

# WHY I PREACH FROM THE RECEIVED TEXT

An Anthology of Essays  
by Reformed Ministers



*Edited by Jeffrey T. Riddle &  
Christian M. McShaffrey*

“I recommend this book as I believe it takes seriously the vital warnings which God gives us all at the close of the Book of Revelation, in chapter 22 verses 18 and 19. Here, we are told by God that we must not add to the Bible nor must we subtract from it. If we do either the one or the other God will punish us severely. The Bible, the whole Bible and nothing but the Bible is God’s inspired revelation to mankind. This we should believe and by this rule should we live. It is in this way that we shall honour and glorify God. Only in this way shall we be living as God requires us all to live.”

**Maurice Roberts**, Retired Editor, *The Banner of Truth Magazine*

“The single-most important doctrinal issue facing Christianity today is restoring the Doctrine of God’s Providential Preservation of His Word. Because of modern Textual Criticism, this age-old doctrine has been pushed aside and is no longer present in most of the Church Confessions today. As a result, the world is flooded with numerous new translations of the Bible that have caused confusion and doctrinal error. Has God providentially preserved His Holy Word? The answer in this book is a resounding ‘Yes!’ and is convincingly explained and defended in many essays by pastor-scholars who hold to the Traditional Text of Scripture. This book is the clarion call for the church to return to the text that has sustained Christianity and preserved truth for centuries - the Traditional, or Ecclesiastical text. This book is also a warning that by using an impoverished translation of Scripture, weak preaching and bad theology will result. It is a must-read for every pastor committed to truth.”

**Dr. James E. Bearss**, Professor, Seminario Reformado Latinoamericano, President, On Target Ministry

“The ‘house of the Lord’ (Psalm 27:4) has always been the best place to do theology. More valuable than a seminary’s clinical evaluation of Scriptural texts, this anthology contains multiple compelling cases for the superiority of the Received Text set in a doxological context. With confessional pre-commitments firmly in place, within these pages the reader will appreciate how historic, orthodox Protestant theology and apologetics is properly formulated. This volume reinforces the argument for the superiority of the Received Text and challenges the interlocutor to reconsider the pusillanimous expressions of the historical critical method. Written to both edify and inform, I heartily recommend it.”

**Dr. Peter Van Kleeck, Sr.**, Pastor, Providence Baptist Church  
(Manassas, Virginia), Former Director, Institute for Biblical and  
Textual Studies (Grand Rapids, Michigan)





## **Why I Preach from the Received Text**



WHY I PREACH  
FROM THE  
RECEIVED TEXT

An Anthology of Essays  
by Reformed Ministers

*Edited by Jeffrey T. Riddle &  
Christian M. McShaffrey*

THE  
Greater  Heritage  
Christian Publishing  
Winter Springs, FL



*Why I Preach from the Received Text: An Anthology of Essays by Reformed Ministers* edited by Jeffrey T. Riddle & Christian M. McShaffrey  
These hardcover, paperback and eBook editions first published July 2022  
© 2022 The Greater Heritage

Published by The Greater Heritage  
1170 Tree Swallow Dr., Suite 309  
Winter Springs, FL 32708

All rights reserved. No part of this book may be reproduced in any form without written permission from the publisher. Exceptions apply for brief quotations used for reviews and/or articles.

All scripture references are taken from the King James Version (KJV) of the Bible.

Email: [info@thegreaterheritage.com](mailto:info@thegreaterheritage.com)  
Website: [www.thegreaterheritage.com](http://www.thegreaterheritage.com)

Cover Design: The Greater Heritage  
Cover Image: *Westminster Abbey and Bridge (1794)* by Joseph Farington, 1747–1821, British. Oil on canvas. Yale Center for British Art. Paul Mellon Collection. B1976.7.28.  
Font(s): Adobe Caslon Pro, Alegreya, Calluna, Cardo, Constantia, Vollkorn.

