

Bible

INTRODUCTION

The purpose of this study is to familiarize you with the method God uses today to reveal His will to man. In the process you will also become familiar with how Satan attempts to subtly undermine God's efforts in this same area.

God's Word is one of the areas of spiritual battle. The forces of heaven and hell are both battling for souls, but part of this battle is covert action by Satan. It's done behind the scenes and behind your back. Satan is doing everything in his power to cut your Godly supply line using spies and impostors. It is hoped that this study will provide some insight as to how this is being done so that as a Christian 'soldier' you will not allow your supply line to be infiltrated by the enemy. *Be aware.* Once your supply line is cut you will be required to pull back and regroup your witnessing activities, or, you will easily be flanked by the forces of evil and the power of your witness destroyed.

DEFINITION OF TERMS

Bible

The English use of the word 'Bible' can be traced all the way back to the 12th to 14th centuries (1100's—1300's). The English borrowed the word from the French language. The French borrowed the word from the Medieval Latin language. The Latin language had borrowed the word from the ancient Greek language (where the word was pronounced 'biblia').

The Greek word which became our word 'Bible' is 'βιβλιον' and is pronounced 'bib-LEE-on.' The Bible never actually has the word 'Bible' in its own text. Rather, the word from the Greek language is in the text, but is translated into English as other words.

The King James Version (KJV-also called the 'Authorized Version') properly translates the Greek word 'biblion' as 'bill', 'book', 'scroll', or 'writing.' That is because the Greek word 'biblion' is derived from another Greek word. This Greek word is 'biblos' (BIB-loss") which is translated into English as 'book.' This latter Greek word, 'biblos', literally refers to the inner bark of the papyrus plant. In ancient times, before the introduction of paper, writing was done with ink on thin slices of the inner bark of this plant. It's thought that the Greek word for 'book' is derived from 'Byblos'—an ancient Phoenician city that exported papyrus.

Scripture

Let's also define the word 'scripture.' This word appears both in the Old Testament which was written primarily in the Hebrew language and also in the New Testament which was written primarily in Greek. The Hebrew word for 'scripture' is pronounced 'kaw-thawb.' It is translated as 'register', 'scripture', and

THE BIBLE STANDS

(Herb Evans, 1917)

The Bible stands like a rock undaunted
'Mid the raging storms of time;
Its pages burn with the truth eternal,
And they glow with a light sublime.

The Bible stands like a mountain towering
Far above the works of men;
Its truth by none ever was refuted,
And destroy it they never can.

The Bible stands and it will be forever,
When the world has passed away;
By inspiration it has been given,
All its precepts I will be obey.

The Bible stands every test we give it,
For its Author is divine;
By grace alone I expect to live it,
And prove it and make it mine.

Chorus:

The Bible stands tho' the hill may tumble,
It will firmly stand when the earth shall crumble;
I will plant my feet on its firm foundation.
For the Bible stands.

‘writing.’ There are two Greek words translated as ‘scripture.’ The first is ‘graphay’ (graf-AY) Its literal reference is to a document, or its contents or statements.

The second Greek word is ‘γραμμά’ (GRAM-mah). This word is translated into English as ‘bill’, ‘learning’, ‘letter’, ‘scripture’, and ‘writing’, or ‘written.’ The plural form of the word means ‘learning.’

As you can see the words ‘Bible’ and ‘scripture’ which are very specific in meaning today were used more generically in ancient times to signify a document of most any type.

THE BIBLE

What is the Holy Bible?

As we have seen above, the Bible is an ancient document. But why is it that this ancient document is the most widely circulated book in history? Why is it so widely circulated when it is also generally perceived to be mysterious in nature and difficult to understand? The answer lies in its claims about itself. The Bible claims to be the communication between an all-powerful God and the people He created. Let’s look at some of these claims.

First, the Bible claims to be the Word of God [Heb.4:12]. That claim makes it different from any other book you have read. Imagine that! God doesn’t communicate to us through satellite TV, computers, or any other ‘cutting edge’ technology, but through a book. This is a most significant claim in that as a result this book cannot be man’s word. The obvious question would be how the Bible can still be God’s Word today since it has been translated and reprinted so many times by man. We will look to see how God addresses that important issue a little later.

The Bible also claims to be a “discerner of the thoughts and intents of the heart” [Heb.4:12]. This claim is made to the individual that reads scripture and promises to make known to the reader the truth about who he or she is. How about that! A book that will answer the question, “Beneath all the facade, beneath all that the world sees—who am I?”

Pretty strong claims for a book? Can the Bible truly live up to these claims? The answer to that is both yes and no. Which depends on you.

Why Was the Bible Provided?

Since God claims to communicate to us through this book, it seems logical that He might also tell us why. He does this in a number of places. Let’s look at some of the reasons God wrote the Bible.

ENLIGHTENMENT

“The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.” [Ps.19:8]

This verse represents the man who rejoices at finally finding the written description of a lifestyle that is acceptable to God—the law of Moses—and is determined to please God by following the law. His heart rejoices as he begins his new lifestyle. However, he soon discovers that the law is so pure, so demanding of perfection in the individual that he can’t live up to its requirements. He is now surprised to find that he can’t earn his way to heaven--that no effort on his part will be sufficient.

CONVERSION

“Blessed are they that put their trust in him.” [Ps.2:12b]

“...put your trust in the LORD.” [Ps.4:5b]

“But let all those that put their trust in thee rejoice.” [Ps.5:11a]

“O LORD my God, in thee do I put my trust.” [Ps.7:1a]

“And they that know thy name will put their trust in thee: for thou, LORD, has not forsaken them that seek thee.” [Ps.9:10]

“In the LORD put I my trust.” [Ps.11:1a]

“But I have trusted in thy mercy; my heart shall rejoice in thy salvation.” [Ps.13:5]

“Preserve me, O God: for in thee do I put my trust.” [Ps.16:1]

These verses come from the first sixteen Psalms. God’s Word is full of verses like these to help those people have become ‘enlightened’ to the fact that they can’t earn their way to heaven by their behavior.

The person who first is rejoiced at finding God’s rules for living a godly lifestyle and is determined to follow them soon becomes disappointed at their failure to live up to God’s law. They recognize that law was given specifically to show the futility of attempting to earn one’s way to heaven. Sooner or later the person understands that God’s plan for salvation is not in what we try to earn for ourselves, but in what God has freely provided through trust. When we put our trust in God’s ability to get us to heaven (though Christ’s accomplishment on the cross) we are letting go of our own efforts in this area and relying only on God’s provision.

CONFIDENCE

The next plateau is recognizing that no matter where you are or what situation you may be in you can be absolutely sure that God is in control.

“...O God of our salvation; who art “the confidence of all the ends of the earth, and of them that are afar off upon the sea:” [Ps.65:5b]

“It is better to trust in the LORD than to put confidence in “man.” [Ps.118:8]

“For the LORD shall be thy confidence...” [Pr.3:26]

“In the fear [reverence] of the LORD is strong confidence: and his children shall have a place of refuge.” [Pr.14:26]

“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.” [1Jn.2:28]

GUIDANCE

By this point in a believer’s life he or she will come to recognize that God’s Word is the means by which God communicates to His people--a living book.

“I will instruct thee and teach thee in the way which thou shalt go:...” [Pr.32:8]

“Thou shalt guide with thy counsel, and afterward receive me to glory.” [Ps.73:24]

“And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Isa.58:11]

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:” [Jn.16:13a]

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Tim.3:16,17]

WISDOM

As the believer is guided through the Word he or she grows in wisdom—true wisdom. This wisdom is the wisdom of God.

“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.” [Ps.19:7]

“The entrance of thy words giveth light; it giveth understanding unto the simple.” [Ps.119:130]

“And that from a child thou hast known the holy scriptures, which were able to make thee wise unto salvation through faith which is in Christ Jesus.” [2 Tim. 3:15]

STABILITY

Spiritual growth through the application of the wisdom found in God’s Word results in stability in one’s life.

“And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.” [Isa.33:6]

“A double minded man is unstable in all his ways.” [Jam.1:8]

How Is This Knowledge Obtained?

Now that we know what can be accomplished in one’s life by the Bible, let’s look at how that change is accomplished.

BY RIGHTLY DIVIDING THE WORD OF TRUTH

If you are going to correctly interpret (“rightly divide”) scripture, then you are going to have to commit to quite a bit of study. It is hard work, but the rewards are well worth it.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [2 Tim.2:15]

The study of scripture is a slow methodical process of looking up scripture and reading, looking up and reading—absorbing everything that the Word has for you at that point in your growth.

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept [principle] must be upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little:” [Isa.28:9,10]

Structured Bible study should most often be geared from a doctrinal standpoint in groups and as book studies when reading individually. Categorized precepts (principles) equal doctrines and rightly dividing the Word of truth requires doctrinal moxie.

Selected Doctrines of the Bible For:

UNSAVED

(The unsaved need preaching—not teaching)

1. Salvation

There is no point in an unsaved person trying to learn the doctrines of the Bible. A good illustration would be of a child on the sinking Titanic. The child's father is interested in what is best for the child and at that particular point the *only* thing that matters is the child's salvation from a sinking ship. In the same manner, God desires that the unsaved learn only *one* doctrine—the doctrine of salvation. Nothing else is of any use until that hurdle has been leaped. Since the scriptures require the help of the Holy Spirit for correct interpretation and the Holy Spirit is only interested in the unsaved's salvation, then it is pointless for the unsaved to study any topic but salvation.

