents offer a multi-fold rebuttal. Discovery dates have little to do with age. The Byzantine manuscripts are derived from the 3rd century when Lucian of Antioch compiled a Greek text that became the primary standard throughout the Byzantine world. Proof that they are as old as the earliest Alexandrine line but were worn out through use, resulting in a gap of evidence. They also insist that the Byzantine line is the more reliable of the two lines and proveably was not "tampered" with by Scribes as advanced by the pro-Alexandrine camp. Ironically, some pro-Alexandrine scholars have begun to question the scribal tampering theory. Consequently, some now regard the Byzantine/TR as being more reliable than previously thought and are taking a second look at the TR, from which the KJV and NKJV versions were derived, as well as older or similar English versions.²

Byzantine/TR proponents point out that many words and phrases are missing in the Alexandrine text, deleted by heretical factions in Alexandria, Egypt; thus, the name. Biblical Archeologists have concluded faithful believers must have set it aside in caves—undestroyed owing to a reverence for Scripture—to be rediscovered later. And yet, it is touted by present-day scholars to be the more accurate text—based on age alone—even though it is comparatively scarce in extant number. Some portions were missing or were undiscernible scraps that needed to be guesstimated and recreated. Despite its scarcity of actual manuscript evidence, the same changes and omissions are found in all modern Bible translations based on the updated derivatives of Alexandrine Greek text. These differences become strikingly evident when critically compared alongside the KJV and NKJV, both founded on the Byzantine/TR text. SEE: "Modern Bible Version Quiz" for further proof.

Note: My follow-up paper, [A Modern Version Bible Quiz](#), reveals startling variations in popular Bible versions.

PREPONDERANCE OF EVIDENCE *and the* MAJORITY TEXT:

Opposing camps still disagree concerning which manuscript is more *bona fide* (*Alexandrine or Byzantine*), and both sides of the debate are convinced their position is correct. However, if one considers the greater preponderance of available evidence. Factually speaking, there are a minuscule amount of Alexandrine manuscript remnants in existence compared to the Byzantine manuscripts, which have a much greater number of surviving manuscripts. That was perhaps the impetus for compiling the *Majority Greek text* prototype, generated from an aggregate of the best extant (*existing or surviving remnants*) Byzantine Greek manuscripts.

The first Majority text prototype was done by Drs. Arthur Farstad and Zane Hodges, strong proponents of the majority or *preponderance of evidence* textual theory. The theory was if the most extensive or "majority" of reliable fragments were analyzed, tallied up, and compiled into a prototype version, the result would likely be close to the original autographs. It could also potentially end the longstanding debate about which Greek manuscript is closer to the original God-breathed New Testament documents (cf. 2 Timothy 3:16).

Dr. W.N. Pickering later proposed questions about the objectivity of the Farstad and Hodges Majority Greek edition. Upon evaluation, Pickering believed that the compilers of the *original* Majority version (Farstad and Hodges) had not maintained strict neutrality since certain portions appeared to give credence to the Alexandrine (*or Critical*) Greek manuscripts.

Subsequently, Pickering set about to do an in-depth evaluation and revision, aptly named the *New* Majority Greek version, *which includes an English back-translation*.³ His work indicated that the Byzantine/TR (*from which the KJV and NKJV were taken*) has a greater probability of aligning with the originally inspired autographs than the Alexandrine (*from which the NASB and NIV were derived*). Otherwise stated, the compilation of Alexandrine text fragments—*fraught with guesstimates and omissions*—was, in all probability, the altered or heretically corrupted Greek text, not the Byzantine text. Some conclude this was likely the reason it had initially been set aside to be forgotten and stored in clay pots in the caves at *Qumran* some 20 centuries ago.⁴

Others have suggested the most persuasive evidence supporting which existing Greek text type more closely reflects the original autographs might be found in first and second-century translations or the writings of the Apostles and early church fathers. These could provide compelling evidence as to which text was the most accurate, the Alexandrine, the Byzantine/TR, or possibly a Majority Greek manuscript prototype. Dr. Wilbur Pickering, after decades of comparative analysis, is convinced Family 35 of the Byzantine manuscript set is the most authentic.

The NIV is a modern translation based on the Alexandrine Greek text. Many have accepted the claims about translations based on this text as more accurate. The NIV reads smoothly, a positive point. It employs literal translation techniques in many places, another plus. However, the major problem is its missing words, phrases, or entire verses following its Alexandrine source text. Also, its translators used an interpretive style with many keyword or phrase choices when a more straightforward or formal word choice would have been better. This fosters misunderstandings

since it fails to convey the author's originally intended meaning. This, and massive marketing campaigns, have taken the NIV into many hearts, homes, and pulpits. The NIV is *not* a study Bible, although it's often marketed as such.