Library of Congress Control Number: 2022910080

ISBN (hardcover): 978-1-953855-79-4  
ISBN (paperback): 978-1-953855-90-9  
ISBN (PDF): 978-1-953855-88-6  
ISBN (EPUB): 978-1-953855-94-7

1 2 3 4 5 6 7 8 9 10 26 25 24 23 22

## Contents

Editorial Introduction (Jeffrey T. Riddle & Christian M. McShaffrey) . . . . .	13
1 Infallible Truth, Not Probability (Archibald Allison) . . . . .	21
2 Is There Such a Thing as an Authentic Text? (Jonathan D. Arnold) . . . . .	31
3 God's Word as Creation - A Reason I Preach from the TR (Doug Barger) . . . . .	43
4 From Atheism to the Authorized Version (Gavin Beers) . . . . .	53
5 The Text of the Church (Poul de Gier) . . . . .	61
6 Promise and Faith (Tanner Dikin) . . . . .	71
7 John Owen's Defense of the Received Text (William O. Einwechter) . . . . .	79
8 Preaching in the Name of the Amen (Brent C. Evans). . . . .	91
9 Should We Use Those Proof Texts? (Philip Gardiner) . . . . .	101
10 The Reformed Christian's Text (Dane Johannsson) . . . . .	107
11 Perspectives from the Pew (Howie W. Owen Jones) . . . . .	117
12 Why I Read and Preach from the TR and AV (Trevor Kirkland) . . . . .	125
13 Hank, James, and Me: My Journey to the Received Text (Brett Mahlen) . . . . .	133
14 Scripture Identified Scripture (Robert McCurley) . . . . .	143
15 From Certainty, to Doubt, and Back Again (Christian M. McShaffrey) . . . . .	151

16	Why? It's the Word of God! (D. Scott Meadows) . . . . .	161
17	The Christian Bible Can Be Trusted (Pooyan Mehrshahi) . . .	169
18	My Journey to the Received Text (Mark L. R. Mullins) . . . . .	179
19	The Invincible Word (Christopher Myers) . . . . .	185
20	Train Up a Child (Jeffrey T. Riddle) . . . . .	195
21	God's Honor, Christ's Glory, and the Church's Good (Christopher Sheffield) . . . . .	205
22	The Absurdity of Modern Textual Criticism (John Thackway) . . . . .	215
23	The Received Text is the Canonical Text (Robert Truelove) . .	225
24	The Approach, Attack, and Animosity of Modern Textual Criticism (J. D. "Doc" Watson) . . . . .	235
25	Why Advocate for the Received Text? (Joshua White) . . . . .	245
	Appendix: Steps Toward Change in Your Church (Jeffrey T. Riddle & Christian M. McShaffrey) . . . . .	253
	A Select Annotated Bibliography . . . . .	261

## Abbreviations

AV	Authorized (King James) Version
CT	Modern Critical Text
ESV	English Standard Version
KJV	King James Version
LBCF	London Baptist Confession of Faith (1689)*
LXX	The Greek Septuagint
NA28	Novum Testamentum Graece, 28th edition
NASB	New American Standard Bible
NRSV	New Revised Standard Version
TNIV	Today's New International Version
TR	<i>Textus Receptus</i> (Received Text)
WCF	Westminster Confession of Faith
WSC	Westminster Shorter Catechism

\*In this work's citations from LBCF 1.8 the original word "authenticall" has been retained, rather than "authentic," which appears in several contemporary printed editions of the LBCF.



## Editorial Introduction

*Jeffrey T. Riddle & Christian M. McShaffrey*

From the beginning, the devil has sought to destroy the souls of men by enticing them to doubt God's Word. Our first father Adam received God's Word through direct revelation in the Garden of Eden. The Lord commanded, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:16-17). Sadly, on the very next page of Scripture, we witness the devil's first attempt to deceive mankind, when he asked, "Yea, hath God said...?" (Genesis 3:1).

It is a dangerous thing to challenge the integrity and authority of God's Word. It appears that our first mother succumbed to this danger. She tried to answer the enemy of her soul, but made no less than three mistakes in the attempt: Eve modified, added to, and

deleted from God's Word.

Eve's modification of Scripture consisted in replacing a singular pronoun with a plural pronoun. She answered the serpent, saying, "Ye shall not eat of it..." (Genesis 3:3) when God had actually said "thou shalt not eat of it" (Genesis 2:17). This was not a major modification. Some might even argue that it was good for her to apply God's direct Word to Adam to herself, but her words, in fact, altered what God had said. She should have responded, as our Savior did when he was tempted in the wilderness, with a direct quotation (cf. Matthew 4:4, 7, 10). Eve proceeded to add to Scripture when she spoke of the forbidden fruit, saying, "neither shall ye touch it..." (Genesis 3:3). God had said no such thing. Perhaps she said it innocently enough (i.e., simply emphasizing how off-limits the fruit was), but this was an addition to what God had said. She should not have responded with her own speculation and emendation. Finally, Eve deleted part of Scripture, saying, "lest ye die" (Genesis 3:3). God had, in fact, said more than that. He spoke with more dreadful severity, saying, "thou shalt surely die" (Genesis 2:17). Eve's omission served to soften the intensity of the divine threat.

