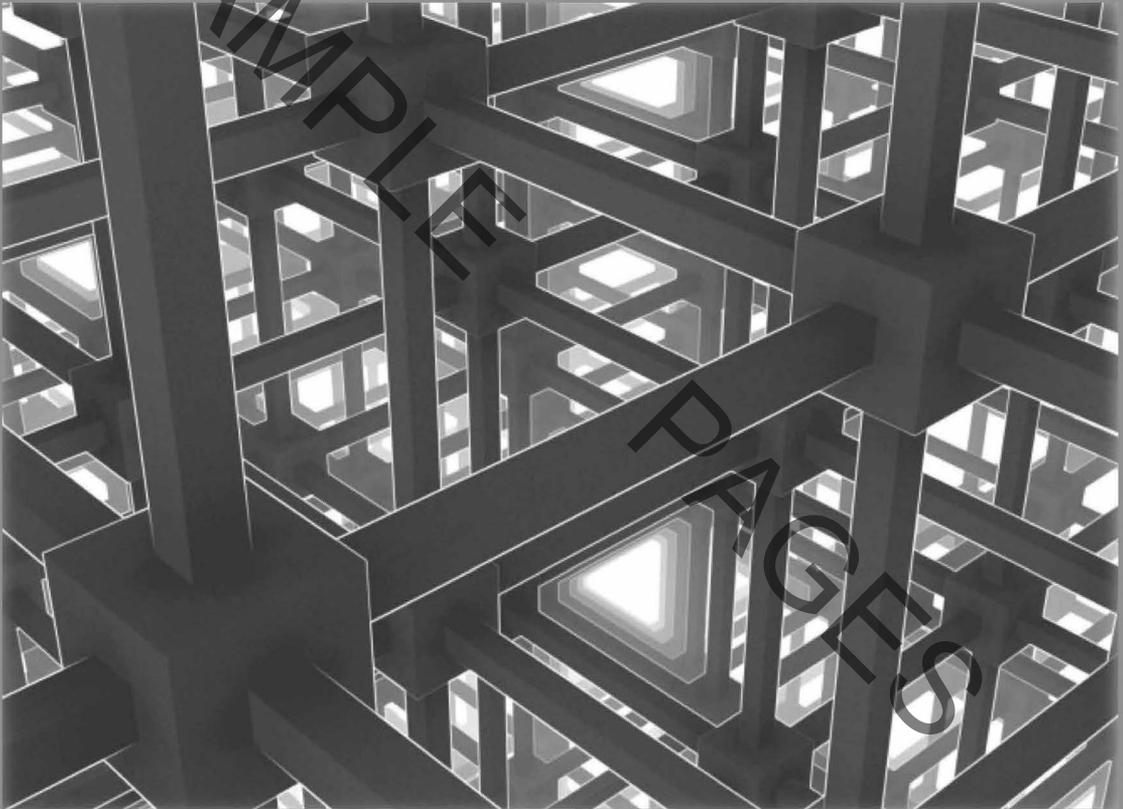


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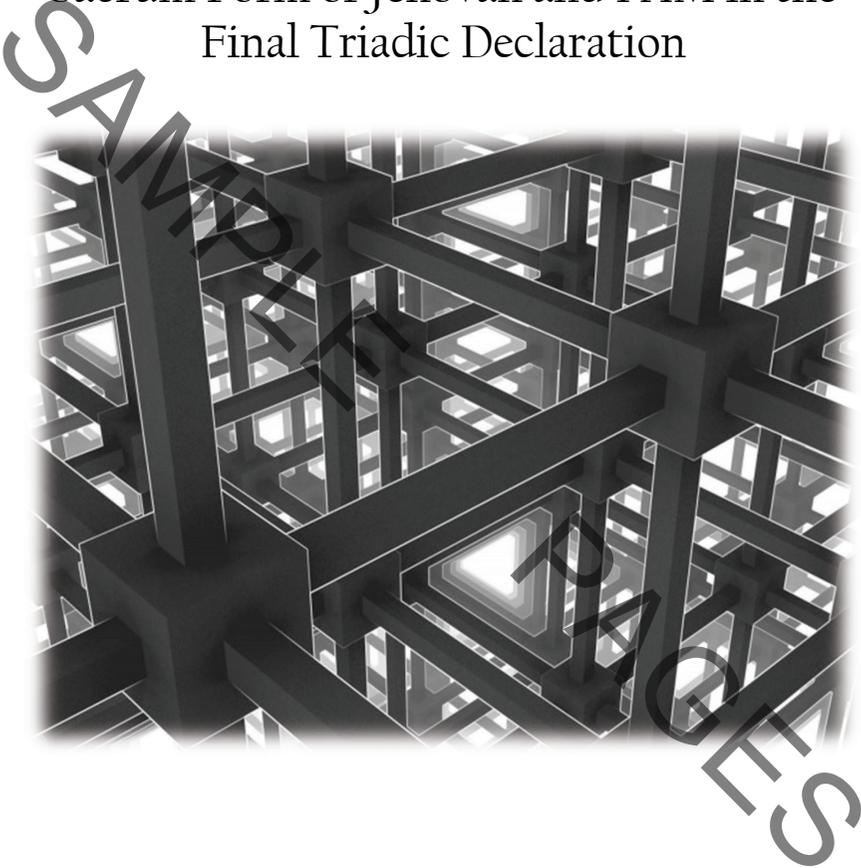
Beza's Expansion of the Rare Nomen
Sacrum Form of Jehovah and I AM in the
Final Triadic Declaration



Nick Sayers

Revelation 16:5

Beza's Expansion of the Rare Nomen
Sacrum Form of Jehovah and I AM in the
Final Triadic Declaration



NICK SAYERS

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DEDICATION

This book is dedicated to every genuine Christian who has been sidetracked by the pseudo scholarship of modern text critics.

He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him. - Proverbs 18:17

Καὶ ἤκουσα τὸ ἀγγέλου τοῦ ὕδατος λέγει
ς Ἰουδας, Δίκαιος, Κύριε, εἰ, ὁ ὢν, καὶ ὁ ἔως,
καὶ ὁ ὄσιος, ὅτι ταῦτα ἔκρινες.
Et audiui Angelum aquarum
dicentem, iustus es, Domine,
Qui es, & Qui eras, & Sanctus,
quia hæc iudicasti.
Et audiui Angelum aquarum
dicentem, iustus es,
Domine, Qui es, & Qui
eras, Sanctus quia hæc
iudicasti.

Vis, id est. Id est gesta tua, ex idiotismo Hebræorum.
IN CAPITE XVI.

C. C. Copanos

The first trace of “esomenos” in Beza’s readings is in Beza’s own handwritten notes on his 1565 edition on page 647 in preparation for the third edition of 1582.¹

¹ <http://doc.rero.ch/record/18245?ln=fr>

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ACKNOWLEDGEMENTS

This study on Revelation 16:5 has grown from the collection of information put into my website Textus-Receptus.com² which is constantly being updated with material defending the Textus Receptus and the King James Version. My thanks go to the following people³:

The author of the article on the KJV Today website⁴ who has stimulated many thoughts and collected a large concise body of evidence on this and many related issues; Will Kinney⁵ for his tireless efforts in defending such verses and also collecting an innumerable amount of material on this and many other subjects; also Scott Jones for his brilliant article on Jehovah⁶, which while only brief, is filled with an abundance of confirmation for the Sacred Name of Jehovah. My appreciation also goes to Jeffrey Khoo⁷, Thomas Holland⁸, D. A. Waite⁹, and Jack Moorman¹⁰, all of whose former work on Revelation 16:5 and other such issues, has provided a platform from which I can work. The online writings of Steven Avery¹¹, Jeff Riddle¹², and Steve Rafalsky¹³, have also

² http://textus-receptus.com/wiki/Revelation_16:5

³ As mentioned already in the disclaimer, this does not mean I endorse anyone I quote from or from whom I have attained information. I am merely presenting an honest acknowledgment that these people produced material that lead me in a certain train of thinking which has led to the document you see today. I am certain that every one of the above mentioned people and I could debate on many other issues.