With all due deference, the same could easily be said about more recent translations, i.e., HCSB, ESV, ISV, NLB, WEB, *ad infinitum*. How many times do we need to recreate the English Bible wheel? ...introducing "Lilliputian" alterations and claims of a "brand new" translation of greater accuracy? This is a purposeless waste of time and energy! Could not the Lord's funds be more wisely invested by supporting greatly-needed Bible translation projects presently undertaken on the mission field among people-groups still without the Scriptures in their own heart language—like Northeast Thailand's *Isan* millions, for example?

THE MISSING BLOOD: A LOOK AT COLOSSIANS 1:14:

Many (including this writer) dislike that the phrase "through His Blood" is missing from Colossians 1:14 in all modern English versions. Why is it missing? The commonly held notion by conspiracy theorists is that the translators of the NASB, NIV, ESV, and other modern versions purposefully "denied the Blood," alleging that these versions were *Satanically inspired*. This allegation is untrue, except perhaps the Satanic Bible by Satanist Anton LaVey (c. 1969), not that I've ever seen or read.

The underlying problem with this passage is that this key phrase, "*through His Blood*," is missing from the Alexandrine-based Greek manuscripts. We need to understand that the translators of these modern versions are godly and scholarly individuals who seek to remain faithful to the Greek text they believe (right or wrong) to be the most accurate—the Alexandrine and its various modern derivatives (Westcott and Hort, Nestle-Aland, NU, etc.).

CONCLUDING CONSIDERATIONS:

Regardless of whichever Bible version or Greek manuscript preferences are held, and with all biases and theories set aside, this writer believes there is *no* conclusive evidence as to which Greek manuscript closely aligns with the original autographs—be it *Alexandrine*, *Byzantine/TR*, or *Majority* prototype. This is because the original God-breathed manuscripts are nowhere to be found on earth, yet they remain "*settled in Heaven*" (Psalms 119:89).

Some might disagree. After decades of comparative Greek textual analysis, Dr. Wilbur Pickering (former WBT/SIL Bible translator in Brazil) is convinced that *Family*³⁵ of the *Byzantine/TR* text type—the *basis for his New Majority Greek and English prototype translations*—is the exact preserved representation of the original Greek autographs. As such, he has nothing positive to say about the Alexandrine text type or its modern derivative lines of Greek text—Westcott & Hort (WH); Critical Text; Nestle-Aland (NA) and United Bible Society (NU-UBS), or any of the modern translations based on them.

Dr. Pickering is much more qualified to make this determination than this writer is to refute it. Although I now believe the *Byzantine/TR* text type—including Dr. Pickering's *Family*³⁵ *New Majority* prototype—is, in all likelihood, closer to the original than the Alexandrine. Pickering maintains that a comparative evaluation would be impossible since the authentic original autographs are lost to antiquity, having become unusable through repeated handling or destroyed by enemies of *The Way*.

While translating the New Testament into the Isan language after years of prayerful reflection and analysis, this translator no longer concurs with the pro-Alexandrine manuscript view. He now *strongly* favors the Byzantine/TR position and translations based on it, namely the KJV and NKJV (*Geneva, Young's, Green's LITV and MKJV, and Pickering's New Majority*) of which I reference while translating and checking, as well as Byzantine/TR-based grammatical lexicons.

KJV ONLYISM[†] and the NKJV: *Is the NKJV a Deceitful Counterfeit?*

Speaking strictly from a translator's vantage point, this writer feels compelled to address the bizarre and ludicrous assertions promoted by the *most extreme* elements of the KJV-only camp. These tend to:

(A) Reject the original *God-Breathed* Greek and Hebrew autographs, claiming that God's inspirational blessing now rests solely on the “sacred” 1611 KJV English Bible.

(B) Claim that the NKJV is a “*deceitful and dangerous counterfeit*,” worse than all other modern translations since it asserts it’s translated from the same TR text (which is true) as their *singularly authentic* KJV.

(C) Claim that people can only be saved through reading the KJV. Therefore, missionaries *must* teach English to the natives they are trying to reach so they can read the KJV and get genuinely Saved. (*See pg. 8 for a complete list.*)

Suppose God discontinued the sacredness of the inspired original Greek manuscripts and substituted them with the English 1611 KJV. This is what the ultra-extreme cultish elements of the KJV-only camp do. Theoretically, that would mean the NKJV *is* counterfeit since it is translated from the same TR manuscripts, whose sacredness God discontinued, according to these people. However, if God did not abandon the sacredness of the TR manuscripts, this would mean the NKJV is genuine, alongside the 1611 KJV. Does this scenario make sense? This whole thing is *perverted* conjecture, a product of *cultish lunacy!*

I suggest that those who make these untenable types of doctrinaire and dogmatic statements reevaluate the credibility of their position. Concerning the NKJV, after an ongoing comparative analysis against the KJV in key passages, I find *no* tenable evidence that the NKJV falls into the *counterfeit* or *deviant* category, i.e., it does not favor or follow the wording in the provably heretical Alexandrine Greek text.

