

Sunday, April 13, 2025—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 262 Assessing the Printed History of the King James Text (KJVO Italics Case Studies II Sam. 21:19 & I John 2:23)

Introduction

- In [Lesson 261](#) we continued our study of italics in the AV by looking at what certain King James Only authors have said about the matter. The Lesson critically examined arguments made by Dr. Samuel C. Gipp (and others), regarding the significance and inspiration of italicized words. The teaching challenged the notion that these italicized words are divinely inspired additions and explored the complexities of Bible translation, preservation, and interpretation.
- In summation, Lesson 261 covered the following points:
 - King James Onlyism often presents a false dichotomy regarding italicized words: either accept them all or remove them all.
 - The inconsistent use of italics across different editions of the KJV is not addressed by many King James Only advocates.
 - New Testament quotations of Old Testament passages that include italicized words in the KJV are used to argue for the divine inspiration of these words.
 - Lesson 261 critiqued the conflation of the King James Bible with “the Bible” itself, excluding other translations and even source texts.
 - We emphasized the importance of understanding the purpose of italicized words in translation without attributing divine inspiration to them.
 - We highlighted the problems with claiming that Jesus and the apostles quoted from a King James Bible that did not exist in their time.
- While Gipp’s work was used to frame the discussion, we also observed other KJVO authors who argued similarly: Brandon Peterson, David Reagan, Gene Kim, and Thomas Carroll.
- In this Lesson we want to focus on two case studies regarding the italics that garner a lot of attention in pro-King James argumentation.
 - II Samuel 21:19
 - I John 2:23

II Samuel 21:19

- Discussion of II Samuel 21:19 appears in almost every treatment of the italics by King James Only authors (Sam Gipp, David L. Brown, Thomas Carroll, Gene Kim and James L. Melton to name but a few.). Dr. Gipp calls this verse “one of the classic defenses for leaving the italicized words alone.” (Gipp, 54) Recall from [Lesson 261](#) that Gipp does not address why the phrase “*the brother of*” is in italics in the AV nor does he mention the relevant cross reference in I Chronicles 20:5.
- Gene Kim addresses the matter extensively in his YouTube video titled, “[Why KJV Should "Add" to God's Word! \(Pt 2\)](#)” from June 1, 2017. Regarding the italics in II Samuel 21:19, Kim states the following:
 - “Now, is that enough evidence? Well, actually, I got so much more evidence. Look at 2 Samuel 21. 2 Samuel 21. See, the scriptural evidence is loaded. Look at 2 Samuel 21. The scriptural evidence is so loaded. You must understand, you gotta deny scriptural evidence if you don't believe in italics. And trust me, this is just a handful of portions. There's a lot more verses that you can find. This is just a handful I'm giving out. There are a lot of believing preachers and scholars out there that give a lot more. Let's look at 2 Samuel 21. We're going to read verse 19.

Alright, very simple question: Who killed Goliath? David, or was it Elhanan? What in the world, Pastor? Who is Elhanan? Yeah, that's right. It should be David, right? That's common sense. Alright, look at 2 Samuel 21:19. “And there was again a battle in Gob with the Philistines, where Elhanan the son of Jerim, a Bethlehemite, slew...” Look at this: “*the brother of* is italicized.” If you take out the word “brother”—if that's not in the original, then who did Elhanan kill? Elhanan did not kill the brother of Goliath. Elhanan killed Goliath. But I thought David killed Goliath! Isn't that just ABC Sunday school? You don't need to be a modern scholar. But unfortunately, you do have to become a modern scholar, waste hundreds and thousands of dollars to get Doctorate Degrees just to deny this when all you have to do is go to Sunday school for free and you'll know this. And you know what's amazing? You go to church for free, and people don't even want to go. But people want to pay money to go to a seminary to deny this. Isn't that amazing?” ([YouTube Video](#))

- In this quotation, Kim is arguing in defense of the italicized words in the KJB, using 2 Samuel 21:19 as an example. He points out that the verse says Elhanan killed someone, and if the italicized phrase “*the brother of*” is removed, it would suggest Elhanan killed Goliath, not David, which contradicts the well-known Bible story. Kim criticizes modern biblical scholars and seminaries for denying the authority of these italicized words, arguing that even basic Sunday school knowledge supports the KJB's reading. He emphasizes that the italicized words are essential for preserving biblical clarity and truth.