“He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.”
[Jn.8:47]

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” [1 Cor.2:14]

BABE/CHILD

(The saved need teaching--not preaching)

1. Assurance of salvation
2. Essence of God
3. Rewards vs. works
4. Trinity
5. Essence of Man
6. Relationship/fellowship
7. Biblical baptisms

ADOLESCENT

1. Dispensations
2. Grace Vs. Legalism
3. Divine institutions
4. Angelic Conflict
5. Spiritual gifts
6. Church (universal/local)
7. Evangelism
8. Giving
9. Inspiration
10. Military commitment
11. Christian suffering
12. Man-woman relationships

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead and of eternal judgment.” [Heb.6:1,2]

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:” [Eph.4:14,15]

MATURE BELIEVER

1. Priesthood
2. Mental attitudes
3. Christian service
4. Church government
5. Current issues/conflicts

The mature believer is frequently referred to in scripture as ‘complete’, or ‘perfect.’ Not that this means that the person is perfect practically speaking, but that the person is ‘graduated’ (if you will). However, like any graduate, the learning never stops.

“...Noah was a just man and perfect in his generations, and Noah walked with God.” [Gen.6:9b]

“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.” [Gen.17:1]

“Mark the perfect man, and behold the upright: for the end of that man is peace.” [Ps.37:37]

“Howbeit we speak wisdom among them that are perfect: . . .” [1Cor.2:6a]

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Mat.5:48]

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, “unto a perfect man, unto the measure of the stature of the fullness of Christ:” [Eph.4:12,13]

“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:” [Col.1:28]

“For in many things we offend all. If any man offend not in word, the same is a perfect man and able to bridle the whole body.” [James 3:2]

VERBAL PLENARY INSPIRATION

What Is Verbal Plenary Inspiration”?

I should say at the outset that the term ‘verbal plenary inspiration’ is never found in scripture. Rather, it is a term coined by fundamental Christians to describe their position on the authority of scripture. So, to understand this position let’s take the words one at a time.

VERBAL:

God did not physically write the scriptures. Instead men that were led by the Holy Spirit wrote them. You could say that the Holy Spirit spoke directly to the human spirit of these men without going through their ears.

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” [2 Pet.1:21]

This method allows for the various writing styles of the men, yet maintains that the content is still accurate.

PLENARY:

The definition of this word is ‘complete’, or ‘fully.’ In practical application it means that *all* of scripture is God’s Word. Scripture does not *contain* God’s Word (as some would teach), but *is* God’s Word.

INSPIRATION:

The word literally means ‘breathed hard by God.’ The Greek word for this is pronounced “they-awp-news’-toss.” For this reason, the phrase ‘God breathed’ is frequently meant to be synonymous with ‘inspired.’ The practical application of this word is that scripture is God’s Word and not man’s word.

God used a process of dual authorship in which He (through the Holy Spirit) so superintended the human authors and their scribes (as applicable) that through their individual personalities and different styles of writing, they recorded God’s Word to man without error—in the whole or the part.

Where Does Verbal Plenary Inspiration Apply”?

Naturally it applies to the original writings of these inspired men—to the original manuscripts. These men were inspired to write God’s Word.

“But the Comforter, which is the Holy Ghost, Whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [Jn.14:26]

(It is clear from this passage that the Apostles had the ability to correctly relate what Jesus had said and understand it too.)

“For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” [Gal.1:12]

(The source of the information was directly from God.)

“For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.” [1 Tim.5:18; Deut.25:4; Luke 10:7]

(Implies that both OT and NT are on equal footing from the standpoint of inspiration.)

“That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.” [2 Pet.3:2]

(Both OT and NT are inspired.)

“And account that the longsuffering of our Lord is salvation even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” [2 Pet.3:15,16]

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”

(Apostolic wisdom was God given—not given by man.)

The following verses show that what these men recorded was *truth*;

“The words of the LORD are pure words: as silver tried in a furnace of the earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” [Ps.12:6,7]

(This was written in reference to the Pentateuch—the portion of the OT that was available to David. The important point to see is that David did not have the original writings—only copies. Yet these copies were pure, without *any* error. It was his revelation that God’s *pure* word would be protected from error at any time in the future—including our time.)

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine (God’s Word)”, and shall shew it unto you.” [Jn.16:12-14]

“Sanctify them through thy truth: thy word is truth.” [Jn.17:17]

(It is very clear from scripture that truth is to be defined as being an actual reflection of the facts--0% error. Both Gal.5:9 and 1 Jn.2:21 make this definition clear. That is to say, that God’s Word—if you had it—would be error free.)

Since ‘truth’ contains no error, then God’s Word was error free—perfect, as described by the following verses;

“Every word of God is pure: he is a shield unto them that put their trust in him.” [Pro.30:5]

(The level of truth -0% error -extends to the very words written and not to the ‘context’ only.)

“And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?” [Mk.12:24]

(If error is introduced, then scripture is not the source. Rather the cause of error is lack of scriptural knowledge.)

“...and the scripture cannot be broken;” [Jn.10:35]

(Error cannot be proved to exist in God’s Word because it isn’t there.)

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [2 Tim.2:15]

(An admonition to Timothy—and to us—to study the ‘word of truth.’ An interesting command since Timothy never saw an original copy of scripture and we already know God’s position on the definition of truth.)

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” [2 Tim.3:16,17]

(Again written to Timothy and to us—neither of which has ever seen an original.)

“I have not written unto you because ye know not the truth, but because you know it, and that no lie is of the truth.” [1 Jn.2:21]

(If you have God’s Word then it isn’t 99.98% accurate, but is by definition 100% and not one iota less.)

Original copies don’t last forever, yet God’s Word will be with us forever;

“Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.” [1Ki.8:56]

(For that to be true, God’s promises must first be available and then be accurate down to the very word.)

“Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.” [Isa.30:8]

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.” [Isa.40:8]

“For verily I say unto you, Till heaven and earth pass, one jot and one tittle shall in no wise pass from the law, till all be fulfilled.” [Mat.5:18]

(Comparing Hebrew to English a jot would be like our period [.] or the dot over an ‘i’ and the tittle would be the mark that changed an ‘O’ to a ‘Q.’)

“Heaven and earth shall pass away, but my words shall not pass away.” [Mat.24:35]

(Notice it says ‘words’--not ‘word. This again indicates the very words used and not the context alone.)

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” [Heb.4:12]

(‘Quick’ is an old English expression meaning alive [cp. Jn.6:63] and is used here to indicate that God’s Word is *alive*—not dead. There are many teachers today that say, in effect, that God’s Word is dead, but through the efforts of historical and textual scholarship we can breathe life back into God’s Word.

It is also important to note here the use of the present tense ‘is’, rather than was.)

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word by which the gospel is preached unto you.” [1 Pet.1:23-25]

(If the word of God is incorruptible, then it can’t be corrupted with even one error. Living and abiding means that it is here to stay—not gone to heaven. It isn’t referring to Christ since the last verse identifies the object as the ‘WORD OF the Lord [kurion]’ and not ‘the Lord’ alone.)

Since the originals are not with us any longer, but God promises that His word would be with us forever, then the logical conclusion is that God can also inspire copies or translations to the effect that they are 100% accurate to the original. Does scripture support this?

“Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.” [2 Tim.2:15]

(Paul’s instruction to Timothy is clear. He is to study the word of truth. The problem is that if copies, by definition, must contain some error [as most people believe], then Timothy could not have carried out this instruction because he did not have the original text—only copies. It is plain to see that Paul recognized the copy that Timothy was using for study was ‘truth.’ Since we have seen earlier that God’s definition of truth was 0% error, then Timothy’s copy was error free. While it is easy to see that error prone man could not produce an error-free translation or copy it is easy to see God *using* man to produce an error-free copy or translation.)

“And from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God,...” [2 Tim.3:15,16a]

(As a child, Timothy was taught scripture from a copy—the family Bible, so-to-speak. That copy is identified as ‘holy scriptures’ indicating that the copy was ‘sanctified’ or ‘set apart for use by God.’ The next verse [16a] indicates that *all* of Timothy’s copy was inspired by God--not 50%, 90%, 99%, or even 99.999%, but 100%.

“By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.” [1 Pet.5:12]

(No one would argue that the original epistle we call 2 Peter wasn't inspired. What is interesting, though, is that Peter only dictated it. It was actually penned by Silvanus. Silvanus was a Jew raised in the Greek culture. He was a Hellenist scribe who was very proficient in Greek. As is indicated here he was also a believer. In 2 Cor.1:19 he is identified by Paul as an evangelist and fellow traveler. In order for the original epistle to be inspired God must have intervened on behalf of Silvanus to produce an error-free copy during the dictation.)

So far, we have seen that;

1. God inspired both the Old Testament writers and the New Testament writers.
2. The result was an error-free collection of writings we call God's Word.
3. Not only were the originals inspired, but that *some* copies also were inspired.

Throughout history, God has spoken to man in the language that man understands (for that matter so has Satan). We understand from scripture [2 Pet.3:9] that it is God's will that *all* mankind come to a knowledge of salvation by grace. If faith cometh by hearing and hearing by the word of God, then there is a need for scripture in a wide variety of languages.