⁴ <https://sites.google.com/site/kjvtoday/home/translation-issues/shalt-be-or-holy-one-in-revelation-165>

⁵ <http://brandplucked.webs.com/rev165shaltbe5810us.htm>

⁶ <https://web.archive.org/web/20120905150114/http://www.lamblion.net/eBooks/Scott%20PDF/Jehovah.pdf>

⁷ http://www.febc.edu.sg/BBVol15_2c.htm

⁸ http://www.wilderness-cry.net/bible_study/courses/mssevidence/lesson10.html

⁹ <http://greatbiblehoax.blogspot.com/2011/02/d-waite-on-moorman-white-debate.html>

¹⁰ <http://faithsaves.net/majority-text-moorman>

¹¹ <https://kjvonlydebate.com/2009/08/27/testing-the-textus-receptus-rev-165>

been very insightful and helpful in many forums/debate groups. This private study has grown into the document you see now and has gleanings from each of the above people and others. Thanks also to Joseph Armstrong¹⁴, David Daniels¹⁵, and Keith Mason¹⁶. Special thanks to Dr. H. D. Williams¹⁷ for the opportunity to print this information in the current book format.

It has been said, tongue in cheek, that if you copy from one source it is plagiarism, but if you copy from many sources it is "good scholarship". In this document I have copied and used the writings of the above people so frequently that it is hard for me to reference exactly where I sourced certain information from and also to distinguish which quotations are originally mine. On the TR (www.textus-receptus.com) website, I am constantly adding material from many different people who provide a defense for the TR/KJV position, directly from forums, websites, debate groups, YouTube clips, or their comments on videos, and am guilty of using quotes and phrases without reference. So if you find me quoting you here or on my site, my apologies for my lack of reference, my first pursuit here has been to defend the TR/KJV reading and not provide a perfectly referenced academic treatise. This book was also written to inform those who know little about the topics involved and the entire concept could have been described in less than ten pages, but so as to not confuse those who are new to the issue, or have been duped by the pseudo-

¹² <http://www.jeffriddle.net/2015/08/text-note-on-revelation-1117-and.html>

¹³ <http://www.puritanboard.com/showthread.php/55296-Rev-16-5-in-the-KJV>

¹⁴ <https://www.youtube.com/channel/UCXP4MCWOWaWsKonkAMx2gEg/video>

¹⁵ <https://www.youtube.com/user/pdfilm/videos>

¹⁶ <http://www.textusreceptusbibles.com>

¹⁷ <http://www.theoldpathspublications.com/>

ACKNOWLEDGEMENTS

scholarship of people like White, I have provided as much material as possible in the short amount of time I have had to write this. I hope this is not an annoyance to those familiar with these issues. Some of the Latin in this article needs refinement, and any fluent volunteers are welcome to translate –

textusreceptusbibles@gmail.com

- Nick Sayers

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GENERAL INTRODUCTION

“Imagine we came across an early manuscript copy of the Constitution of the United States, and the preamble said, “We the people of the United States, in order to form a more perfect union ...” If we were to see that line, we would know that “union” was the original word, not “onion”.”-Dan Wallace¹⁸

This book was written in response to the false claims that the Revelation 16:5 reading of “shalt be” in the King James Version is an erroneous reading and should be considered a general defense for those who hold to either King James Only,¹⁹ Textus Receptus Only,²⁰ or Ecclesiastical Text²¹ positions. The issue can be clearly seen by comparing the KJV and NASB:

¹⁸ Is the Original New Testament Lost? Ehrman vs Wallace (Debate Transcript) <http://www.credocourses.com/blog/2016/original-new-testament-lost-ehрман-vs-wallace-debate-transcript/> Disclaimer ~ Although I disagree with Wallace on many levels concerning his method of textual criticism, I think this quotation and its implications are very pertinent to this subject.