- Does any of this explanation on the part of leading King James Onlyists regarding the italics in II Samuel 21:19 make any sense? How does pitting the KJB against the Hebrew text by Gene Kim fit with the doctrine of preservation? Explanations such as this on the part of King James Onlyists are woefully inadequate and full of holes and blind spots. This is due in part to the fact they do not consider enough of the relevant historical and textual information.
- Earlier, pre-1611 English Bibles dealt with the apparent discrepancy between II Samuel 21:19, I Chroniclas 20:5, and I Samuel 17:19 by inserting a marginal note. Consider the following screenshots.

1560 Geneva Bible (H107)

19 And there was yet *another* battel in Gob^{zer, and Zaph}
 with the Philistims, where Elhanáh the^{is called Zip-}
 sonne of Iaae-oregim, a Bethlechemite^{pa, i Chro 20,}
 slewe p Goliath the Gittite: the staffe⁴
 of whose speare *was* like a weauers be-^{p That is, Lah-}
 ame.^{mi the bro-}
 20 Afterwarde there was also a battel in^{ther of Go-}
^{liath, whome}
^{Dauid slew,}
^{i Chro 20,5}

1568 Bishops Bible (H125)

19 And there was another battaile in * i Chro 20, 5
 Gob with the Philistines, where Elha-
 nan the sonne of Jaere Oregim a Beth
 lehemite slue^(p) Goliath p Gethite:
 the staffe of whose speare was as great
 as a weauers clothbeame.
 20 And there was yet another battaile

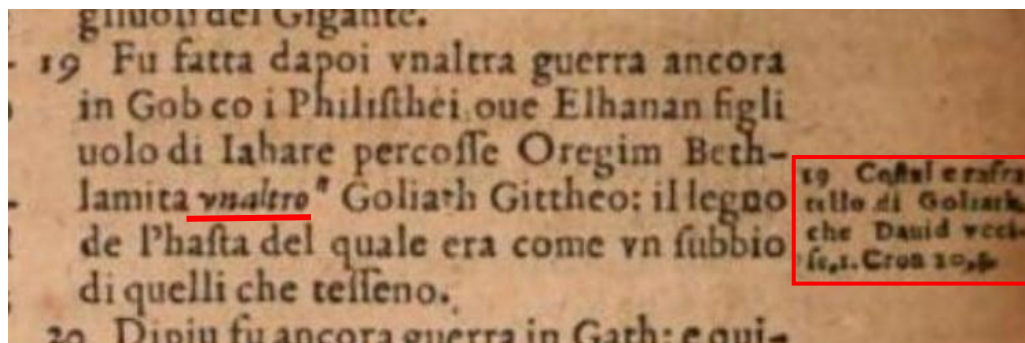
1602 Bishops Bible (H271)

19 And there was another battell in Gob,
 with the Philistines, where Elhanan the sonne
 of Jaere Oregim a Bethlehemite slue p Goliath
 the Gethite: the staffe of whose speare was as
 great as a weauers beame.
 20 And there was yet another battell in Gob

- So, pre-1611 English Bibles utilized the margin to direct readers to the relevant cross refence while not electing to use italics or the equivalent thereof in the text.

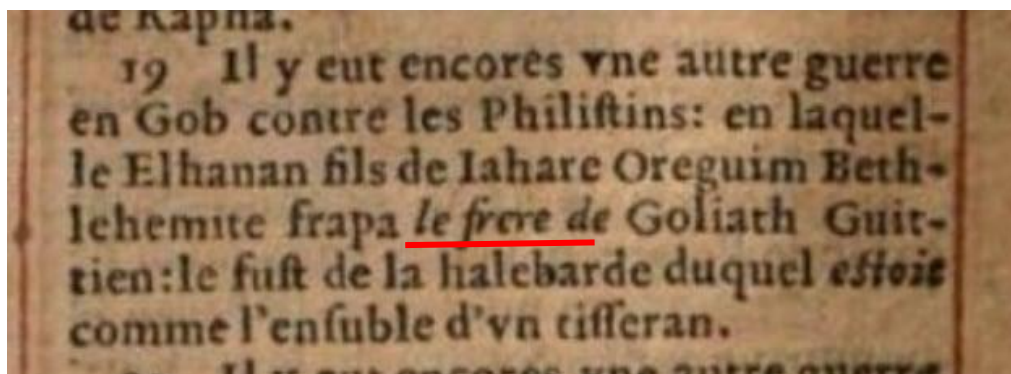
- My friend and fellow researcher Christopher Yetzer furnished me with examples of how other Reformation Era Protestant Bibles handled II Samuel 21:19 in their respective translations. Please consider the following evidence.