Thus, the translation non-problem is introduced. The same people who would claim that scripture copies *must* contain error (because of the human input) are the same ones who claim that no translation is inerrant (for the same reason). However, we have seen that the original scriptures contained human input in the form of personality, style of writing, etc. and yet were 100% inspired. We have also seen that God *has* produced copies that were also 100% inspired. Therefore, there remains no logical reason for believing that God cannot also inspire a translation.

This is not to say that *all* copies are inspired, but that at least one is inspired (and perhaps more). What about the others? Some amount to the best efforts of scholarship, but without inspiration, and as such are less than 100% accurate. For this reason we will say that they merely 'contain' God's Word. Some amount to the best moneymaking efforts of publishers and are also less than 100% accurate and, to be sure, some are the best efforts of Satan in a classic 'can't-see-the-forest-for-the-trees' scenario.

What can we say then? Is God's inerrant Word available to us today? If you believe God, then the answer to that question is a resounding YES!

WHERE IS GOD'S INFALLIBLE WORD FOUND TODAY?

God knows which language is the most efficient at reaching those He wants to have His infallible Word.

Prior to Peter's second use of the keys God dealt primarily with Jews. The effect of this can be traced in the languages used in writing the Old and New Testaments. The Old Testament was written in Hebrew. However, the Hebrew language changed with time, borrowing from the cultures that affected the Jews. So there is more than one type of Hebrew language. As one progresses through the Bible, the Hebrew that is used takes on the effects of the Chaldean and Aramaic languages. For this reason, 'Hebrew' is usually thought of as being a generic term for a number of language variations used by the Jews during their history.

Regardless of the version of Hebrew being used, God's continuing revelation was always kept up to date by contemporary prophets. Regardless of the fact that the language was changing, God's Word was still God's Word. It was infallible *because* it was God's Word—100%.

With Peter's second use of the keys came a need to open the scriptures to the then known world of the Roman Empire. At the time, the world spoke primarily 'koine' Greek because of Alexander the Great's influence. God then used Greek as the most efficient language for propagating His Word. This was done despite the fact that Latin was considered the official and intellectual language of the time.

Since the rise of the British Empire, the English language has stood first in international use. It goes without saying that we are as much in need of an infallible Word as the early church. It has also been shown that God's Word would always be available and that through history it has been propagated through the most effective language. If God's plan is consistent, then God's Word is available today in English.

God Uses His Scripture To Accomplish His Work.

The only problem with this approach is that it doesn't help you determine which of the over eighty English translations available is God's Word. Because of variations in readings among the many English translation not all English Bibles agree doctrinally. When doctrinal differences are clear, then one translation must be correct and the other in error (or, they may both be in error).

PROBLEM: How do you determine which is true?

Which Bible did God use during the greatest period of evangelism this country saw since its inception? Which Bible does Satan (through man) attack as inaccurate? Which Bible continues to survive the onslaught of the Roman Catholic Church and liberal scholars? Which Bible did God use to spread the Gospel from England at a time in history when the sun never set on the British Empire?

Introduction to Textual Criticism

Now, I will be the first to admit that the skeptic will say, "But I can't accept that the Bible is inspired without any logical, scientific proof." The fact of the matter is he (or she) is correct. One cannot prove logically or scientifically that the Bible is literally God's Word. The best that one can do is to show that the Bible is historically trustworthy and go from there. Don't misunderstand; that's not the fault of Scripture so much as it is a limitation of the scientific method (which cannot deal with the metaphysical).¹

Logical proof requires a process that is known in literary circles as 'textual criticism' (which is described in more detail below). The surviving texts of ancient manuscripts are routinely subjected to this process to either quantify the actual texts from varied readings, or, in some cases, to extrapolate the likely text where detailed readings do not exist or are not certain. Many of the texts you may have read in school were recovered using this method—Sophocles, Plato, Aeschylus, Aristophanes, Josephus, Philo, Tacitus, etc. The vast majority of ancient texts have far fewer manuscripts and much larger intervals between surviving text and original autographs (original documents) than do the Bible and yet there is very little debate on their authority.

However, there is a weakness to textual criticism; it cannot recover any document with certainty—only with relative confidence. It cannot account for divine providence, or even inspiration. It can only conclude relative historical trustworthiness. The trustworthiness is only as good as the human effort expended in the criticism. Some would say that reaches as near to perfection as anyone could hope to achieve. From a human perspective, maybe so, but the same could have been said for the Titanic, the Apollo program, Love Canal, nuclear plant design and construction, and a host of other seemingly trustworthy human endeavors that, in the light of history, didn't exactly measure up to expectations. Worse yet, even with the best of evidence and circumstance this process *barely* pretends to meet otherwise accepted scientific method or logical treatise, but limps by with an odd mixture of fact, method, and outright guesswork. 'Textual Criticism,' when applied to divine scripture to ascertain truth over simple historical

¹ Perhaps that is why God didn't start the Bible with a logical proof of His existence or authority, but simply stated the fact, "In the beginning God created the heaven, and the earth," or, why He says that truth is spiritually perceived.

accuracy is truly a case of the Emperor's new clothes—a shame, without substance, and the masses still flock to the deception.

So, what you are about to read is not a condemnation of textual criticism, per se, but a condemnation of its application beyond its expertise. Like a frog in a frying pan who can't recognize his dilemma, Christians have, for the last hundred years or so, been subjected to a seemingly innocent and scholarly(?) endeavor that has slowly supplanted verbal, plenary inspiration with the best of human literary efforts. Thus, the valid work of textual criticism in determining historical accuracy has slowly evolved into the final authority in all matters of faith and practice.

Before the rise of textual criticism, there was little need for multiple translations in a single language. Today things are different. Today, many a scholar who wishes to make his or her mark in the publish-or-perish world of academia feels obliged to sit in judgment of the work of the Holy Spirit by producing their own version of what God would probably have said. This has resulted in a plethora of versions in English alone (over 80). The most popular Bibles today are the American Standard Version (ASV) 1901, Authorized Version (also known as the King James Version) (AV/KJV) 1611, English Revised Version (ERV) 1885, New American Standard (NAS) 1960 and the New International Version (NIV) 1971. All of these versions except the KJV are translated from what is known as the 'Critical Text.' The Critical Text is primarily the work of two scholars known as Westcott and Hort. It is based on two 4th century uncials (all capital letters) known as the Codex Vaticanus and Sinaitic manuscripts. [See 'Bible History.']

There are significant differences between the KJV and the other popular versions that were based on the Critical Text even though these two manuscripts were also available to the translators of the KJV. Professor Zane C. Hodges of Dallas Theological Seminary wrote in the book *Which Bible* that of the over three thousand surviving manuscripts 80%-90% more closely resemble the KJV text than any other translation considered popular. The differences may be explained by an examination of the theological position of the two men and how these beliefs may have influenced the work of the team. The beliefs are based on correspondence during the period of time that they were engaged in the translation work. They can be found in the same book *Which Bible* and are summarized in the 'Bible History' study under 'Westcott' and 'Hort.'

Using a system of rules known as 'higher textual criticism' these two men proceeded to out maneuver other translation committee members to create their own translation, which they called the 'critical text.' A brief summary of the rules of higher textual criticism follows. It should be noted that these are standard rules for the recreation of *secular* documents for which no original exists, yet many copies with variant readings exist. They have been in use for hundreds of years in one form or another and have proven very useful in secular works. However, using them to sit in judgment on the work of the Holy Spirit is another matter.

1. The older the manuscript is, the more authoritative it is. The problem with this assumption is that age is a poor indicator of quality. Those versions that are considered less reliable are used less frequently (if at all) and will survive considerably longer than the copy in constant use. If your house were the site of an archeological dig thousands of years from now, which Bible would survive to give testimony? Would it be the Bible you use daily, or would it be the one on the shelf? I have a number of Bible versions and other religious texts in my library. In five thousand years the version that will probably survive (due to the least use) will be 'The Book of Mormon'

I say that it will probably survive because it is the religious text that receives the least use. That use occurs once or twice a year when young men on bicycles come to my door. This tenant of textual criticism is also a logical fallacy of the type known as *post hoc ergo propter hoc*.

2. Readings by varied ancient witnesses are preferred. This means that the majority rules. That may be true in a democratic sense, but not when it comes to Scripture. There are more copies of the KJV available in the world today than any other translation. Does this mean that the KJV should be pre-

ferred because it is in the majority? Not hardly. This is also a logical fallacy of the type *argumentum ad numeron*.

3. The quality of witnesses should be preferred over the number of witnesses. The problem with this rule is who decides the quality of the witness? More than any other rule of higher textual criticism this is the most subjective. This one rule would allow a critic to choose the reading that was most in tune with his/her particular theology since it would be judged to be of highest quality.
4. Repeated errors in translations give evidence to a family tree. Generally speaking this is true, even if the ‘evidence’ is circumstantial. Theological outlook could also be in evidence through repeated errors (who decides what is an error?). A perfect example of this is Eph.2:8. Presbyterians would tell you that the ‘it’ that is described as a gift is referring to faith, but an evangelical will explain that it refers to salvation (and an evangelical Presbyterian could swing either way). Both explanations of the verse are based on personal views of the doctrine of predestination and could be perpetuated by writers with no other connection than theological position.
5. The shorter reading is to be preferred over the longer. The assumption here is that all errors are by addition to a reading and not by subtraction. Anyone who has played the child’s game where a circle is formed and one person begins by whispering a message into the ear of the person sitting next to them who repeats the process until the originator hears the distorted message will, upon reflection, make the same determination. That is, long messages are corrupted by being shortened and short messages are corrupted by being lengthened. Having only the end result to work with it would be impossible to determine if the message had originally been shorter or longer.
6. Difficult readings are to be preferred over the less difficult readings. If man perpetuated God’s Word then there would be a great deal of truth to this statement. The problem is that God’s Word involves man only as a tool to precipitate its reproduction. Where God is concerned, this is an attempt to apply the second law of thermodynamics to the creator and upholder of all natural laws.