The NKJV favors KJV/TR word choices and phraseology nearly throughout. Apart from the KJV translator's *errant* choice of "Easter" instead of "Passover" in Acts 12:4. I'm amused at the ludicrous arguments KJV-Only cultists offer in its defense, wasting reams of paper in the process. The Hebrew term for Passover (*pesah*) means to skip over or make exempt. The Greek term for Passover (*pascha*), of Aramaic origin, refers to the Passover feast. Passover (*pascha*) is translated correctly as Passover in all other KJV passages. Passover (*pascha*) is also in Acts 12:4. Easter refers to the demonic, pagan fertility sex-goddess Astarte or Ishtar—an unfortunate choice given the passage's exegetical context.

Granted, the NKJV updates Elizabethan pronouns and archaic verb spellings and uses more-apropos modern synonyms when appropriate—all these are valid alternatives found in KJV/TR-based lexicons. There's an Old Testament passage where the 1982 NKJV version follows an alternative rendering of Zechariah 13:6: “*What are those wounds in thine hands?*” (KJV) versus “*What are these wounds between your arms?*” (NKJV). Both are based on the same vague Masoretic Text.

I was friends with the late Dr. Henry Morris, co-founder of the Institute of Creation Research (ICR) with Dr. Tim LaHaye. I'm comfortable with Dr. Morris' KJV and NKJV positions. Dr. Morris is a strong KJV advocate yet maintains that the NKJV—also based on the TR—is, by far, the best of the newer translations. I am fond of my old KJV and am a firm proponent of the Byzantine/TR's primacy. I'm afraid I have to disagree with KJV-onlyism's ultra-extremists in their outlandish beliefs and claims. These assertions cross the line into heretical idolatry territory, giving a bad name to the cause of Christ and the masterful and time-honored KJV Bible.⁵ Their hypothetical conclusions are, at best, speculations and conjecture at worst, with no hard evidence on which to base their allegations and extremist position. On a side note, I met one Pastor in the KJV-only camp while on a speaking tour. An amiable fellow, he confided with me that he liked the grammatical accuracy and wording of the NASB. I promised I'd not tell his compatriots.

Notwithstanding, I give these people credit for their high regard and deep reverence for the Word of God, as misdirected and outside the boundary of sound reason as some may be. Yet when the Holy Spirit inspired the words, "*Forever, O LORD, Thy Word is settled in Heaven*" through the Psalmist's pen in 119:89, was He looking down through the centuries in a prophetic sense, referring specifically to the 1611 KJV? The key phrase here, being: "settled in heaven," refers to God's eternal, unchanging Word and not the 1611 King James Bible, as great a historical work and God-honoring masterpiece as it is.

END NOTES:

Other Byzantine/TR Related English Translations: (*cf. pg. 1*) These include Tyndale (1525); Coverdale (1535); Great Bible (1539), Geneva/Pilgrim's Bible (1560) ... *all of which the translators of the KJV consulted and drew from (1611)*. Today, there are a few KJV-based modernized updates. These include the NKJV (1979, Thomas Nelson Publishers), the Modern KJV and Literal Version by Dr. Jay Green (1962, 1976), and other lesser-known KJV modernizations done for readability. The latest is the *Majority Text // New Testament*, the life-long work of former SIL/WBT translator Dr. Wilbur Pickering, based solely on Family 35 of the extant manuscripts of Byzantine/TR.

A Wycliffe Translator Has Second Thoughts: (*cf. pg. 2*) A noted SIL/WBT Bible translator whom I know commented that her father (member of the NIV ed. committee) concluded the claims of the devotees Byzantine/TR's legitimacy had merit.

Dr. Wilbur Pickering's New Majority Greek Text: (*cf. pg. 3*) Wilbur N. Pickering, ThM, PhD., former SIL/WBT translator in Brazil, concluded that Farstad and Hodges Majority Text compilation was not entirely impartial but weighted towards the Alexandrine text with its omissions and disconnected manuscript fragments. Therefore, Dr. Pickering undertook a new, more accurate rendering, i.e., the *New Majority Greek text* based solely on the Byzantine Family 35 manuscripts. He also compiled an accompanying *New Majority English version (with copious footnotes)*. Pickering also defends the absolute inerrancy and authority of Scripture, including precise preservation, which he believes is found exclusively in *Family 35* of the Byzantine/TR Greek manuscript set in his Book [The Greek New Testament According to Family 35](#) (ISBN: 0997468688, Amazon).