1562 Italian



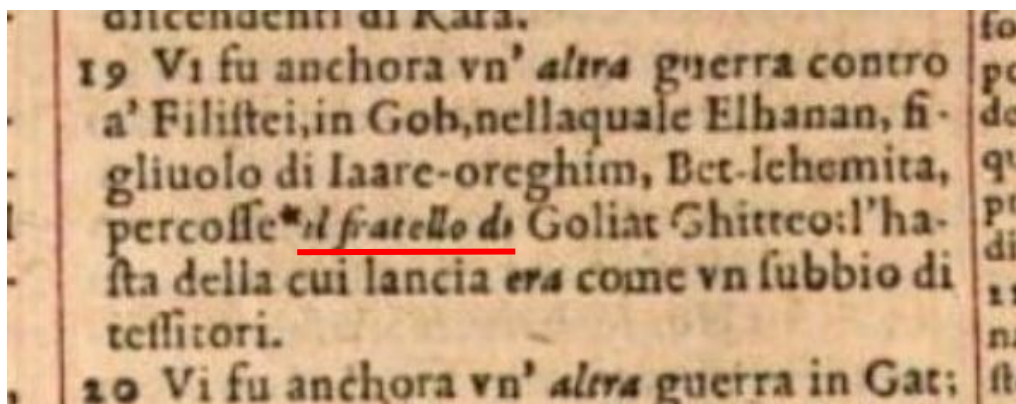
- The Italian text reads as follows:
 - “Then there was another war again in Gob with the Philistines, where Elhanan, son of Iahare, struck Oregim, the Bethlehemite, *another* Goliath the Gittite; the shaft of his spear was like a weaver’s beam.” (Image Translated by ChatGPT)
- Note also the marginal note appended to the italics, “19 This was the brother of Goliath, whom David struck. See 1 Chronicles 20:5.”

1588 French



- This French translation from 1588 includes the French words for “*the brother of*” more than twenty years before the AV was published in 1611.
 - “There was another war in Gob against the Philistines, in which Elhanan, son of Lahare Oreguim, the Bethlehemite, struck *the brother of* Goliath the Gittite; the shaft of his spear was like a weaver’s beam.” (Image Translated by ChatGPT)

1607 Italian Diodati



- The Italian Diodati also includes the phrase in question in italics.
 - “There was again another war against the Philistines in Gob, in which Elhanan, son of Jaare-Oregim, the Bethlehemite, struck *the brother of Goliath* the Gittite; the shaft of whose spear was like a weaver’s beam.” (Translated by ChatGPT)

1637 Dutch Statenvertaling

was. Voorts was er nog een krijg te Gob tegen de Filistijnen; en 19 Elhanan, de zoon van Jaare-oregim, sloeg Beth-halachmi, dewelke was met Goliath, den Gethiet, wiens spiesenhout was als een we- versboom. Nog was er ook een krijg te Gath; en er was een zeer 20

- While translated after the KJB, the 1637 Dutch Bible also uses italics to indicate that the person killed by Elhanan was someone other than Goliath.
 - “And there was yet another war with the Philistines at Gob: and Elhanan the son of Jaare-oregim slew Beth-halahmi, *which was* with Goliath the Gittite, whose spear-staff was like a weaver's beam.” (Google Translate)
- Note how Italian (1562, 1607), French (1588), and Dutch (1637) Bibles used italics and/or a marginal note to communicate to the reader that the person being killed in II Samuel 21:19 was someone other than Goliath.
- Lastly, the KJV Today website has an interesting article on the verse in question titled [“Brother of Goliath” or “Goliath” in 2 Samuel 21:19?](#). The article is technical and encouraged reading for interested parties. For our purposes, please consider the following portion of the article:
 - “The second word of the underlined portions in both verses is גלית (Galeyat), which is “Goliath.” The word preceding גלית (Galeyat) in 1 Chronicles 20:5 is אחי (achi), which is translated “the brother of.” The word preceding גלית (Galeyat) in 2 Samuel 21:19 is את (“et” with the Masoretic vowel markings). This word *generally* serves as the

untranslatable particle which marks the accusative case (*Brown-Driver-Briggs' Hebrew Definitions*). However, אַ could serve a dual purpose of pointing to the direct object as well as meaning "with" or "among" (*Brown-Driver-Briggs' Hebrew Definitions*). Judges 1:16 is a good example verse that has two instances of "אַ" serving the dual role of pointing to the direct object as well as meaning "with" or "among":

KJV: "And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people."