TEXTUAL COMPARISONS

Few believers ever take the time to compare the texts of the various popular Bibles to see if there are any significant differences. If some are found it is usually by accident. Because the average reader does not consider himself or herself to be qualified to choose the more accurate of the translations, they often consider all differences in texts to be valid alternate readings equal in authority. This simply is not true.

To demonstrate this you will find below a comparison between the KJV and various newer versions. Despite the remarks of the newer version translation committee’s to the contrary,² there are an average of seven variant readings per NT chapter when these two versions are compared that alter (slightly in some cases and drastically in others) the meaning of verses. Where the ‘Greek’ is mentioned in this discussion, it refers to Nestle’s. The following list is a random selection of differences that probably represents the tip of the iceberg.

Deut.32:22 - CHANGE “lowest hell” to “realm of death”

Dan.3:25 - CHANGE “the Son of God” to “a son of the gods.”

Prov.12:15 - CHANGE “The way of a fool is right in his own eyes: *but he that hearkeneth unto counsel is wise.*” Newer versions read, “*but he that is wise hearkeneth unto counsel*” (or similar). This changes the phrase from a definition to description of behavior.

² “But by now most persons have learned that there is no reason for using the KJV as the basis for comparison; the KJV was itself based on inferior manuscripts of the Bible. Without detracting from its beauty, and the significant impact it has had on the English-speaking world, the judgment must be made that the Hebrew and the Greek text used by the KJV is not as accurate as the text available today.” The report of the Bible Translation Committee of the Christian Reformed Church to its Synod of 1980.

Ps.8:5 - CHANGE “the angels” to “the heavenly beings.”

Ps.9:17 - REMOVE “turned into hell.”

Ps.12:7 - CHANGE “thou shalt preserve them” to “you will keep us safe and protect us.” Changes the emphasis of what is preserved in verse 6: “The words of the LORD...”

Isa.14:12 - CHANGE “Lucifer” to “morning star” (“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!”) The Lord Jesus Christ is the Morning Star. See Revelation 22:16.

Dan.7:10) REMOVE “judgment was set.”

Micah.5:2 - CHANGE “everlasting” to “ancient times or ancient days.”

Zech.12:10 - CHANGE “his only son” to “an only child”

Matt.1:25 - REMOVE “Firstborn” (And knew her not till she had brought forth her FIRSTBORN son: and he called his name JESUS). The word “firstborn”(also appears in Luke 2:7) refers to Jesus was the first child (of 5 children) that Mary had given birth to.

Matt.5:22 - REMOVE “without a cause” (contradicts: Psalms 25:3, Psalms 69:4 and Psalms 35:19 “Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.” And many, many other verses that are in conflict caused by this omission.

Matt.5:44 - REMOVE “bless them that curse you, do good to them that hate you,...which despitefully use you,” (contradicts: Psalms 109:28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.)

Matt.6:13 - REMOVE “For thine is the kingdom, and the power, and the glory, for ever. Amen.” (This is the Lord's Prayer)

Matt.6:27 - CHANGE “cubit to his stature” to “hour to his life”

Matt.6:33 - REMOVE “of God”

Matt.8:29 - REMOVE “Jesus”

Matt.9:13 - REMOVE “to repentance” (“... for I am not come to call the righteous, but sinners to repentance.”(see also Mark 2:17. Removal of “to repentance” leaves the verse meaningless. Calling sinners to do what?) Note: contradicts Acts 17:30; 2 Peter 3:9

Matt.11:23 - REMOVE “hell”

Matt.12:6 - REMOVE “one greater” to “something greater”

Matt.12:35 - REMOVE “of the heart”

Matt.12:40 - CHANGE “whale” to “fish”, sea monster

Matt.12:47 - REMOVE entire verse “Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.”

Matt.13:32 - CHANGE The birds are said to perch in the branches rather than to lodge in them. The Greek word used here means ‘to dwell or camp down.’ The significance of the word used is to describe the position of unbelievers during the millennial reign of Christ and within the local church. They weren’t just visiting—they called it home.

Matt.13:51 - REMOVE “Lord”

Matt.15:8 - REMOVE “draweth nigh unto me with their mouth” Contradicts: Isaiah 29:13 “Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour

me, but have Removed their heart far from me, and their fear toward me is taught by the precept of men:” and also Ezekiel 33:31 “And they come unto thee as the people cometh, and they sit before thee [as] my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, [but] their heart goeth after their covetousness.”

Matt.16:3 - REMOVE “o ye hypocrites”

Matt.16:18 - REMOVE “hell” NIV’s note [c] “Peter means rock” is misleading in that the insinuation is that Peter is the rock spoken of in v.18. “Peter” = Petros = piece of rock (stone), whereas “rock” = Petra = mass of rock. The rock referred to is Christ (1 Cor.3:11).

Matt.16:20 - REMOVE “Jesus”

Matt.17:21 - REMOVE entire verse, “Howbeit this kind goeth not out but by prayer and fasting.”

Matt.18:11 - REMOVE entire verse, “For the Son of man is come to save that which was lost.”

Matt.18:26 - REMOVE “and worshipped him” (A key verse for showing that only Jesus is worshipped in the New Testament)

Matt.19:9 - REMOVE “and whoso marrieth her which is put away doth commit adultery.”

Mat.19:9 - “fornication” is Changed to “marital unfaithfulness.” Not all marital unfaithfulness is fornication—widening the application.

Mat.19:16 - “Good” is dropped as an adjective for “Teacher” because it is omitted in the Vaticanus (also known as ‘B’) and Sinaitic (also known as ‘A’) manuscripts. These are the two manuscripts used by Westcott and Hort to develop the ‘critical text’ from which the NIV was produced. In addition to ‘A’ and ‘B,’ the manuscripts known as ‘C’ and ‘D’ also deleted the adjective. However, six other manuscripts predating ‘A’ and ‘B’ by up to two centuries included it and a total of twenty-nine manuscripts written between the second and sixth centuries included the word ‘Good.’

Matt.19:17 - CHANGE “Why callest thou me good” to “Why do you ask me about what is good”

Matt.19:17 - REMOVE “God”

Matt.20:7 - REMOVE “and whatsoever is right that shall ye receive”

Matt.20:16 - REMOVE “for many be called but few chosen”

Mat.23:4 - Missing the phrase, “and grievous to be borne” (relating the effect of the added traditions). The phrase is found in the all relevant Greek manuscripts (D, Vaticanus, Old Latin, Syriac Harkelian, Coptic Sahidic, Armenian, Georgian, Slavonic ancient versions) and in most current translations (RV, ASV, Catholic Douay, RSV, NRSV, etc.). However, the phrase is not found in Sinaitic, Syriac, Arabic, Persic, and Ethiopic versions. In addition, the Sinaitic adds, “great” [heavy burdens] and this was not picked up by the NIV.

Matt.20:20 - CHANGE “worshipping him” to “kneeling down” (referring to worshipping the Lord Jesus Christ)

Matt.20:22 - REMOVE “baptized with Christ's baptism”

Matt.21:44 - REMOVE “And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.”

Matt.23:14 - REMOVE “Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.” Note: contradicts Luke 20:47 “Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.” A margin note offers, “Some manuscripts read...” This is an understatement, to be sure. It is missing in Sinaitic and Vaticanus, but is in nearly all other texts, including 22 uncials, Syriac

Peshitta, Harclean, Curetonian, Coptic Boharic, Ethiopian, Slavonic and some Old Latin copies. It is in the vast majority of standout translations (Wycliffe, Tyndale, Coverdale, Bishop's Bible, Geneva Bible, Luther's German, etc.).

Mat.23:19 - REMOVE “Ye fools” (...and blind) apparently because the phrase is not found in Sinaiticus. The phrase *is* found in the majority of all texts, many ancient versions like the Old Latin, Syriac Peshitta, Coptic Sahidic, Armenian, Ethiopian, Georgian, in manuscript C and in Vaticanus. Maybe it was left out because the phrase hit a little too close to home for the NIV translators’ tastes.

Matt.23:33 - CHANGE “damnation” to “condemn”

Matt.24:36 - ADD “nor the Son”

Matt.24:36 - CHANGE “my Father” to “the Father” (very similar to the Jn.10:29 and Jn.10:30 Change, clouds deity of Jesus)

Matt.25:13 - REMOVE “wherein the Son of man cometh”

Matt.27:35 - REMOVE “that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.” (ANOTHER FULFILLED PROPHECY REMOVED. Psalms 22:18 “They part my garments among them, and cast lots upon my vesture.”)