¹⁹ King James Only, not a self-inspired document as a small fringe element proclaim but “only” as in the best in English, which is basically the same position as Textus Receptus Only; same coin, different side; one Greek, one English. If the KJV translators had produced their own parallel Greek TR text, as Westcott and Hort did, there would be no issue on this, but they didn't. They made an English bible; they say in the preface that they checked *all* available versions. If it was in Greek, there would be no hesitation to accept it as authoritative, but they completed it in English instead. Edward F. Hills said, “*the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus.*” (Edward F. Hills, *The King James Version Defended*, 4th edition, pp. 220, 223). There are only about 20 translatable differences between Beza's 1598 and the KJV itself. Scrivener attempted to recreate the unpublished Greek underlying the KJV in 1881. Where he falls short, the KJV is to be upheld.

²⁰ Textus Receptus Only, is many times the same position as KJVO, except KJVO has been associated with spurious characters and people of poor character. Some TRO people usually side with much KJVO argumentation, but reject the KJVO label as it carries baggage. The KJV is the accumulation of the many Greek editions in the reformation period. Some TRO may reject the perfection of the KJV, and may reject Beza, and favor any one of the TR editions from the 1514 Complutensian to the 1881 of Scrivener. Many times the TRO position will erroneously reject English readings like Easter, Church, and other English words, but still follow the ‘basic’ Greek TR.

²¹ The Ecclesiastical Text position can involve people who may have either KJVO or TRO positions, but usually acquire this position due to the doctrine of preservation as

REVELATION 16:5

| Revelation 16:5 | |
|--|--|
| KJV | NASB |
| And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be , because thou hast judged thus. ²² | And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One , because You judged these things; ²³ |

In this book, it will be revealed that Theodore Beza's reading that underlies the KJV is undeniably correct, and that the scholarship of many of his detractors is flawed. It should be noted that this book has been principally written in response to James White's erroneous position, and the format has been designed around refuting the false claims and accusations he has made on his popular *Dividing Line* program on YouTube. But I have also kept in mind that this book needed to provide material and information to generally educate the church concerning this verse with elements that were rudimentary to Beza and the King James Version translators in their scholarly generation, but today may be obscured by the cloud of skeptical textual criticism.

James White²⁴, who is the director of *Alpha and Omega Ministries*, has made claims that the reading of "and shalt be" in Revelation 16:5 is "an irrefutable error in the KJV"²⁵ and that the 1611 translators slavishly followed Theodore Beza's 1598 edition of the *Textus Receptus* in which this so called error originates. White

outlined in the Westminster Confession of Faith or 2nd London Baptist Confession. It has the belief that the church carries the true words of God, not heretics, unsaved Scholars, or the world. The true Church will recognize the true Scriptures and use them. Theodore Letis and Edward F. Hills are part of this group. It can be called Confessional Bibliology or slanderously (by James White) Textual Traditionalism.

²² http://textus-receptus.com/wiki/Revelation_16:5

²³ New American Standard Bible (NASB) Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation.

²⁴ <http://www.aomin.org/aoblog/index.php/about/>

²⁵ White, James. *The King James Only Controversy: Can You Trust the Modern Translations?* (Updated June 1, 2009 Expanded edition), Minneapolis: Bethany House Publishers; Updated, Paperback: 368 pages, p. 237, ISBN-13: 978-0764206054

considers the reading of “shalt be” as a trump card against those who defend the King James Version or Textus Receptus on this point, who, he claims, would usually point to a majority text reading to defend their position, but seem to have the tables turned concerning this verse with the KJV reading being considered as a minority reading, or specifically here, a conjecture with zero evidence. White’s claims about this verse in his book *The King James Only Controversy*²⁶, in his YouTube videos²⁷, as well as in debates such as the Jack Moorman debate of 2011²⁸ are unscholarly and mostly false, as will be revealed in this book.