NASB: "The descendants of the Kenite, Moses' father-in-law, went up from the city of palms with the sons of Judah, to the wilderness of Judah which is in the south of Arad; and they went and lived with the people."

ESV: "And the descendants of the Kenite, Moses' father-in-law, went up with the people of Judah from the city of palms into the wilderness of Judah, which lies in the Negeb near Arad, and they went and settled with the people."

NIV 1984: "The descendants of Moses' father-in-law, the Kenite, went up from the City of Palms with the men of Judah to live among the people of the Desert of Judah in the Negev near Arad."

Thus אַ גלית could be translated as "among Goliath", [Note the readings found in the 1562 Italian "*another* Goliath" and the 1637 Dutch "*which was with* Goliath".] "meaning a kinsman of Goliath. The KJV translators understood this "among Goliath" (kinsman) to refer to the brother of Goliath as this is consistent with 1 Chronicles 20:5. The KJV with Strong's numbers indicates that the translators translated אַ as "the brother of." **As the rendering of "אַ" as "the brother of" is an interpretation, albeit the correct one, the KJV translators italicized those words.** The KJV, NKJV, TNIV, NIV 2011 and a few other translations treat Samuel 21:19 properly by interpreting "אַ" as "the brother of". Other translations that do not have "the brother of" create a glaring contradiction with 1 Chronicles 20:5.

The reason the author of 2 Samuel did not explicitly write "the brother of" may be because the immediate readers of 2 Samuel would have been aware that Elhanan killed the brother of Goliath [A better argument would be readers of II Samuel are presumed to have read I Samuel and thus already have clarity as to who killed Goliath.]. 2 Samuel was written during the time of the events, so readers knew the exact details of the accounts from oral retellings. 1 Chronicles, however, was written much later, close to the time of Ezra the priest. The Chronicler had to be clear that Elhanan killed the brother of Goliath, not Goliath himself. That is why 1 Chronicles 20:5 no longer uses the elliptical language." (KJV Today)

- In my opinion, the KJV Today article has hit upon the real reason why the King James translators placed the phrase “*the brother of*” into II Samuel 21:19 in the following statement: “As the rendering of “אח” as “the brother of” is an interpretation, albeit the correct one, the KJV translators italicized those words.” Typically, the KJV has formal equivalence where the English text directly corresponds to the underlying Hebrew and Greek. In this instance, there was a bit of interpretation as to what the underlying Hebrew meant so the KJV translators decided to put their (correct) interpretation in italics for intellectual honesty.
- There is no doubt in my mind that the King James translators looked at the marginalia in the Geneva and Bishops Bibles as well as the text of the Italian and French Bibles that predated the KJB for insight into how to render II Samuel 21:19. Recall from [Lesson 191](#) that the following was stated in the Epistle Dedicatory at the beginning of the 1611:
 - “For when Your Highness had once out of deep judgment apprehended, how convenient it was, that out of the Original sacred tongues, together with comparing of the labours, both in our own **and other foreign Languages**, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the English tongue; your MAJESTY did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.”
- Why are these historical and textual facts never discussed by many KJVO authors? We applaud the KJV Today author(s) (the exact author(s) is unclear) for being willing to question the prevailing narrative within KJVOism and arrive at researched based conclusions.

I John 2:23

- I John 2:23 is another verse that gets a lot of attention in KJVO discussions of the AV’s italics. In this verse the entire second half of the verse is italics thereby constituting the lengthiest continuous section of italics in the AV.
 - “Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.*
- Recall from [Lesson 260](#) that we discussed this verse under F.H.A. Scrivener’s 5th classification of italics usage in the AV.
 - “Another use of italics is to indicate that a word or clause is of doubtful authority as a matter of textual criticism.” (Scrivener, 68)
- Consider what Gene Kim has to say about I John 2:23 in his YouTube video titled “[Why KJV Should "Add" to God's Word! \(Pt 2\)](#)”:

- “That’s just amazing, is it not? Look at 1 John 2. If modern version scholars are going to claim, “Oh, the italicized words are not the originals, the italicized words are not the originals,” let me give you something that should scare them. We’re not going to go to the manuscript family evidence of the KJV. Now, if you remember in my previous videos, I showed you the manuscript family of the KJV, which came from Byzantine traditional-type text, and I showed you an enemy manuscript family of the KJV. The enemy manuscript family of the KJV, which modern versions come from, as you might recall, is the Alexandrian manuscripts, which is Codex Sinaiticus and Codex Vaticanus.