Matt.27:54 - CHANGE “the Son of God” to “a son of God” (OUTRIGHT BLASPHEMY. There is only ONE Son of God--the only BEGOTTEN Son)

Matt.28:2 - REMOVE “from the door”

Matt.28:9 - REMOVE “And as they went to tell his disciples”

Mark 1:1 - REMOVE “the Son of God” An NIV note [a] states that some MSS (meaning uncials) omit “the Son of God.” This phrase was ejected by Tischendorf, but was included inside of brackets by the team of Westcott and Hort. This is despite the fact that the overwhelming majority of manuscripts do include it and it is quoted by Irenaeus in 170 AD. Although there are still plenty of other scripture that support the nature of Christ as both man and God it does chip away at the Biblical basis for such a stand. It also raises the question of whether the New York Bible Society International (NYBSI) can answer the simple question, “Is it God’s Word or isn’t it?”

Mark 1:2 - CHANGE “prophets” to “Isaiah” (Quoted in Malachi 3:1, not Isaiah) Malachi 3:1 “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

Mark 1:14 - REMOVE “of the kingdom” (gospel ... of God)

Mk.1:16 - The same Greek word is translated first as “sea”, then as “lake.” This is to promote the translator’s view that a body of water that size *should* have been called a lake and that God was wrong to have called it a sea in the first place.

Mark 1:31 - REMOVE “immediately” Note: The descriptive word “immediately” tells us when the fever left her and therefore provides us with a miracle. The word left out denies the miracle and thus the one who performed it.

Mark 2:17 - REMOVE “to repentance” Note: contradicts Acts 17:30; 2 Peter 3:9

Mk.2:19 - CHANGE According to Strong’s (#5207) the Greek word ‘uioi’ means ‘offspring.’ The NIV translates the word as ‘guests.’ Marshall translates the word as ‘sons’ and the KJV most correctly translates the word as ‘children.’ ‘Numphonos’ (#3567) means ‘the bridal room.’ The NIV incorrectly translates as the ‘bridegroom’ rather than the ‘bridechamber.’ The NIV reflects negatively on one’s eternal

security and relationship to God by describing believers as ‘guests’ rather than ‘children.’ See also Lk.5:33.

Mk.3:15 - CHANGE Limits the healing power of the apostles to cases of demon-induced illness.

Mark 3:29 - CHANGE “eternal damnation” to “eternal sin”, et al. The passage is altered to place unpardonable sin on the back of anyone who has ‘blasphemed’ the Holy Spirit. Since failure to believe the Gospel is to call the Holy Spirit a liar, then failure to believe the Gospel blasphemes the Spirit. This means that anyone who first rejects the Gospel before later accepting it still has sin that is not paid for. The KJV correctly translates the verse as “...but is in danger of eternal damnation” indicating that unbelief will result in an unpardonable sin if it continues to death.

Mk.4:12) - ADD The words ‘ever’ and ‘never’ are added giving the verse an incorrect sense of permanency. The unfortunate translation of the Greek word for a ‘conversion’ as “turn” in the NIV has helped lead to the practice of asking a potential believer to ‘turn from their sin’ (an impossible task in the literal sense, which is the only sense that an unbeliever can work from). Any suggestion that ‘turning from your sin’ means to Change your life style is a false gospel of works. If the phrase is used at all (and it shouldn’t), it must be understood that it means only to recognize the error of one’s past lifestyle and not an effort to Change it. The NIV version also conveniently neglects to mention *what* is forgiven.

Mark 4:24 - REMOVE “and unto you that hear shall more be given” Note: contradicts Jn.7:17.

Mk.4:35) - CHANGE The phrase “his disciples” is substituted for the Greek ‘them.’ It would be one thing to do this if the version was advertised as a paraphrase, but this one example of the NIV’s constant paraphrasing of scripture while passing it off as an accurate ‘translation’ is a misrepresentation. Then the translation committee has the gall to say that the use of archaisms would ‘violate their aim of faithful translation’ in their preface. The same thing occurs again in verse 38, where “drown” is used for the Greek word for ‘perish.’ This attitude of the translators is nothing short of sitting in judgment of what God *should* have said.

Mk.5:1 - Gerasenes is substituted for Gadara. The two towns are a significant distance apart. Compare also Mat.8:28; Lu.8:26. Gadara had only one mad man living in the tombs, whereas Gergese had two.

Mark 6:11 - REMOVE “Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.”

Mark 7:8 - REMOVE “[as] the washing of pots and cups: and many other such like things ye do.” Note: The Lord not only condemns the Pharisees for traditions of men, but he names them.

Mark 7:16 - REMOVE “If any man have ears to hear, let him hear.”

Mk.8:8 - The NIV translation implies that Christ and the disciples did not eat on this occasion.

Mk.8:12 - CHANGE Another example of the great many instances wherein the NIV has altered from the translation format for literary purposes. The literal phrase “this generation” Changes to “it.”

Mark 9:23 - REMOVE “if thou canst believe” Note: The father had said to Jesus, “if thou canst do anything.” to this lack of faith Jesus answered, “if thou canst believe.” It was at once a rebuke and an encouragement to have faith in him.

Mark 9:24 - REMOVE “Lord” (refers to Jesus)

Mark 9:44 - REMOVE “Where their worm dieth not, and the fire is not quenched.”

Mark 9:46 - REMOVE “Where their worm dieth not, and the fire is not quenched.”

Mark 9:47 - REMOVE “fire” Note: contradicts Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.”

Mark 9:49 - REMOVE “and every sacrifice shall be salted with salt” Note: contradicts Ezekiel 43:24 “And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up [for] a burnt offering unto the LORD.” and also Leviticus 2:13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.”

Mark 10:21 - REMOVE “take up the cross” Note: contradicts Mark 8:34, Luke 9:23, Luke 14:27, Matthew 10:38 and Matthew 16:24 “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and TAKE UP HIS CROSS, and follow me.”

Mark 10:24 - REMOVE “for them that trust in riches” (referring to how hard is it for them that TRUST in riches to enter into the Kingdom of God) Note: contradicts 1Tim.6:[10] “For the LOVE OF MONEY is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” And also Psalms 49:6-7 They that trust in their wealth, and boast themselves in the multitude of their riches; [7] None [of them] can by any means redeem his brother, nor give to God a ransom for him:”

Mark 11:10 - REMOVE “that cometh in the name of the Lord” (Mark 11:10 “Blessed [be] the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.) Note: contradicts Luke 13:35 “Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until [the time] come when ye shall say, Blessed [is] he that cometh in the name of the Lord.”

Mark 11:26 - REMOVE “But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” Note: contradicts Eph.4:32

Mark 12:23 - REMOVE “when they shall rise”

Mark 12:40 - CHANGE “greater damnation” to “punished most severely, greater condemnation”

Mark 13:6 - CHANGE “I am Christ” to “I am He , the One”

Mark 13:14 - REMOVE “spoken of by Daniel the prophet”—a fulfilled prophecy removed from the bible, which contradicts Daniel 8:13, Daniel 9:27 “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.” And also contradicts Daniel 12:11.

Mark 13:33 - REMOVE “and pray” (Mark 13:33 “Take ye heed, watch and pray: for ye know not when the time is.”)

Mark 14:22 - REMOVE “eat” (Mark 14:22 “And as they did eat, Jesus took bread, and blessed, and brake [it], and gave to them, and said, Take, eat: this is my body.”)

Mark 14:68 - REMOVE “and the cock crew” (Peter's denial of Jesus three times, makes Jesus Christ a LIAR by Mark 14:[30] “And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, BEFORE THE COCK CROW TWICE, thou shalt deny me thrice.”) Note: Removal of “and the cock crew” leaves Mark 14:72 meaningless.

Mark 15:28 - REMOVE “And the scripture was fulfilled, which saith, And he was numbered with the transgressors.” (ANOTHER FULFILLED PROPHECY REMOVED. Isaiah 53:[12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. “).

Mark 16:9-20 - REMOVE ENTIRE LAST 12 VERSES of Mark 16! (Most modern translations Remove these verses by a footnote stating “the best and earliest manuscripts did not have these verses.” This is a strange remark considering the following;

- > 200-300AD; Found in the ‘Old Latin’ and Syriac and is quoted from by Papias, Justin Martyr, Irenaeus and Tertullian.
- > 300-400AD; Found in the Coptic and Sahidic versions and is quoted from by Hippolytus, Vincentius, the 7th council of Carthage, the Acti Pilati, and is mentioned twice in the Apostolic Constitutions.
- > 400-500AD; Found in Cureton’s Syriac and Gothic versions, the Syriac Table of Cannons and is quoted by Eusebios, Marc Arius Magnes, Aphraptes, Didymus, Leontius, Ephraem, Ambrose, Chrysostom, Jerome and Augustine.

Of these scholars and translations, only one person (Eusebius) ever mentions a debate concerning the canonicity of these scriptures.

Luke 1:28 - REMOVE “blessed art thou among women” Note: There were many virgins in Israel at the time, but God chose Mary. Mary was blessed AMONG women, but not ABOVE women.

Luke 2:14 - CHANGE “Glory to God in the highest, and on earth peace, good will toward men.” has been changed to “Glory to God in the highest, and on earth peace to men on whom his favor rests.” Can’t you just see it now? Rather than an introduction of salvation for all mankind, this verse is now used to justify an incorrect Calvinistic approach to predestination. The change contradicts Hebrews 12:14 “Follow peace with all men, and holiness, without which no man shall see the Lord:”

Luke 2:22 - CHANGE “her” to “their” (makes Jesus a sinner by requiring purification for him!) Luke 2:22 “And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present [him] to the Lord;”

Luke 2:33 - CHANGE “Joseph” to “his father” (attacks virgin birth by stating that Joseph IS Jesus' father!). This change incorrectly identifies Joseph as the child’s father when it is obvious that Joseph did not father the child. The KJV correctly reads “...Joseph and his mother . . .”