Why focus on this single event that occurred thousands of years ago? It proves two things. First, it exposes Satan's subtle strategy for the destruction of souls. He seeks to destroy our faith by casting doubt over God's Word. Second, it demonstrates how susceptible we are to Satan's wiles.

God has raised up men in every generation since the fall and given them the courage needed to rebuke the devil and his servants. There was, in fact, none braver than the Lord Jesus Christ himself, who rebuked the devil with the words, "Get thee behind me, Sa-

tan!” (Luke 4:8). Strangely enough, even that saying, found in the Received Text, no longer appears in many modern translations of this verse in the Gospel of Luke, such as the NIV and ESV. This is only one of many examples of places where the modern critics have assumed textual corruption, and then arrogated to themselves the role of being “correctors” of holy writ. Even those who might initially profess to believe the scriptures were originally inspired by God, too often then proceed to deny that God has also preserved that same inspired Word in its transmission.

Modern academic textual criticism rejects divine preservation, and therefore proceeds to pursue reconstruction of the text based on human reasoning. This view of the text of Scripture stands in stark contrast to the Bibliology of the men of the Reformation and post-Reformation (Protestant orthodox) eras. Those godly men maintained that the Lord had not only immediately inspired the Scriptures in the original Hebrew and Greek, but that he had also kept them pure in all ages (cf. WCF and LBCF, 1.8, the most cited confessional passage in this anthology!). This led them to affirm the classic Protestant printed editions of the Masoretic Text of the Hebrew Old Testament and the *Textus Receptus* of the Greek New Testament as the standard text of the Christian Bible. This traditional or Received Text of Scripture provided a faithful touchstone for Protestant, Bible-believing scholars, ministers, churchmen, and congregations as they conducted their ministries. This text was the basis for scholarly study, preaching, and translation of the Bible amongst the Protestant churches.

In the nineteenth century an especially concerted effort was made to undermine the authority of the traditional text and to re-



place it with the modern critical text. This effort extended into the twentieth century and included the replacement of classic Protestant translations of the Bible in various languages with new translations based on the modern critical text. Admittedly, this movement has been quite successful even among many conservative, evangelical, and Reformed men.

Not all, however, have jumped on the modern critical text bandwagon. Some have raised questions about the faithfulness and the wisdom of abandoning the Protestant touchstone of the traditional biblical text in favor of an ever-shifting modern critical text. They have maintained that we should hold fast to the old text and to the classic Protestant translations based upon it. This anthology provides a sampling of the reasoning which has led such men to this conviction.

We are thankful to the twenty-five men who contributed essays to this work. In seeking contributors to this project, we invited men who were actively serving as officers in local churches. We wanted men who were gladly laboring in the trenches of local church ministry. The authors include Pastors, Teachers, Elders, and one Deacon, coming from Reformed, Presbyterian, and Baptist traditions. These men hail from places across the English-speaking world, including Australia, Canada, the United Kingdom, and the United States. Some of the writers have served for decades in pastoral ministry, while others are young men just beginning their service.

We gave each contributor the same topic to consider, “Why I Preach from the Received Text.” In reading these essays it will become clear that all the contributors have high respect for the Authorized or King James Version of the Bible in English, as many

make mention of this venerable translation in their respective essays. The reader should not, however, be confused about this book's primary focus. Critics of the traditional text, in fact, often confuse our position, whether intentionally or unintentionally, with "King James Version-Onlyism," a position which is inconsistent with WCF and LBCF 1.8. We did not ask our authors to address, "Why I Preach from the King James Version," but "Why I Preach from the Received Text." The primary purpose of this book is a defense of the traditional original Hebrew and Greek text of the Bible.