Alright, so Codex Sinaiticus and Codex Vaticanus. So I’m just going to write A and B. So B is Vaticanus and A is Sinaiticus. But anyway, these A and B are the two manuscripts that are against the KJV. They are Alexandrian manuscripts. We’re not going through KJV manuscripts; we’re going to go with the modern version scholars’ manuscript evidence. Look at 1 John 2:23. This is the longest italicized passage you’ll ever see. “Whosoever denieth the Son, the same hath not the Father.” Half of that verse is in italics. “*But he that acknowledgeth the Son hath the Father also.*” Oh, that should not be in the originals? Oh, watch your mouth. You know what they found out? Oh, it’s not found in the majority of Greek manuscripts.

So, since it’s not found in the majority of Greek manuscripts, you know this is not in the original. Okay, it may not be here, but you’re denying other ancient manuscripts too. KJV, you must understand, is such a superior Bible because it’s got everything from the majority of Greek manuscripts, which is Byzantine traditional. It’s a culmination of all kinds of manuscripts. So guess what? You know what supported this passage? Boom, boom. Alexandrian manuscripts had that. And I thought that the modern scholars, they’re all for Alexandrian manuscripts, A and B. They’re the ones that really show the original, and now they’re saying right here that the italicized words in your King James Bible are not part of the original. See that?

Quite a contradiction here. Quite a contradiction right here, and we’re going by their own manuscript evidence. Look at that. See? Don’t—so you better be careful when you correct that book because somewhere along the line, you’re going to find out God has some manuscript out there that’s going to support the King James Bible. So be careful. Watch your mouth, watch your mouth.” ([YouTube Video](#))

- Kim argues in defense of the KJB, particularly emphasizing 1 John 2:23, where part of the verse (“*But he that acknowledgeth the Son hath the Father also*”) is italicized in the KJV, indicating that it was added for clarity because the phrase was not in the TR editions available to the King James translators. He points out that although this part of the verse is **not** found in the majority of Greek manuscripts (Byzantine tradition), it is present in Alexandrian manuscripts—namely Codex Sinaiticus (A) and Codex Vaticanus (B). These are the very manuscripts that many modern Bible versions are based on. This creates a contradiction, Kim claims: modern scholars favor Alexandrian manuscripts, yet they criticize the KJV for including this italicized text—even though their own preferred manuscripts support it. Ultimately, Kim’s message is: Be cautious

when criticizing the KJV, because even non-Byzantine sources can affirm its readings, implying divine providence in the preservation of the KJV text.

- The implication of Kim's statements is that God led the King James translators by inspiration to include the italicized words in English before there was known Greek manuscript evidence to support the reading. Notice that Kim does not provide any textual data to support his position. The argument here is essentially that the KJB is superior to the Greek because it reveals information not found in the Greek known to the King James translators.
- Where did Kim obtain such a view? He was taught it by his mentor Dr. Peter S. Ruckman (Kim is a 2007 graduate of Ruckman's Pensacola Bible Institute). In 1988 Ruckman stated the following in his book *The Christian's Handbook of Biblical Scholarship*:
 - "Why give up any of the rest? Out of the seven hundred changes made in the twenty-sixth edition of Nestle's, if only four hundred and sixty-seven were restorations of the correct text (the one we went by since 1611!), why should we accept the other two hundred and thirty-three as reliable? Wait eight years and all two hundred and thirty-three of them will have been brought back into line with the Receptus. You just have to be patient. While you are reading the Bible and getting a blessing, winning souls, training foreign missionaries, holding revivals, comforting the bereaved, marrying the young, burying the dead, praying, and rejoicing in God, these EGGHEADS are waiting to decide if they have the "right reading." We had it before they began to look for it.