Luke 2:43 - CHANGE “Joseph and his mother” to “parents” (again, this is making Joseph, Jesus' father!)

Luke 4:4 - REMOVE “but by every word of God” (go check Deuteronomy 8:3)

Luke 4:8 - REMOVE “get thee behind me, Satan”

Luke 4:18 - REMOVE “he hath sent me to heal...” (important verse to show that Jesus Christ can heal. Only God can heal and Jesus Christ heals.)

Luke 4:41 - REMOVE “Christ”

Luke 6:10 - REMOVE “whole as the other” Note: Not only was his hand restored to use but it was whole as the other. The completeness of the miracle is attested to by these words written in Luke 6:6 “And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand WAS WITHERED.”

Luke 6:48 - CHANGE “founded upon a rock” to “well built”

Luke 9:54 - REMOVE “even as Elijah did” Note: quoted in 2 Kings 1:10 “And Elijah answered and said to the captain of fifty, If I [be] a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.”

Luke 9:55 - REMOVE “ye know not what manner of spirit...”

Luke 9:56 - REMOVE ENTIRE VERSE “For the Son of man is not come to destroy men's lives, but to save them.”

Luke 9:57 - REMOVE “Lord”

Luke 10:15 - REMOVE “hell”

Luke 11:2 - REMOVE 14 words from Lord's prayer. ("...which art in heaven,...Thy will be done, as in heaven, so in earth.")

Luke 11:4 - REMOVE "but deliver us from evil" (Lord's prayer AGAIN and again....)

Luke 11:29 - REMOVE "the prophet"

Luke 16:23 - REMOVE "hell"

Luke 17:36 - REMOVE "Two [men] shall be in the field; the one shall be taken, and the other left." (this verse also appears in Matthew 24:40-41)

Luke 21:4 - REMOVE "cast in unto the offerings of God"

Luke 21:8 - CHANGE "I am Christ" to "I am He , the One"

Luke 22:31 - CHANGE The word 'all' is added. If true, then Christ failed to pray for the others. Why? The answer is that it is an incorrect translation. Satan asked only to sift Peter on this occasion. NIV REMOVE "And the Lord said" (Luke 22:31 "And the Lord said, Simon, Simon, behold, Satan hath desired [to have] you, that he may sift [you] as wheat:")

Luke 22:64 - REMOVE "they struck him on the face" (another fulfilled prophecy Removed! Isaiah 50:6 "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Psalms 69:7 "Because for thy sake I have borne reproach; shame hath covered my face.")

Luke 23:17 - REMOVE "For of necessity he must release one unto them at the feast."

Luke 23:38 - REMOVE "letters of Greek, Latin, Hebrew" (Luke 23:38 "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.")

Luke 23:42 - REMOVE "Lord" (thief on the cross - asking Jesus how to be saved! Confessing that "Jesus is Lord" is CENTRAL to salvation, see Rom.10:9)

Luke 24:6 - REMOVE "He is not here, but is risen" (denying Christ's resurrection).

Luke 24:12 - REMOVE ENTIRE VERSE "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass."

Luke 24:40 - REMOVE ENTIRE VERSE "And when he had thus spoken, he shewed them his hands and his feet." (Note: The bodily resurrection of Christ is proven here as he showed them his hands and his feet."

Lk.24:42) - REMOVE The phrase "...and of a honeycomb." is dropped. Of the thousands of surviving copies of the gospels only six do not include this phrase. The remainder, if they include the verse at all, do include it.

Luke 24:49 - REMOVE "of Jerusalem"

Jn.1:14, 18 - REMOVE "begotten", Greek word 'monogenes' meaning "begotten" DOES appear in every Greek NT manuscript, but was intentionally omitted. (refers to Jesus as the ONLY begotten Son of God)

Jn.1:8 - CHANGE The phrase "...was sent..." is Changed to 'came.' This undermines the calling of God to John the Baptist implying that he might have come on his own authority and leading. This would, in turn, undermine the authority of what he said and did.

Jn.1:27 - REMOVE "is preferred before me"

Jn.3:13 - REMOVE "which is in heaven" (refers to Jesus)

Jn.3:15 - REMOVE “should not perish” (believeth in him...). This deletes the reference to hell as the alternative of salvation.

Jn.3:16 - CHANGE “...only begotten Son...” is changed to ‘one and only Son.’ Christ is the only begotten son, but all believers are the adopted children of God. Newer versions leave no room for this adoption. This error is repeated in vs.18.

Jn.3:18 - REMOVE “begotten”

Jn.3:25 - REMOVE The plural reference to Jews has been dropped in favor of the singular.

Jn.4:24 - CHANGE “God is a Spirit” to “God is Spirit” (denial of the Holy Trinity by implying that God can ONLY be spirit. see Jn.1:14 “...the word was made flesh...” and also Luke 24:39 “Behold my hands and my feet, THAT IT IS I MYSELF: handle me, and see; FOR A SPIRIT hath not flesh and bones, as ye see me have.”)

Jn.4:42 - REMOVE “the Christ.” The verses leading up to this explain that some Samaritans believed solely on the witness of the woman. Additional Samaritans believed based upon the witness of Christ. It is this second group of Samaritans that is speaking in vs.42 to explain this truth. The NIV distinguishes between the groups in vs.41 and then Removes the distinction in vs.42.

Jn.5:2 - ADD Note ‘z’ raises a question about which city is referred to. The Qumran Cave III Copper Scroll (approx. AD 35-65), while not being a copy of scripture, does refer to the same city as Bethesda. This scroll was written prior to the book of John. ‘Bethzatha’ is the Aramaic counterpart of the earlier Hebrew ‘Bethesda’ and is found in the Siniatic (also called ‘A’) version from the 4th century and in miniscule #33 from the 9th century. ‘Bethsaida’ is found in P⁶⁶ and P75 (both dated around 200 AD) and in Vaticanus (also called ‘B’) from the 4th century. Once again, archeological evidence (in this case from Qumran) tends to validate the KJV rather than invalidate it.

Jn.5:3 - REMOVE “waiting for the moving of the water.”

Jn.5:4 - REMOVE “For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.”

Jn.5:16 - REMOVE “and sought to slay him” (prophecy from the O.T.)

Jn.5:29 - CHANGE “damnation” to “condemn , judgement”

Jn.6:47 - REMOVE “on Me” (“... He that believeth ON ME hath everlasting life.”). The object of belief is dropped. Another example of chipping away at the gospel.

Jn.6:69 - CHANGE “Christ, the Son of the living God” to “Holy One of God.” The identification of Jesus as the ‘Christ’ is dropped.

Jn.7:53-8:11 - REMOVE (the woman caught in adultery. “He who is without sin among you, let him first cast a stone at her.”). The NIV note questions the authority of these verses based on the NYBSI’s opinion of what constituted ‘reliable.’ Augustine said that those verses had been stricken from most copies because it was feared that it might teach immorality. [Sitting in judgment of the Holy Spirit.]

Jn.8;9 - REMOVE “being convicted by their own conscience”

Jn.8:25 - REMOVE The object “...to you...” is missing even though it is clearly in the reference Greek texts available to any layman today.

Jn.8:47 - REMOVE “heareth God's words” to “hears what God says” NIV

Jn.8:59 - REMOVE “...going through the midst of them, and so passed by.”

Jn.9:4 - CHANGE “I must work the works” to “We must work the works” (Salvation by grace thru faith in Jesus Christ is perverted by this verse. Implies that salvation is through works)

Jn.9:35 - CHANGE “Son of God” to “Son of Man , Messiah”

Jn.9:36 - CHANGE An obvious Greek reference to the word “Lord” (kurios) is altered to ‘sir’ for literary (?) reasons.

Jn.9:37 - ADD In just what scriptural authority did the NYBSI gleam the phrase ‘in fact’? It isn’t in any Greek reference that I am aware of! If it was added in for literary (?) reasons, then on what authority did they add to God’s Word and then call it a ‘translation’ (rather than a paraphrase)?

Jn.10:30 - CHANGE “my” to “the” (in reference to FATHER, Jn.10:29 uses “my father” twice, but Changes to “the father” in 10:30)

Jn.11:41 - REMOVE “For the place where the dead was laid”

Jn.12:44 - ADD The word ‘only’ is added without any basis in the Greek. The result is to chip away at the deity of Christ.

Jn.14:2 - CHANGE “mansions” to “rooms”, “dwelling places”

Jn.14:16 - CHANGE “Comforter” to “Helper , Counselor” , et al.

Jn.15:8 - CHANGE The bearing of fruit has been altered to be the evidence of discipleship, whereas the KJV states that it is a prerequisite to discipleship.

Jn.15:16 - REMOVE The ordination of believers as evangelists has been dropped.

Jn.16:1 - CHANGE The word translated as ‘go astray’ means ‘to become entrapped. This implies that others may improperly apply scripture to snare you into a false doctrine. This is not your offense, but is offensive toward you. Hence, the KJV properly (albeit an archaic word) translates it as “be offended.”

Jn.16:7 - CHANGE The word “Comforter” is Changed to ‘Counselor.’ It should be noted that not all counsel is comforting.