As editors, we are pleased with the diversity and strength of these contributions. Some of the essays are personal and autobiographical, while others are more historical and doctrinal, but all reflect the conviction contained in our Protestant Reformed Confessions: God has kept his Word pure in all ages. These essays, offered in alphabetical order by the names of the authors, are written in a popular and easily accessible style. Rather than footnotes, simple and abbreviated references to any works cited appear within the text itself. We hope this will aid the reader who wants to seek out any such references. Since most of the authors are regularly engaged in preaching, many of the essays are written in a homiletical style. Spelling and punctuation have been conformed to the general standards of American English. At the end of the book there is an Appendix titled "Steps Toward Change in Your Church" offering pastoral advice on addressing text in a local congregation. Finally, there is a select annotated bibliography providing resources for the further study of the traditional text.

It is our hope that each reader's confidence in the integrity of Scripture will be increased as he moves through the pages of this

book. We particularly desire that those ministers and their congregations who have stood fast in their use of the traditional text, even when it seemed they had few allies and many adversaries, will be encouraged by this work, knowing that they do not stand alone and that this position is neither unreasonable nor obscurantist. It is also our hope that a new generation of young believers and young men called to ministry might be prompted by this work to give careful consideration regarding the text of the Bible they choose to embrace.

We close this introduction with an anecdote from the Puritan author Henry Scougal (1650-1678). In his collected works one finds a series of personal reflections drawn from his private diary (cf. *The Works of Henry Scougal*, 256-257). First, there is a note recorded on November 1, 1668 titled, “On the Sad Report of the Death of a Pious and Learned Friend.” As the title indicates, Scougal’s note expressed his grief on receiving the news that a dear friend had expired. Scougal movingly wrote: “The purest crystal is soon cracked, while courser metal can endure a stroke. The brittle cage was much too narrow and long to enclose a bird whose soaring wing required a larger volary.”

The next note, however, was recorded over a week later and had this title, “On the Sight of the Foresaid Person Whom I Had Concluded to be Dead, November 10, When I Had Occasion to Visit Him at His House.” Scougal began this note, “Oh, happy disappointment, to see him yet alive, whom some days ago I had buried in my apprehensions!”

This anecdote calls to mind the quip attributed to Mark Twain, “Reports of my death have been greatly exaggerated.” This collection of essays similarly declares that reports of the death of the tradition-

## Editorial Introduction

al text of Holy Scripture in the use of faithful churches and among their ministers has been greatly exaggerated. Though it may appear to some that the traditional text has suffered the fate of the traveler on the road to Jericho who “fell among thieves” and was left “half dead” (Luke 10:30), it is, in fact, very much alive. As Gamaliel said of the ministry of the Apostles, “But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God” (Acts 5:39). May the Lord use this book as an instrument to stimulate, revive, confirm, and defend intelligent and effective usage of the traditional text of the Word of God.

Jeffrey T. Riddle  
Christian M. McShaffrey



# 1

## Infallible Truth, Not Probability

*Archibald Allison*

The Lord blessed me with growing up in a Christian home and in confessional Reformed churches. God's Word was read and preached regularly more than once a day, and I memorized many passages of Scripture using the King James Version. I read the King James Version of the Bible from the time I learned to read. For almost three decades, I have served as Pastor of a confessional Reformed church in the western United States where there are few Reformed churches, and many know nothing about the Reformed faith.

My father bought a facsimile of the Geneva Bible (1560), which was the first translation of the Bible widely used in the English-speaking world and the primary predecessor of the King James Version (1611). During family worship every day, one member of the family read aloud from the Geneva Bible while my father followed

using his Hebrew or Greek Bible, and the rest of the family followed using the King James Version.

My father talked about what was wrong with Westcott and Hort's views of the Greek manuscripts and what he was taught in seminary about textual criticism. A woman in our church enjoyed discussing with my father the important theological and practical aspects of maintaining, defending, and using the Received Text (the Masoretic Text of the Hebrew Old Testament and the *Textus Receptus* of the Greek New Testament).

The King James Version of the Bible was used almost everywhere in the English-speaking world when I was young, including most churches. The Gideons distributed the King James Version of the Bible. There were only a few other English versions of the Bible that were readily available. The liberal churches used the Revised Standard Version of the Bible, published in 1952 by the Division of Christian Education of the National Council of the Churches of Christ in the USA as a revision of the American Standard Version of 1901. The Revised Standard Version is based on a critical text that follows the ideas of Westcott and Hort and those who follow their view of textual criticism.