In August 2016 I discovered that the 1549 Ethiopic version has the same “shalt be” reading in Revelation 16:5 as Beza’s TR and the KJV. I created a blogspot²⁹ concerning this which was discovered by White the following day, who proceeded to rebuke me on his *Dividing Line*³⁰ program after I presented the Ethiopic evidence for the KJV reading. He warned people to stay away from my teaching.³¹ To get a perception of White’s position on the issue and his usual response to those who defend Revelation 16:5, in this 2002 transcript of the 1995 Ankerberg show he said:

“But to Dr. Strouse, what about places where those King James translators followed conjectural emendations? Theodore Beza, for example, in Revelation 16:5 looked at the Greek text and all the Greek texts say the same thing, but he didn’t like the way it went. And so he changed the word “holy” to the future form of the verb “to be,” sort of, to make it nice and poetic and rhythmic. And

²⁶ White, James (1995), *The King James Only Controversy: Can You Trust the Modern Translations?*, Minneapolis: Bethany House, p. 248, ISBN 1-55661-575-2,

²⁷ <https://www.youtube.com/user/AominOrg/videos>

²⁸ <https://www.youtube.com/watch?v=PHR8wJAjNFo>

²⁹ http://textusreceptusbibles.blogspot.com.au/2016/09/beza-vindicated_1.html

³⁰ <https://www.youtube.com/watch?v=Uqh4Jc2VkJAM> (from about the 25-minute mark)

³¹ See Appendix 1 at end of this book for the full transcript.

your King James this day reads that way, even though there's not a question about it on anyone's part as to what that passage actually reads. Why should I take Theodore Beza's conjectural emendation where he decides a reading on the basis of what he likes and say that the mass of Christians believe this when nobody before Theodore Beza ever had the idea that Revelation 16:5 read that way? Why should I believe that?"³²

White also says in his book *The King James Only Controversy*:

Every Greek text – not just Alexandrian texts, but all Greek texts, Majority Text, the Byzantine text, every manuscript, the entire manuscript tradition – reads “O Holy One,” containing the Greek phrase ὁ ὅσιος (“ho hosios.”) So why does the KJV read “and shalt be”? Because John Calvin's successor at Geneva, Theodore Beza, conjectured that the original read differently. To use his word, “ex vetusto bonae fidei manuscripto codice restitui.” Beza believed there was sufficient similarity between the Greek terms ὅσιος and ἐσόμενος (the future form, “shall be”) to allow him to make the change to harmonize the text with other such language in Revelation. *But he had no manuscript evidence in support of his conjecture.*

For the KJV Only advocate, there is simply no way out of this problem. Those who appeal to the Byzantine text-type are refuted, for it reads ὁ ὅσιος. Those who appeal to the Majority Text founder on the same reality....³³ (emphasis original)

³² The King James Controversy Revisited - 2002
<https://www.jashow.org/articles/general/the-king-james-controversy-revisited-program-3/>
on the Ankerberg show, with Dr. Kenneth Barker, Dr. Don Wilkins, Dr. Daniel B. Wallace, Dr. James White, Dr. Samuel Gipp, Dr. Thomas Strouse, Dr. Joseph Chambers.)

³³ White, James (1995), *The King James Only Controversy: Can You Trust the Modern Translations?*, Minneapolis: Bethany House, p. 248, ISBN 1-55661-575-2,

White then shows some pictures in his book of Erasmus' edition, Coverdale, and Geneva, which do not have the KJV reading "shalt be", but say "and holy"; he then concludes:

As one can see, the King James Version reading at Revelation 16:5 arose from Theodore Beza's conjectural emendation *and was unknown to history prior to that time.* (emphasis original)³⁴

White places a footnote here which basically says that even if those in the future prove him wrong on this issue, they are being desperate and rejecting the very words of Beza who said he merely conjectured on this issue:

"Lest in desperation a King James Only advocate make the attempt, Tischendorf's notes on the term only confirm my assertion. He notes that "cop aeth" omit ὁ ὅσιος, but the KJV reading is not to be found even here, as ἐσόμενος is not put in its place. Instead Tischendorf's notes indicate Beza as the reading's source. Further, Tregelles' text, though indicating some translations omitted ὁ ὅσιος again indicates that the KJV reading is nowhere in the Greek manuscript tradition. Likewise, Hoskier's massive work on the text of the Apocalypse nowhere indicates the appearance of Beza's conjecture. *Quite simply, before Beza, no Christian had ever read the text the way the KJV has it today.*" (italics added)³⁵