For example, in 1 John 2:23, we had the "original Greek" supplied in italics, when the AV translators confessed they were putting it in "on their own." They guessed right. It showed up in Greek manuscripts AFTER the publication date of 1611. Though it was NOT in "The Majority Text" (neither was 1 John 5:7-8), it showed up in Sinaiticus, Vaticanus, Alexandrinus, and Ephraemi Rescriptus (Aleph, B, A, and C) AFTER 1611. Murphy's Law: Any time a translation looks like an improvement on the AV you have overlooked something." (Ruckman, xviii-xx)

- Likewise in the September 1995 issue of the *Bible Believers Bulletin* there is an article titled, "James White's Seven Errors In the Authorized Version" in which Ruckman addresses the italics in 1 John 2:23.
 - "Now White's reasoning is as follows: "If there are no variants then we have 'INDEED THE ORIGINAL' "(see *The King James Only Controversy*, pp. 118,124). Since he has found no "variant" against τοῦ καθαρισμοῦ αὐτός ("their purification") then "her purification" is not even a possibility. This is the Alexandrian mentality. ON the surface it looks logical. Look a little deeper. White just approved changing more than three thousand words in the King James text (NIV and NASV) on the basis of "variants" that showed up AFTER the AV text was printed. These came from Mill, Fell, Walton, Bentley, Griesbach, Tischendorf, Hort, Nestle, and Metzger AFTER only "one variant" in three thousand cases was extant. Problem: what happens when "her purification" shows up

later in a Greek manuscript? You say, "It couldn't happen." It did. Erasmus filled in the last six verses in Revelation from the Latin Vulgate (1520) with NO GREEK MANUSCRIPTS, and later (1800-1900) up showed more than sixty percent of his "fill-in" In Alexandrinus, Sinaiticus, the Syriac, and the Sahidic.

You say, "It couldn't happen." It did. In 1 John 2:23, the AV translators put half the verse in Italics (1611), going by NO Greek manuscripts. Nestle PRINTED THE GREEK TEXT (1979) THAT MATCHES THE ITALICS IN THE KING JAMES RECEPTUS. He printed it more than 270 years (1898) after the AV supplied him the words in ENGLISH: not Greek. So White, instead of rushing in like a mad fool, should have been more "scholarly" and checked the facts. He was operating on an emotional level."
(Ruckman, 9)

- Essentially Ruckman highlights that in 1 John 2:23, the King James translators included half the verse in italics, even though those words were not found in **any** Greek manuscripts available in 1611. Yet, over 270 years later, the Nestle Greek text (1898–1979 editions) printed the same wording in Greek—matching what the KJV had already supplied in English. This is presented as evidence that the KJV translators were correct, even without manuscript support at the time.
- Ruckman's argument is not entirely accurate. While it is true that early printed editions of the Textus Receptus such as the Complutensian Polyglot as well as the editions of Erasmus, Stephanus, and the early editions of Beza did not have the Greek clause in question at I John 2:23, Beza's 5th edition from 1598 did include the phrase. The following screenshots are from Theodore Beza's 1568 1st edition of the Greek New Testament along with his 1598 5th edition. Note the additional underlined Greek characters in the 1598 edition (The first example is taken from Nick Sayer's Textus-Receptus.com website.).

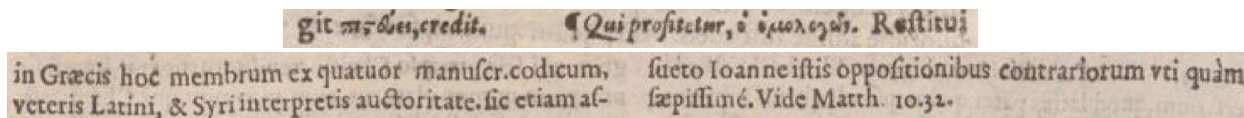
Beza's 1568 1st Edition

Παῖς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει.

Beza's 1598 5th Edition

Παῖς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει. ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πατέρα ἔχει.

- The [Textus Receptus Bibles](#) website states the following under “Variants” in their [analytical entry](#) for I John 2:23, “This verse is not fully supported by the Stephanus 1550 but is supported by the Beza 1598.” In addition, Beza also appended the following footnote to verse 23 in this 1598 edition at the bottom of page 497 and top of page 498.