The Revised Standard Version promoted Modernism, or theological liberalism, which is a form of unbelief, in its translation of God's Word. For example, Isaiah 7:14 in the Revised Standard Version is translated, "Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." A footnote with the word "woman" reads, "Or *virgin*." The King James Version translates Isaiah 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall con-

ceive, and bear a son, and shall call his name Immanuel.”

The Revised Standard Version provides a translation that does not offend the Modernists who deny a supernatural God who foretells what he will do in the future. They also deny the virgin birth of the Lord Jesus Christ. This translation of Isaiah 7:14 is not a faithful witness to the text of what God has spoken by his Spirit through the prophet Isaiah centuries before the birth of Jesus. It obscures whether the Bible actually teaches that Jesus, who is Immanuel, God with us, was conceived supernaturally by the power of the Holy Spirit in the womb of the virgin Mary. The biblical teaching of the virgin birth of Jesus Christ is essential to the person and work of Christ. It is essential to the gospel of God's grace in Jesus Christ, which is the power of God unto salvation to everyone who believes. This translation of Isaiah 7:14 obscures the Biblical truth that Jesus Christ is the Son of God, who took upon himself man's nature so that he is “very God and very man, yet one Christ, the only Mediator between God and man” (WCF, 8.2), and therefore the only Savior of sinners.

When I was young, the New American Standard Bible was published as a revision of the American Standard Version of 1901, providing an alternative to the Revised Standard Version and also to the 1929 revision of the American Standard Version of 1901. Though highly acclaimed as a literal and accurate English translation, it is based on a critical text that follows the ideas of Westcott and Hort and favors questionable interpretations in the way it translates some prepositions and other words.

The New International Version of the Bible was published when I was growing up. Unlike the previous major English versions



of the Bible, it was not a word-for-word translation, but rather sought faithfully to translate “the thought of the Biblical writers,” frequently modifying sentence structure “with constant regard for the contextual meaning of words” (NIV, Preface). Like the Revised Standard Version and the New American Standard Bible, the New International Version was based on the critical text.

When I began to study Old Testament textual criticism in seminary, it became quite clear that the Lord had “by his singular care and providence kept pure in all ages” the Masoretic Text of the Hebrew Old Testament (WCF, 1.8). As I studied New Testament textual criticism in seminary, I found that the modern method of textual criticism, called eclecticism or rational criticism, is not based on biblical faith in the infinite, eternal, unchangeable, supernatural God, who created all things by the word of his power in the space of six days, and all very good, and reveals himself in his Word, which he breathed out and preserved.

Bruce M. Metzger describes the modern method of textual criticism as follows: “Consequently the editor of a text follows now one and now another set of witnesses in accord with what is deemed to be the author’s style or the exigencies of transcriptional hazards” (*The Text of the New Testament*, 2nd. ed., 175). He continues:

Another descriptive name which has been given to this procedure of handling the textual evidence is rational criticism. The use of the adjective ‘rational’ in this connexion is not intended to suggest that all other methods of criticism are irrational, but that the critic is concerned primarily with finding plausible reasons based on internal considerations

to justify in each case his choice of one reading as original and the others as secondary (176).

Metzger concludes, “By way of summary, it is obvious that there is much to commend the practice of judicious eclecticism in text criticism, for no one manuscript and no one family preserves the original text in its entirety.” (178).

I also found Westcott and Hort’s division of the Greek manuscripts into four types to be arbitrary and subjective, enabling them to impose their ideas on the text of Scripture rather than receiving the witness God has preserved. This led them to suggest only “probable” readings. Hort admits that textual criticism is:

... adopting at once in each case out of two or more variants that which looks most probable.... Internal Evidence of Readings is of two kinds, which cannot be too sharply distinguished from each other; appealing respectively to Intrinsic Probability, having reference to the author, and what may be called Transcriptional Probability, having reference to the copyists. In appealing to the first, we ask what an author is likely to have written: in appealing to the second, we ask what copyists are likely to have made him seem to write (Metzger, 129-130).