This book will provide a framework wherein the bible believer can observe the biblical and historical case for the inclusion of "shalt be" and will also reveal that *all* evidence points to Beza's reading, and only those

³⁴ White, James. *The King James Only Controversy: Can You Trust the Modern Translations?* (Updated June 1, 2009 Expanded edition), Minneapolis: Bethany House Publishers; Updated, Paperback: 368 pages, p. 240, ISBN-13: 978-0764206054

³⁵ *Ibid.* p. 240-241, footnote.

willingly ignorant will choose to follow the inferior reading of "holy" after examining the facts presented below. I will also reveal how James White does not understand the basics of what Beza said in his footnotes, and looking at his debates, videos, and book concerning this subject, only exposes his illiteracy, leaving him much like the king with no clothes. Proud scholars like White place doubt upon 254 passages in the TR/KJV. He is an enemy of the traditional scriptures.

Theodore Beza was a world class biblical scholar, an expert in several languages, and one who associated with those considered the upper echelon of biblical scholarship, who provided material that fueled the reformation in many languages. Because Beza had provided such a massive amount of biblical data, from heading up the English Geneva Bible, Geneva French, many Greek and Latin editions, commentaries, dictionaries, and so much literature on the Greek and Hebrew biblical text for so many years, I would suggest that Beza's familiarity with the text and with similar textual issues, revealed to him that the established reading of "holy" was clearly an error. For one to reject the obvious conclusion of "shalt be", one should firstly show that they are on the same level of scholarship as Beza or the KJV translators on this issue to provide an adequate refutation, or at least understand Beza's footnotes properly. White, who was one of the critical consultants for the New American Standard Bible,³⁶ doesn't have the goods to even understand the basics of this issue, but simply slanders and misquotes people, in order to win his debate points. In this article I will show to the reader that the manuscript evidence does indeed point to *esomenos*, and that once the foundation is laid, one will not be able to read the text again without

³⁶ <http://www.lockman.org/nasb/nasbprin.php>

seeing this reading as correct, no matter which manuscript you read.

Beza reconstructed the original reading of what became a corrupted, contaminated, nonsensical, and illegible textual reading, but it was originally altered to read "holy" in the early church for a specific purpose, and after reading this book, you will be fully aware of the reasons Beza saw this corruption, and his remedy for it. A cursory look just at the English translations preceding the KJV shows the confusion surrounding this verse as we shall see. God is not the Author of confusion. Beza's restitution of (L.) *eris* / (G.) *ἑσόμενος* is far from being just an educated guess as some have claimed. An experienced and proficient scholar with a broad knowledge of the writer of the text, Greek and Hebrew languages, and style of the time, knows error when he sees it. This is called intrinsic probabilities.³⁷

It must also be noted that when White rebuked me on his *Dividing Line* program for sharing with the world that the 1549 Ethiopic bible has the same TR reading as Beza, he also issued a challenge to myself and all KJVO/TRO people to read the evidence concerning Revelation 16:5 in his book and come to conclusions. That is the reason for this book. I expected White to be vitriolic and mocking at the finding, as I have previously encountered such behavior from White in his forum

³⁷ Agnostic/Atheist text critic Bart Ehrman in *Whose Word is It?*, correctly defined intrinsic probabilities when he said:

"...*intrinsic* probabilities — probabilities based on what the author of the text was himself most likely to have written. We are able to study, of course, the writing style, the vocabulary, and the theology of an author. When two or more variant readings are preserved among our manuscripts, and one of them uses words or stylistic features otherwise not found in that author's work, or if it represents a point of view that is at variance with what the author otherwise embraces, then it is unlikely that that is what the author wrote — especially if another attested reading coincides perfectly well with the author's writing elsewhere." 131 Ehrman, Bart. *Whose Word is It?: The Story Behind Who Changed The New Testament and Why*. (1 Mar 2006) A&C Black, 256 pages, p. 131. ISBN:0-8264-9129-4

about 10 years before, when, I politely asked him if I could present a view about Easter that he may not have seen before. He said it was fine for me to present my case. After I began to post a few sentences concerning the etymology of Easter³⁸, White asked me some accusatory questions about my understanding of the word "anachronism" as did others in the chat group. As I was attempting to answer them, and before I could even state my position, White became very annoyed and irrational and then slanderously called me a Ruckmanite and permanently banned me from his forum. So to see White mock those who translate the Textus Receptus / Reformation Text, and to mock at the evidence revealing that the "shalt be" reading is indeed in bibles older than Beza's, was not a shock, but a predictable reaction. In stark contrast concerning Easter, world leading expert on the English language David Crystal³⁹ read the first article and said it was a good article and that the information was correct and gave me some pointers on it. This alone shows you the difference between a genuine scholar and a pseudo scholar. For those interested in what White originally said about the Ethiopic evidence on his program see Appendix 1.

So this book is not really written with a great expectation of changing White's mind, which seems to be already made up no matter what evidence is presented, but it is for those who are being influenced by him, who are more humble, and looking for genuine answers. It is also written for those who accept the reading but need ammo against the claims of White.

³⁸ <http://www.easterau.com> ~ I wrote "Our word Easter is of Saxon origin and of precisely the same import with its German cognate Ostern. The latter is derived from the old Teutonic form of auferstehen / auferstehung, that is - resurrection." - Eusebius' Ecclesiastical History, Translated by C. F. Cruse, Hendrickson Publishers, p 437

³⁹ https://en.wikipedia.org/wiki/David_Crystal

CHAPTER 1

That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth. - Psalm 83:18

1.1 THE TETRAGRAMMATON



The Tetragrammaton as it appears in the 1611 King James Version

Firstly, the key to understanding the issue surrounding Revelation 16:5 involves a basic understanding of the Tetragrammaton and its importance. The word tetragrammaton (Gr. *Τετραγράμματον*) is transliterated for us English speakers from the Greek which simply

means “four letters”, and is the Hebrew theonym⁴⁰ יהוה *Yehovah*, which is commonly transliterated into Latin letters as *YHWH* and erroneously pronounced *Yahweh* by some as we shall see soon. It is the most significant name of God used in the Hebrew Bible. The name is derived from a verb that means “to be”, “to exist”, “to cause to become”, or “to come to pass”. It appears in every book of the Old Testament, with the exception of Esther, Ecclesiastes, and Song of Solomon.

Jehovah is an anglicized pronunciation of the Hebrew tetragrammaton יהוה *Yehovah* and appears 6,518 times in the traditional Masoretic Text, in addition to 305 instances of יהוה *Jehovee*.

Primarily, it must be noted that the etymology of יהוה *Jehovah* comes from הָוָה *hava*.⁴¹ Historically, some have claimed that Jehovah comes from הוֹבָה⁴² which is הוֹבָה *hovah* - a ruin, disaster - but this is false. The etymological link is clearly to הָוָה *hava* - 1933 and הוֹבָה *hovah* is simply homophonic. You can clearly see the distinction here from a basic search on blueletterbible.org:

| | |
|--|--|
| יהוה Lexical number H1943 Transliteration = hovah Meaning = Misfortune, calamity, adversity. ⁴² | הָוָה Lexical number H1933 Transliteration = hava' Meaning = Shall be, may be, will occur. ⁴¹ |
|--|--|

יהוה *Jehovah* is numbered in any modern concordance as H3068. The definition of Jehovah lists the root word as H1961 *hayah*, “to become”, which comes from the primitive root H1933 *hava*, “shall be”.

⁴⁰ <http://textus-receptus.com/wiki/Theonym> - A theonym is a proper name of a deity. The study of theonyms is a branch of onomastics, the study of the origin, history, and use of proper names.

⁴¹ ...h1933

⁴² ...h1943