- Brother Robert Vaughn discusses Beza’s footnote in his excellent article titled “[1 John 2:23](#)”. Beza’s note reads as follows.
 - “He who professes (Latin: ‘qui profitetur’, Greek: ‘ὁ ὁμολογῶν’). This clause has been restored in the Greek from four manuscript codices, with the authority of the Old Latin and the Syriac interpreter. John also is inclined to use such oppositions of contrasting statements very frequently. See Matthew 10:32.” (Beza, 497-498)
- I would like to consider some additional comments on I John 2:23 from the pen of Laurence M. Vance in *The Text Of The King James Bible*.
 - “Although the phrase is in the Vulgate, it is not in Erasmus’s Latin translation. It is also not found in the Greek of the Complutensian Polyglot, Stephanus, or Elzevir. And neither does it appear in the Majority Text. However, Beza includes the phrase in his last three editions:

πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει

This is also the reading of the Critical Text. The reason why the word “but” is in italics in the King James Bible is because it is not found in the Greek text, but deemed essential to the English sense (Scrivener’s sixth category).” (Vance, 458)

- So, from this we see that Beza was aware of the italicized clause being in at least four Greek manuscript codices as well as Old Latin and Syriac witnesses before the year 1600. He therefore included the phrase in the Greek text of his 5th edition from 1598.
- Since 1598 predates 1611 we can conclude Ruckman’s statement cited above is not correct. There was Greek evidence for the reading at the time the King James was translated. Moreover, neither Ruckman nor Kim makes any attempt to consider the state of the textual evidence before 1611. Some pre-1611 English Bibles did include the last half of I John 2:23 in italics or Roman Font.

1539 Great Bible (H46)

the father & the sonne. Whosoever denyeth
the sonne, the same hath not the father.
But he that knowlegeth the sonne, hath the father also. Let

1568 Bishops Bible (H125)

23 whosoever denyeth the sonne, the
same hath not the father [But he that
knowledgeth the sonne, hath the father also.]

1602 Bishops Bible (H271)

23 whosoever denieth the Sonne, the same
hath not the father : But he that knowledgeth the
Sonne, hath the Father also.

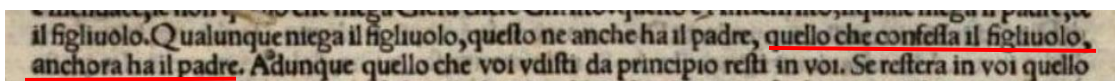
- The King James translators inherited a base text (1602 Bishops) that already had the 2nd half of I John 2:23 in italics. Moreover, as we have already seen, the phrase was in the Greek text of Beza's 1598 Greek New Testament. Not only are these facts never discussed by Ruckman and Kim but they are flatly contradicted by both in their statements that no Greek witness at the time of the translation contained the phrase in question.
- Translated from Latin, the italicized phrase is also in the Wycliffe Bible from the 1380s. Therefore, the reading in question was known in the Latin tradition for centuries before 1611.

fadir & pe sone / so ech þat denyep
pe sone hap not pe fadir / but he
þat knowleth þe sone: hap al
so pe fadir / þat þis þat 3e herde at

“So ech that denyeth the sone, hath not the fadir; but he that knowlethith the sone, hath also the fadir.”

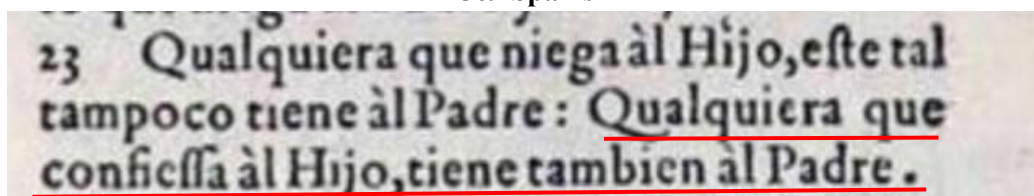
- In addition to the Latin tradition, the italicized phrase in I John 2:23 exists in the following Reformation Era Protestant Bibles predating the AV. Please consider the following screenshots furnished by Christopher Yetzer.

1532 Brucioli Italian



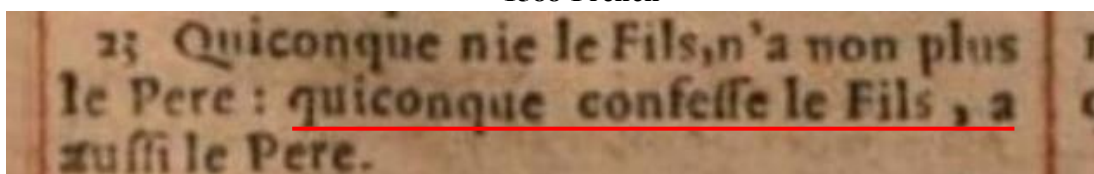
- This Italian text reads as follows at I John 2:23:
 - ““Whoever denies the Son, this one does not have the Father either; whoever confesses the Son, also has the Father.” (Translated by ChatGPT)
- Not only does this Italian translation predate the 1611 AV but it also includes the phrase in question in normal i.e., non-italic font.