Dr. Chuck Missler: Chuck Missler (1934-2018) of Koinonia Min. was a notable Bible scholar and author. Dr. Missler was also a strong proponent of the Byzantine Greek manuscript line. He berated the work of agnostics Wescott and Hort, who contrived missing fragments of the Alexandrine text together following their liking. Contrary to academia's age-based acceptance, Missler condemned the Alexandrine manuscript line as decidedly heretical. He proved its heretical heritage in chapters 12–14 of his book, [How We Got Our Bible](#) (ISBN: 1578216397, Amazon). It was contrived by gnostics in Alexandria, Egypt, who denied the bodily advent of Christ and spiritualized all references about His physical earthly advent.

Qumran: Site Of An Ancient Jewish Settlement: (*cf. pg. 3*) Possibly of the *Essenes* sect, it's located on a dry plateau about a mile from the northwestern shore of the Dead Sea. It is best known as the location of the *Dead Sea Scrolls*, which were stored in the caves of the nearby sheer desert cliffs. Extensive excavations of the settlement have been undertaken since its discovery in 1947 of nearly 900 scroll fragments in various states of completeness—written on parchment (*sheepskin*) or papyrus.

Controversial KJV-Only Assertions: (*cf. pg. 6*) These fit the category of flawed logic and unprovable fabrications, including:

- ✓ That God abandoned the original Hebrew and Greek autographs in favor of the 1611 KJV, which corrected any shortcomings or mistakes in the originals.
- ✓ That the 1611 KJV is supernaturally inspired (*God-breathed*) and therefore inerrant.
Note: This writer suggests the hyper KJV-Only proponents read all the KJV translators' notes, which may not be "inspired" like their KJV-Only theory. Deductive reasoning suggests the older translations the KJV translators' both compared and copied from would also need to be inspired, according to their inspired KJV theory. If these weren't inspired as well, the 1611 KJV would contain corrupted text and, therefore the 1611 KJV would be uninspired and capable of error.
- ✓ That no one can be saved by reading other versions, as they are all "Satanically inspired," including the NKJV.
- ✓ That missionaries need to teach remote, heathen tribal natives English so they can read the KJV and get genuinely saved.
- ✓ That using any "man-made" study resources—*Vines dictionary, Strong's lexicon, and commentaries*—usurps the KJV's final authority.

Confronting Extremist Types: (*cf. pg. 6*) Confronting them with the error of their ways brings little constructive results and often gets one scorned and labeled. Like all cultish-like sects, they're fully convinced they are right and refuse to listen, feeding off each other's self-propagating peer pressure to maintain their doctrinaire zeal. Their position is typically based on judgmental peer pressure and naiveté—not reason, knowledge, or fact.

As a church planting missionary and Bible translator, I have been quizzed and even lost much-needed support from former supporting churches whose pastors later adopted the KJV-only position ...even after assuring them I always referred to the trusted KJV while doing translation and that I don't use or advocate the NIV or other modern translations—their favorite *hobbyhorse*. One (a sold-out Peter Ruckmanite) threatened to drop my support because I mentioned in passing that I consulted the Greek. I knew the man previously as he had been called to pastor the fledgling church my mother helped start as their organist. I am a *Byzantine/TR-Only* advocate—essentially the same as a *KJV-Only* advocate, strictly speaking from a translator's point of view.

Once, when I was on a deputation tour hoping to increase our waning support, I stopped in on a few pastors in what turned out to be staunch KJV-Only territory. I told them I was a church planter and Bible translator, to which they would typically ask what translation I used. I usually said I'd seen many of them, but felt the old KJV standby was at the top—which

is what I read when I trusted Christ. It was true since I wasn't trying to deceive anyone, merely hoping to avoid unnecessary arguments. I know what they believe, how they think, and the questions they typically ask. One pastor, a more friendly fellow—presumably a staunch KJV-Onlyite—asked me later in our conversation what I thought of the NASB, admitting that he read from it. I said it was known to be grammatically accurate and that I had once carried one before I had studied the differences in Greek texts. (I'm a Byzantine/TR-only advocate, *not* a KJV-only adherent.) I met a staunch KJV-Onlyite who admitted "jumping ship" in his private reading time. This was an impressive admission, given his surrounding peers! I give that pastor credit for being forthright. I also wonder how many other KJV-Onlyites read other versions but would never admit doing so, especially to their KJV-Only peers, for fear of being ostracized.

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