

## Appendix 8

### Tract / Pamphlet.

*Tract / Pamphlet.*

“THE WORD OF THE LORD ENDURETH FOREVER” PAMPHLET 1:  
“Some General Principles: Upholding the King James Bible of 1611 and Received Text.”

Instructions for printing any of the following 7 pamphlets after your consideration and prayer. *Step 1*: Print as one A4 page the “page 4” and “page 1” of a given pamphlet. *Step 2*, turn the page over keeping the top of the page on the same side of the printer that it came out on, then print the “page 2” and “page 3” of a given pamphlet. *Step 3*, fold the paper in pamphlet format so “page 1” is at the front and “page 4” at the back.” *Step 4*, with a pair of scissors, cut the A4 sheet of paper down leaving about 1 centremetre or  $\frac{3}{8}$ <sup>th</sup> of an inch beyond the square borders. *Step 5*, repeat as necessary to have required quantity of a given pamphlet. *Step 6*, pray to God for guidance as to where and when to distribute one or more of these pamphlets. *Step 7*, in harmony with any laws or regulations of the land, lawfully distribute one or more of these pamphlets.

I Tim. 5:18 // Luke 10:7; I Tim. 6:20; II Peter 3:15-17; Rev. 1:3). Thus God's racial purposes of the Jews as custodian of the OT Oracles, was not a unique charge to them; and Gentiles were involved since NT times with preserving the Greek Septuagint and OT Latin Vulgate. By race the church consists of Jews and Gentiles (Rom. 1:16; 9-11), but since NT times Gentiles have by far been the larger part (Rom. 9-11; 16:4; Eph. 3:1), so in broad-brush terms God has likewise very largely committed the NT oracles to the Gentiles (even though a relatively small number of Jewish Christians may be involved). Thus providing Jews for the OT Oracles (and any Gentiles involved in this process), or Gentiles for the NT Oracles (and any Jewish Christians involved in this process), have a sincere and diligent commitment to copy out the text of Scripture, (unlike a corrupter scribe who willfully sets about to change the Word of God,) and a requisite level of intellectual competence, (even though by incompetence, or the frailty of human nature common to all we fallen sons of Adam, some copyist errors may accidentally occur,) then by common grace (which unlike special grace is not unto salvation, see Rom. 1 & 2), God will honour their work and efforts, *even if they are unswayed or in some forms of religious apostasy*. Hence e.g., supporters of the neo-Byzantine New Testament *Textus Receptus* think highly of the work of the Roman Catholic Erasmus of Rotterdam (1469-1536). Thus the power of the Divine Preservation of Holy Writ (Isa. 40:8) resists not upon man's inadequacies, but upon God's sovereign will and power.

But God may also in conjunction with his special grace which is unto salvation, call a believer to this work as a specific "teacher" (Eph. 4:11), e.g., a NT neo-Byzantine textual analyst teacher. As church teachers they must be theologically orthodox, i.e., since the Reformation, religiously conservative Protestant Christians e.g., Stephanus (d. 1559), Beza (d. 1605), and the Elzevirius (17th century). Following a long, sustained, and systematic attack upon the Received Text, and upon the reputation of Almighty God by many Protestant Christians for relief, in the early 21st century, for the first time in over 300 hundred years, by the grace of God, Gavin McGrath of New South Wales, Australia was also called to this noble task of being a neo-Byzantine textual analyst.

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## **“The Word of the Lord endureth forever”** (II Peter 1:25)

by Gavin McGrath.

*The First Neo-Byzantine Textual Analyst in over 300 years.*

*“Hang on! Help is on the way!”*

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*Some General Principles:*

*Upholding the King James Bible of 1611 and Received Text.*

(1) The Divine Inspiration of Scripture (Jer. 1:7; 36:29,30 - “Thus saith the Lord;” II Tim. 3:16) & the Divine Preservation of Scripture (Matt. 5:18; 24:35; II Peter 1:25), are the two sides of the one coin (Jer. 36:20-32). E.g., it is worthless to say, “God spake infallibly,” if one must then add the qualification, “But we’re not sure what he said, maybe God said Mark 16:9-20, John 7:53-8:11, and I John 5:7 & 8 as found in the King James Bible, and maybe he didn’t, we just don’t know.”

(2) God’s Word can be attacked by either subtraction or addition to it (Deut. 4:2; 12:32; Prov. 30:5,6; Rev. 22:18,19). E.g., the Samaritans subtracted from God’s Word by saying only the Pentateuch or First Five Books of Moses, Genesis to Deuteronomy, are inspired; and then added to God’s Word with various additions to the Samaritan Pentateuch such as claiming that the Old Testament temple worship should be at Mt. Gerizem rather than Jerusalem (II Chron. 3:1). And in this context our Lord and Saviour, Jesus Christ, upheld the Old Testament Received Text over the Samaritan’s corrupt text in John 4:22. Thus *the shorter reading is not generally to be regarded as the better reading* as claimed by neo-Alexandrian textual critics, because the Word can be either subtracted to or added to.