Jn.16:16 - REMOVE “because I go to the Father”

Jn.16:18 - CHANGE There is no textual reason to suppose that the question was repeatedly asked as is stated in the NIV version.

Jn.16:31-32 - CHANGE The question, “...Do ye now believe?” has been altered to a statement that reads, “You believe at last!” This is then followed by the word “But” (having been Changed from the word “Behold”). The literal translation of the word is ‘lo’, not “But”—which implies a contrary condition. Rather than a statement that they believe that He is the Christ it is a test of the conviction of their belief. In addition to the above Changes the word “home” has been added without any support in the Greek text.

Jn.17:11-12 - CHANGE Altered to delete any reference to the predestination of believers. REMOVE “in the world”

Jn.17:15 - ADD “[O]ne” has been added to improperly narrow our protection from all evil to that perpetrated by Satan directly.

Jn.17:19 - REMOVE Sanctification through the truth as a doctrine of the Christian faith is deleted here by altering the verse to read, “truly sanctified.” It not only chips away at the belief that ‘truth’ does exist (in the form of God’s Word), but it also begs the question, does scripture, therefore, identify a false sanctification? The answer, of course, is that it does not. You have either believed in Christ as your savior (and are sanctified as a result of belief), or, you are not a believer (and are not sanctified). There is no 3rd state.

Jn.18:1 - CHANGE What they crossed over was running water. The Greek word translated as “Valley” in the NIV literally means ‘torrent.’ The KJV properly translates it as a ‘brook.’ This brook was located in the valley by the same name just outside of Jerusalem.

Jn.18:3,12 - CHANGE The men that Judas brought with him were not Roman soldiers, as is implied by the NIV, but a band of men organized as a lynch mob under the direction of some religious leaders. The simple truth is that Roman soldiers did not take their orders from the local religious leaders.

Jn.18:17 - CHANGE The NIV alters what should be identification by the servant girl of Peter as one of the disciples to a sarcastic comment.

Jn.18:22 - CHANGE The fact that Jesus was struck on this occasion by an open palm is lost in the NIV version.

Jn.18:26 - CHANGE While the garden may have been an olive grove, the Greek says garden, not olive grove.

Jn.18:37 - CHANGE Being ‘on the side of’ truth is not the same as being ‘of the’ truth in the same way that many people can be religious without being saved. The reference is to those that are saved, not to those who support Christian endeavors.

Jn.18:40 - CHANGE Barabbas was charged with robbery, not insurrection.

Jn.19:13 - CHANGE True, Aramaic is being more accurate as the term describing a later form of the Hebrew language. Using the word ‘Aramaic’ rather than ‘Hebrew’ helps people to differentiate between precaptivity and postcaptivity Hebrew. The only problem is that here and elsewhere the Greek word is not specific, but says only “HeBraisti” (‘Hebrew’). So, in the name of textual criticism, the NIV has editorialized God’s Word and supplied what its staff felt was a better word than the one God used.

Jn.19:16 - CHANGE In order to perpetuate an earlier mistake the phrase “they took” has been Changed to “the soldiers took.”

Jn.19:19 - CHANGE The phrase “And Pilate wrote...” has been Changed to read, “Pilate had a notice prepared...” While Pilate may not have done the work himself, but delegated the responsibility it is also true that a translation must remain true to the source text. That Greek text, in this case, literally reads, “And wrote also a title Pilate and put on the cross...”

Jn.20:17 - CHANGE “Touch me not...” is Changed to “Do not hold on to me...” whereas the Greek is literally “not me touch...”

Jn.20:26 - CHANGE The Greek says eight days (‘octo’). The KJV says eight days, but the NIV says seven days?

Jn.21:11 - REMOVE The number of large fish, which is supplied in the Greek and the KJV, is missing in the NIV.

Acts 1:3 - CHANGE In a Change that chips away at the resurrection, the word ‘infallible’ has been changed to ‘convincing.’ There is a big difference between the meanings in context.

Acts 2:25 - REMOVE The “for” is dropped. Lost is the important point that Jesus could not be held in the grave because Scripture had to be fulfilled. What is given as a reason for the resurrection is reduced to an unconnected fact.

Acts 2:30 - CHANGE The name of Christ has been changed to ‘one of his [God’s] descendants’ (Undermines Christ as God incarnate. REMOVE “he would raise up Christ” (denies the resurrection!))

Acts 2:31 - REMOVE “hell.” The Change from ‘hell’ to ‘the grave’ is frequently used by Bible college students today to argue that Christ never went to Hell.

Acts 2:38 - CHANGE “remission of sins” to “forgiveness of sins”

Acts 2:39 - REMOVE Omits “For” as a means of connecting the statement to vs. 38.

Acts 3:18 - REMOVE Drops entirely the phrase “by the mouth of the prophets,” a powerful testimony to divine inspiration that is lost to the reader.

Acts 4:27,30 - CHANGE “holy child” to “holy servant” (attacks deity of Jesus Christ again)

Acts 6:1 - CHANGE The Greek says ‘service.’ The KJV says ‘ministration’, but the NIV says ‘distribution of food.’ No doubt the service included the distribution of food, but there is no scriptural reason to suppose that it was limited to that only.

Acts 7:30 - REMOVE “of the Lord” (angel of the Lord)

Acts 7:37 - REMOVE “Him shall ye hear”

Acts 8:37 - REMOVE “And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” (salvation comes thru believing that Jesus Christ is the Son of God. This verse pertains to believing prior to getting baptized in verse 38.)

Acts 7:38 - CHANGE “[O]racles” (that is, a distinctly Divine utterance) is reduced simply to “words.” Also, “This is he, that was in the *church* in the wilderness...” is rendered, “He was in the *assembly* in the desert...” The NIV could had at least correctly translated as “called out assembly.”

Acts 9:5 - REMOVE “it is hard for thee to kick against the pricks”

Acts 10:6 - REMOVE “he shall tell thee what thou oughtest to do” (Acts 10:7 would not make any sense because “And when the angel which spake unto Cornelius...” Note: Cornelius was not saved (Acts 11:14) and that there was something which he had to do. He must believe on the Lord Jesus Christ or he would be lost and go to Hell.

Acts 15:11 - REMOVE “Christ”

Acts 15:18 - CHANGE “beginning of the world” to “...eternity , ...ages”

Acts 15:34 - REMOVE ENTIRE VERSE (“Notwithstanding it pleased Silas to abide there still.”)

Acts 16:31 - REMOVE “Christ” (Believe on the Lord Jesus Christ)

Acts 17:16 - CHANGE “stirred” to “provoked”, distressed

Acts 17:22 - CHANGE “Mars Hill” to “Areopagus”

Acts 17:22 - CHANGE “superstitious” to “religious”

Acts 17:26 - REMOVE “blood”

Acts 17:29 - CHANGE “Godhead” to “Divine Nature , divine” being

Acts 19:35 - REMOVE “worshipper”

Acts 20:21 - REMOVE “Christ”

Acts 20:24 - REMOVE “none of these things move me. . .” (“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.)

Acts 20:25 - REMOVE “of God” (“And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.”)

Acts 23:9 - REMOVE “let us not fight against God” Note: contradicts 2 Chronicles 13:12 “...O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.” and also Jeremiah 1:19 “And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.”

Acts 24:7 - REMOVE entire verse (“But the chief captain Lysias came upon us, and with great violence took him away out of our hands.”)

Acts 24:14 CHANGE “heresy” to “sect”

Acts 24:15 REMOVE “of the dead” (And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.)

Acts 28:16 - REMOVE 11 WORDS and CHANGED “kept” to “guard”(“the centurion delivered the prisoners to the captain of the guard”)

Acts 28:29 - REMOVE entire verse (“And when he had said these words, the Jews departed, and had great reasoning among themselves.”)

Rom.1:3 - REMOVE “Jesus Christ our Lord”

Rom.1:16 - REMOVE “of Christ” (“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”)

Rom.1:17 - CHANGE “For therein is the righteousness of God revealed” is rendered as: “For in the gospel a righteousness from God is revealed.”

Rom.1:18 - CHANGE “hold the truth” to “suppress the truth”

Rom.1:25 - CHANGE “Changed the truth” to “exchanged the truth”

Rom.1:29 - REMOVE “fornication”

Rom.3:25 - CHANGE NIV Changes “propitiation” to merely “sacrifice of atonement.” However, this confuses atonement, which is the result of the work of Christ, with propitiation, which is what Christ does to accomplish atonement.

Rom.5:8 - CHANGE “commendeth” to “demonstrates”

Rom.6:8 - CHANGE “we be dead” to “we died”

Rom.6:11 - REMOVE “our Lord”

Rom.7:15 - CHANGE Part ‘a’ of this verse is Changed. The KJV context is that Paul doesn’t *plan* to do wrong, but the NIV context is that Paul doesn’t *know* what he is doing. It is clear from part ‘b’ that he *does* know what he is doing—what he hates. The difference is that ‘plan’ does not equal ‘know.’

Rom.8:1 - REMOVE last 10 words (“who walk not after the flesh, but after the Spirit.”) (Rom.8:1 - 13 is specifically addressing being in the Spirit and not in the flesh)

Rom.8:6 - CHANGE The KJV context is ‘to be sinfully minded is spiritual death’ which is not the same as the NIV context that ‘the sinful mind of man is spiritual death.’ The KJV relates how one falls out of fellowship with God. The NIV relates the status of sinful man. The NIV then Changes ‘spiritually minded’ to ‘mind controlled by the Spirit.’ The problem is that the Holy Spirit doesn’t control the mind so much as He acts through a submissive mind. If the Holy Spirit ‘controlled’ the mind then Christians wouldn’t sin. It is a subtle attempt at superimposing Calvinism into the text.