1569 Spanish



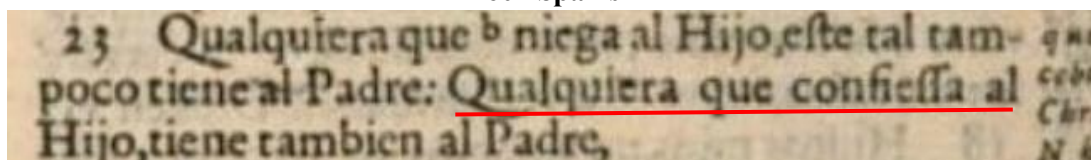
- This Spanish text from 1569 reads as follows at I John 2:23:
 - “Whoever denies the Son, this one also does not have the Father; whoever confesses the Son, also has the Father.” (Translated by ChatGPT)
- Once again, a pre-1611 Protestant Era translation includes the phrase in question. The same could be said for the 1588 French, 1602 Spanish, and 1607 Diodati Italian Bibles.

1588 French



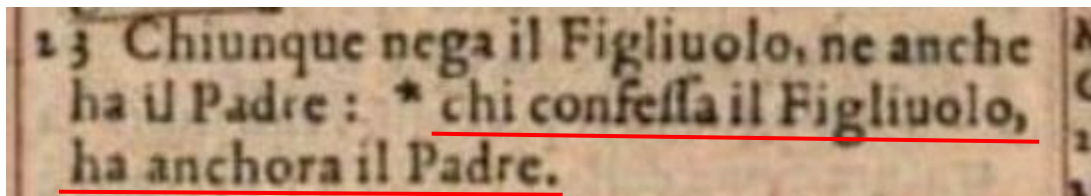
- “Whoever denies the Son, also does not have the Father; whoever confesses the Son, also has the Father.” (Translated by ChatGPT)

1602 Spanish



- “Anyone who denies the Son does not have the Father either; anyone who confesses the Son has the Father also.” (Translated by ChatGPT)

1607 Diodati



- “Whoever denies the Son does not have the Father either; whoever confesses the Son has the Father also.” (Translated by ChatGPT)
- Admittedly there were also some Reformation Era foreign language Bibles that did not include the phrase in question such as Olivetan’s 1535 French Bible. The 1638 Dutch did not have the phrase in the text, but the reading was noted in a marginal note.
- So once again, when it comes to the italics, the talking points of King James Onlyism are found wanting. When it comes to I John 2:23 the following is the most charitable explanation of what occurred:
 - Rule 1 given to the translators stated the following, “The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.”
 - The King James translators inherited a text (1602 Bishops) that already had the second half of I John 2:23 in italics (see image above).
 - The translators compared the Bishops text against known printed editions of the TR and observed the mixed nature of the Greek support even between the editions of Beza, his 1598 5th and most recent addition containing the clause.
 - Next the translators compared the English text against Bibles in “other foreign Languages” where they observed that the italicized clause was present in Italian (1532, 1607), Spanish (1569, 1602), and French (1588) Bibles.
 - Being familiar with the Latin tradition as well as the Wycliffe Bible from the 1380s which contain the phrase in question it seems reasonable to conclude the following.
 - Given the mixed nature of the textual evidence the translators did not see enough overwhelming evidence to remove the phrase completely nor did they think it prudent to alter the Bishops text and place the phrase in Black Letter font like the rest of the verse.

Conclusion

- The conclusion that the King James translators were operating blindly or guessing by divine revelation to include the italics before the known existence of a manuscript and/or printed edition containing the italicized words in question simply does not square with the facts on the ground. Yet again, the explanations furnished by certain sectors of the King James Only movement regarding the italics are found wanting when compared against the textual and historical facts.
- Praise the Lord for more honest defenders of the AV such as Brothers Robert Vaughn and Christopher Yetzer who has written on the subject of the italicized words in the KJB without the rhetorical errors of Ruckman and Kim. Please consider Brother Vaughn's fine blog articles on the italics in the KJB.
 - ["1 John 2:23"](#)
 - ["Italics in Bibles \(revisited\)"](#)
 - ["Exceptions to the rule: The use of distinguishing type/font in the King James Bible"](#)

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