(3) God’s Word can be corrupted by both wicked men and the Devil. E.g., in the Garden of Eden, the Devil possessed a serpent and came to our first parents, Adam and Eve, the parents of the human race

(Gen. 2:21-24; 3:20), and cast doubt upon the Divine Preservation of the Word of God by saying, "hath God said?" (Gen. 3:1). He also cast doubt upon the Divine Inspiration and associated authority of the Word of God by saying, "Ye shall not surely die" (Gen. 3:4); wherefore "he is a liar," and also "a murderer" (John 8:44), because he led Adam and Eve to commit self-murder when they "did eat" of the forbidden fruit (Gen. 3:6), plunging man into bodily mortality (Gen. 3:22-24; Rom. 5:12-14; I Cor. 15:22,45,49). Or in New Testament times the Apostle Paul referred to the "many which corrupt the Word of God" (II Cor. 2:17), for instance, false apostles (Rev. 2:2) St. Paul refers to who would forge a "letter as from us" (II Thess. 2:2). Thus it would be possible for a manuscript of a New Testament book to be found from New Testament times which was clearly "the oldest manuscript" known, yet it could have come from the hands of one of these "many which corrupt the Word of God" (II Cor. 2:17). Thus *the oldest manuscripts are not necessarily the best ones* as claimed by neo-Alexandrian textual critics, since corrupt manuscripts also circulated in ancient times, e.g., the OT Samaritan Pentateuch.

(4) The teaching that "the Word of the Lord endureth forever" (II Peter 1:25) requires that the relevant manuscripts to compose the Old and New Testament Received Texts had a general accessibility over time and through time. With respect to the New Testament, upon historical inspection, it is clear these were the Byzantine Greek manuscripts found mainly in the Eastern Church, the Latin manuscripts found mainly in the Western Church, and citations of the New Testament by both Greek and Latin church writers. Thus these three sources form a *Closed Class of Three Witnesses* for the New Testament. This means a) that NT manuscripts outside of this closed class of sources e.g., the Alexandrian Texts such as Codex Vaticanus and Codex Sinaiticus which form the starting point of neo-Alexandrian textual criticism as found in "modern" versions (e.g., the New American Standard Bible, the New Revised Standard Version, the English Standard Bible, the New International Version,) which were generally lost to the church for around 1,000 years or more, are to be excluded from consideration as their text-type was unknown to the church for a long time. It also means b) that manuscripts such as the Greek Western Text which had such accessibility, but which greatly deviates from these other sources may also be excluded from this closed class of New Testament sources e.g., the Greek Western is clearly conflated (for instance, its Book of Acts is about 10% longer than the

canonical Book of Acts in the Received Text), and so may be excluded. Thus neither the Greek Western Text nor Greek Alexandrian Text are of any value for composing the New Testament Greek Text.

(5) *The Sovereignty of God.* God has used racial and religious purposes of common and special grace to preserve his Word. The question may arise, *Why do supporters of the neo-Byzantine Textus Receptus or Received Text of the NT as found in the King James Bible, think so highly of Latin manuscripts preserved over time and through by the Roman Catholic Church which is in apostasy, or Greek manuscripts preserved over time and through by the Greek Orthodox and other Eastern Orthodox Churches which are also in apostasy?* The answer is the same as for the neo-Masoretic Received Text of the Old Testament of the KJV, to wit, *Divine Preservation recognizes the sovereignty of God.* The OT Received Text is composed from the Hebrew, Aramaic, Greek (e.g., Greek Septuagint) and Latin (e.g., Latin Vulgate), with the priority going in the first instance to the Hebrew and Aramaic. The Hebrew and Aramaic manuscripts were preserved over time and through time by the Jews who were in the main also in apostasy for having wickedly rejected the Messiah (Matt. 23:37-39) (although there are a small number of Jewish Christians). *For these specific purposes of the Divine Preservation*, it does not matter that the Jews are in apostasy (II Cor. 3:14,15), for in broad-brush terms "unto them were committed the" Old Testament "oracles of God" (Rom. 3:2), and such "gifts" "are without repentance" (Rom. 11:29). So too, it does not matter that the Gentiles of Roman Catholicism and Eastern Orthodoxy are in apostasy by denying the gospel of justification by faith (Gal. 1:6-9; 2:16; 3:11), and engaging in various forms of "idolatry" (Gal. 5:20) such as invocation of saints, since in the prophetic telescope St. Paul saw how from 607 A.D. the Papal Antichrist "sitteth in the temple of God" (II Thess. 2:4) i.e., the church (I Cor. 6:19; II Cor. 6:16; I Peter 2:5); and it is clear from II Thess. 2:15 that God has committed custody of the New Testament oracles to the Christian Church. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." The "word" here contextually refers to both certain oral "word" to the Thessalonians of only a local significance to, and not enduring beyond, them (II Thess. 2:2); the "word" of "this epistle" (II Thess. 3:14), and also the wider "word of the Lord" (II Thess. 3:1) which includes both the Old (II Tim. 3:15,17) and New Testaments (cf. Col. 4:16; I Thess. 5:27; II Thess. 3:14;