In addition, I found the rules provided by Metzger to guide the Pastor in the practice of modern textual criticism to lack sound judgment and thinking, not having an objective basis. Metzger himself admits:

Since textual criticism is an art as well as a science, it is understandable that in some cases different scholars will come to different evaluations of the significance of the evidence. This divergence is almost inevitable when, as sometimes happens, the evidence is so divided that, for example, the more difficult reading is found only in the later witnesses, or the longer reading is found only in the earlier witnesses (210).

By way of conclusion, let it be emphasized again that no single manuscript and no one group of manuscripts exists which the textual critic may follow mechanically. All known witnesses of the New Testament are to a greater or less extent mixed texts, and even the earliest manuscripts are not free from egregious errors. Although in very many cases the textual critic is able to ascertain without residual doubt which reading must have stood in the original, there are not a few other cases where he can only come to a tentative decision based on an equivocal balancing of probabilities. Occasionally none of the variant readings will commend itself as original, and he will be compelled either to choose the reading which he judges to be the least unsatisfactory or to indulge in conjectural emendation. In textual criticism, as in other areas of historical research, one must seek not only to learn what can be known, but also to become aware of what, because of conflicting witnesses, cannot be known (246).

*The Greek New Testament* published by the United Bible Societies uses the letters A, B, C, and D “to indicate the relative degree of certainty...for the reading adopted as the text. The letter A signifies that the text is virtually certain, while B indicates that there is some degree of doubt. The letter C means that there is a considerable degree of doubt whether the text or the apparatus contains the superior reading, while D shows that there is a very high degree of doubt concerning the reading selected for the text” (Introduction to *The Greek New Testament*, Third Corrected Edition, xii-xiii).

This stands in sharp contrast to the God who speaks in the Bible. He does not change and is unchangeable. There is no variableness, nor shadow of turning, with God. His promises in Christ are Yes and Amen. His Word is sure and cannot be broken. It is settled in heaven forever. “The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture” (WCF, 1.10). We should have full persuasion and assurance of the infallible truth and divine authority of the Word of God, and we should have an infallible assurance of faith, founded upon the divine truth of the promises of salvation which God gives us in his Word (WCF, 1.5; 18.2).

The Bible teaches that the triune God is the primary author of Scripture, and he never makes a mistake. The triune God who speaks in Holy Scripture is more reliable than any person or any created thing here on earth. This triune God who speaks in Scripture has breathed out his infallible, inerrant, authoritative, perspicuous, and sufficient Word. In his Word he reveals himself to us, his creatures,

made in his image to know, love, worship, and obey him. He has also preserved his Word in his singular care and providence and kept it pure in all ages so that we have the authentic Old Testament in Hebrew and the authentic New Testament in Greek. This is not at all like “other areas of historical research,” as Metzger asserts.

The modern method of textual criticism focuses on the human authors and copyists of the Bible. When there are variant readings in the Greek New Testament, it suggests that each reader should make a rational guess about what a human author is likely to have written and whether it was accurately copied or was corrupted. This is fundamentally contrary to the biblical doctrine of God and his self-attesting revelation of himself to men. This undermines what we confess in the Westminster Confession of Faith, “The authority of the Holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or church; but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God” (WCF, 1.4).

The Lord blessed me with a New Testament professor in seminary who did not embrace the modern method of textual criticism and required his students to read several books by believing scholars who defended the proposition that the true New Testament text is found today in the majority of the Greek New Testament manuscripts, in the *Textus Receptus*, and in the King James Version and other faithful translations. Instead of arbitrarily dividing the Greek manuscripts of the New Testament into four principal types of texts, he taught that each manuscript is a witness that God has preserved to his Word and that the vast majority of manuscripts preserve the authentic New Testament text.

The oldest manuscripts are not necessarily the most accurate. They may, in fact, be the most inaccurate. God gave his Word to his church, and it is the responsibility of the church to be a faithful steward of that Word and to translate it into the common language of every nation. One of the means through which God has kept his Word pure through the centuries is the church faithfully preserving and making accurate copies of the Greek manuscripts. When an error was made in a manuscript, it was discarded. When a good manuscript wore out through use, another copy was carefully made of God's Holy Word. Similarly, when one's Bible wears out, he simply obtains another one (which is in no way less accurate than the old one).

The church of the Lord Jesus Christ should not neglect its duty to publish copies of both the Old Testament Hebrew text and the true New Testament Greek text, as well as faithful translations of each in the common language of every nation. Faithful ministers and believers should shine as lights in this dark world by holding forth that sure and pure Word of life so that the sound of the trumpet clearly warns men, women, and children to turn from their sins, believe in the only Savior of sinners, the Lord Jesus Christ, and have everlasting life. Only then can the church be the pillar and ground of the truth, the salt of the earth that has not lost its savor, and the light of the world that is like a city set on a hill that cannot be hidden.

*Archibald A. Allison (B.A. Hillsdale College; M.Div. Theological College of the Canadian Reformed Churches and Bethel OPC) serves as Secretary of the Committee on Christian Education of the Orthodox Presbyterian Church, Secretary of the Board of Trustees of Great Commission Publications, Stated Clerk of the Presbytery of the Dakotas, and the Pastor of Emmaus OPC in Fort Collins, Colorado, where he resides with his wife and five children.*



## *About The Greater Heritage*



### **Mission**

The Greater Heritage is a Christian publishing ministry that equips believers for an abundant life of service, personal spiritual growth and character development.

### **What We Do**

The Greater Heritage publishes original articles, books, Bible studies and church resources. All of its books are made entirely in the USA.

### **Want to publish with us? Inquire at:**

The Greater Heritage  
1170 Tree Swallow Dr., Suite 309  
Winter Springs, Florida 32708  
[info@thegreaterheritage.com](mailto:info@thegreaterheritage.com)  
[www.thegreaterheritage.com](http://www.thegreaterheritage.com)

### **Find more books and our latest catalog online at:**

[www.thegreaterheritage.com/shop](http://www.thegreaterheritage.com/shop)





## *An exceptional volume confirming the integrity of the traditional text of the Bible.*

Though used by the church for centuries, the traditional text of the Bible and translations based upon it are presently being jettisoned in favor of an unstable and constantly evolving modern critical text resulting in an undermining of the authority of God's Word.

In light of this, *Why I Preach from the Received Text* seeks to stimulate, revive, confirm, and defend intelligent and effective usage of the traditional text of the Word of God.

With a resounding chorus of unique voices from a variety of Reformed denominations, its compelling essays demonstrate that we have every reason to trust the traditional text, and that using it is neither unreasonable nor obscurantist.

Both persuasive and encouraging, it is an exceptional volume for those interested in the integrity of the text of Holy Scripture, and an inspiring challenge for believers to consider the text of the Bible they choose to embrace.



"I recommend this book as I believe it takes seriously the vital warnings which God gives us all at the close of the Book of Revelation...that we must not *add* to the Bible nor *subtract* from it."

MAURICE ROBERTS, Retired Editor, *The Banner of Truth Magazine*

"Has God providentially preserved His Holy Word? The answer in this book is a resounding 'Yes!' This book is the clarion call for the church to return to the text that has sustained Christianity and preserved truth for centuries – the Traditional, or Ecclesiastical text. A must-read for every pastor committed to truth."

DR. JAMES E. BEARSS, Professor, Seminario Reformado Latinoamericano, President, On Target Ministry

"More valuable than a seminary's clinical evaluation of Scriptural texts, this anthology contains multiple compelling cases for the superiority of the Received Text set in a doxological context. Written to both edify and inform, I heartily recommend it."

DR. PETER VAN KLEECK, SR., Pastor, Providence Baptist Church (Manassas, Virginia), Former Director, Institute for Biblical and Textual Studies (Grand Rapids, Michigan)



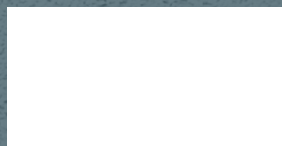
JEFFREY T. RIDDLE (B.A. Wake Forest University; M.Div. Southern Baptist Theological Seminary; Ph.D. Union Presbyterian Seminary) hosts the podcast *Word Magazine* and is the Pastor of Christ Reformed Baptist Church in Louisa, Virginia.

CHRISTIAN M. MCSHAFFREY (Undergraduate studies University of St. Francis; Dipl. Worsam College of Mortuary Science; M.Div. Mid-America Reformed Seminary) is editor-in-chief of the *Text & Translation* webzine and is Pastor of Five Solas Church in Reedsburg, Wisconsin.

THE  
Greater  Heritage  
Christian Publishing

RELIGION

Biblical Criticism & Interpretation / General (REL006080)



[www.thegreaterheritage.com](http://www.thegreaterheritage.com)