Rom.9:5 - ADD Testimony to Jesus' deity is weakened by the footnote. The KJV reads, “God blessed for ever.” The NIV footnote suggests alternatives: “Christ, who is over all. God be for ever praised!”; or, “Christ, God who is over all be for ever praised!” In both of these alternatives, God is separated from Christ and forms a separate doxology. Neither of the alternatives preserves the powerful assertion with respect to the deity of Christ.

Rom.9:28 - REMOVE “in righteousness”

Rom.10:8-11 - CHANGE This section could be said to describe the routine witnessing situation—one on one. In vs.8 the subject has heard the gospel, can repeat the essential truths, and it is in their ‘heart’ (‘kardia,’ which includes intellect). In vs. 9, the word ‘confess’ (homologeses) is a combination of two Greek words. One (homo) means ‘at the same place and time’ and the other (logos) means ‘expressed thought (subject of discourse, reasoning, motive, etc.). Combined they mean ‘to communicate your understanding.’ The application is in the typical witnessing situation where the subject is asked if they understand the gospel, or maybe to repeat back essentials of the gospel in their own words to determine whether it was understood correctly. An accurate paraphrase would be:

“If you verbally communicate your understanding of the Lord Jesus [the purpose of his death on the cross] and believe in your heart and mind that God raised Him from the dead, you will be saved.”

There is no textual reason to translate the verse to require a test of obedience (Lordship) as a prerequisite to salvation as the NIV does.

Verse 10 continues to explain that it is the *belief* in the heart and mind of man that makes him or her righteous in God’s eyes—not their works (in this case a promise of obedience).

Part ‘b’ of verse 10 is confusing to many using the newer versions because of a poor translation of the Greek word ‘εις’ (ice). This word is primary preposition—the object of which must always be a noun and never a verb. The NIV makes ‘salvation’ a verb by its incorrect translation of the primary preposition as “and are” (so do many other translations). Since the Greek word is defined as ‘indicating a point reached (past tense), or entered (past tense)’ by Strong’s Concordance, then is evident that confession is made in reference to a condition that already exists. In many cases (including this one) a translation in today’s vernacular of this word would be ‘concerning.’ What this means is that salvation is still not by works (even confession—which is a work), but that confession is made *of* your salvation. Why? Because verse 11 says that, “Whosoever believeth on him shall not be ashamed.” (cross reference to Rom.1:16).

Verse 12-14 uses the phrase ‘call on,’ or, ‘call upon.’ Some translations, calling themselves accurate to today’s vernacular, imply that this is requires a verbal response to the gospel as a prerequisite to salvation. The Greek word they have translated literally means ‘to invoke.’ You ‘invoke’ Christ by believing on His name (that is, believing that He is your savior).

Rom.10:15 - REMOVE last 10 words (“that preach the gospel of peace, and bring glad tidings”)

Rom.10:17 - CHANGE “word of God” to word of Christ (WHAT? Are there 2 different word's? Read Jn.1:1 again. Revelation 19:13 “And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”)

Rom.11:6 - REMOVE “But if it be of works, then it is no more grace: otherwise work is no more work.” (“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.”)

Rom.13:2 - CHANGE “damnation” to “judgment” et al.

Rom.13:9 - REMOVE “Thou shall not bear false witness” Note: One of the 10 commandments.

Rom.14:6 - REMOVE (“and he that regardeth not the day, to the Lord he doth not regard it.”)

Rom.14:10 - CHANGE “the judgement seat of Christ” to “God's judgment seat” et al. (conflicts with Jn.5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:” and 2 Corinthians 5:10 “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” Also, Jn.5:27 And hath given him authority to execute judgment also, because he is the Son of man.”

Rom.14:21 - REMOVE “or is offended, or is made weak”

Rom.14:23 - CHANGE “damned” to “condemned”

Rom.15:8 - REMOVE “Jesus”

Rom.15:19 - REMOVE “of God”

Rom.15:29 - REMOVE “of the gospel”

Rom.16:18 - CHANGE “good words and fair speeches” to “smooth talk and flattery”

Rom.16:24 - REMOVE entire verse “The grace of our Lord Jesus Christ [be] with you all. Amen.”

1Cor.1:4 - CHANGE The Greek word ‘Theos’ is literally translated as ‘God.’ The KJV translates it as ‘God’, but the NIV translates the same word as ‘his.’ Apparently, this is done for aesthetics in literary style, but I find it to be another example of paraphrasing.

1Cor.1:6 - CHANGE The word ‘even’ (which indicates from the point of their salvation) has been Changed to ‘because’ (which indicates it was the cause of their salvation). The KJV could be summarized as, “You are blessed in everything you do—starting from the point of your salvation.”

On the other hand, the NIV would be summarized as, “You are blessed in everything that you do because you were saved through our testimony.” Obviously they aren’t the same. So which did God say?

1Cor.1:8 - CHANGE The Greek word (Strong’s #950) meaning to stabilize, or provide good footing for (which indicates a positional strength) has been translated by the NIV as “keep you strong” which, in context, indicates a practical strength. The text has been Changed to indicate practical rather than positional strength.

1Cor.1:18 - CHANGE The NIV chips away at assurance of salvation by changing the reference to believers as those that “are saved” to those “who are being saved.” When are you saved? The literal translation into our vernacular would read, “For the word of the cross is folly, on one hand, to those that perish, but to us, on the other hand (being saved), it is the power of God.”

I Cor. 1:21 - CHANGE “foolishness of preaching” to “foolishness of the message preached”

I Cor. 1:22 - REMOVE “require” to “request”, ask (“For the Jews require a sign, and the Greeks seek after wisdom.”)

I Cor. 5:4 - REMOVE “Christ” (TWICE)

I Cor. 5:7 - REMOVE “for us” (“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.”)

I Cor. 6:9 - CHANGE “effeminate” to “male prostitutes” (or “sexual perverts”)

I Cor. 6:20 - REMOVE “and in your spirit, which are God's” (“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”) Note: contradicts Jn.14:20 “At that day ye shall know that I am in my Father, and YE IN ME, AND I IN YOU.”

I Cor. 7:5 - REMOVE “fasting” (with prayer)

I Cor. 7:39 - REMOVE “by the law” (The wife is bound)

I Cor. 9:1 - REMOVE “Christ”

I Cor. 9:27 - CHANGE “I keep my body” to “I beat my body”

I Cor. 9:27 - CHANGE “castaway” to “disqualified”

I Cor. 10:28 - REMOVE “ for the earth [is] the Lord's, and the fulness thereof: ...”

I Cor. 11:11 - REMOVE “in the Lord”

I Cor. 11:24 - REMOVE “take eat . . . broken...” (“And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.”)

I Cor. 11:29 - CHANGE “damnation” to “judgment” (“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.)

I Cor. 11:29 - REMOVE “unworthily” (completely Removes the entire meaning of the verse!)

1Cor.14:2 - CHANGE The phrase “in the spirit” refers to the guidance of the Holy Spirit. The NIV has done away with the guidance of the Holy Spirit by changing this to “with his spirit” which indicates ‘human spirit.’

1Cor.14:3 - CHANGE The emphasis on edification has been removed by changing the word to the broad term ‘strengthening.’

1Cor.14:14 - CHANGE The emphasis on edification is again removed by changing the text to read, “build up.”

1Cor.14:15,16 - CHANGE The reference to the Holy Spirit has been changed to refer to the human spirit.

1Cor.14:24 - ADD The phrase “that he is a sinner” has been added. This unsupported Change to the text narrows the scope of his convincing.

1Cor.14:26 - CHANGE Again, the emphasis on edification has been watered down by the substitution of a more generic term.

I Cor. 14:33 - CHANGE “author of confusion” to ““a God of disorder” et al.

1Cor.14:37 - ADD The word ‘gifted’ has been added to change the meaning from a man who believes he is in fellowship with God and under the direction of the Holy Spirit to a man who thinks he has a spiritual gift. This is obviously incorrect. Every believer has at least one spiritual gift!

I Cor. 15:47 - CHANGE “Lord from heaven” to “man from heaven”

I Cor. 15:55 - CHANGE “grave” to “Hades”, death

I Cor. 16:22 - REMOVE “Jesus Christ”

I Cor. 16:23 - REMOVE “Christ”

2 Cor. 2:10 - CHANGE “person of Christ” to “presence of Christ”

2 Cor. 2:17 - CHANGE “corrupt” to “peddle, sell” (“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.)

2 Cor.4:6 - REMOVE “Jesus”

2 Cor. 4:10 - REMOVE “the Lord”

2 Cor. 5:17 - CHANGE “creature” to “creation”

2 Cor. 5:18 - REMOVE “Jesus”

2 Cor.10:5 - CHANGE “Casting down imaginations” to “We demolish arguments” et al.

2 Cor.11:6 - CHANGE “rude in speech” to “untrained in speech”

2 Cor.11:31 - REMOVE “Christ”

Gal. 2:20 - REMOVE “nevertheless I live”

Gal. 3:1 - REMOVE “that ye should not obey the truth” Note: contradicts Matthew 7:26 “And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:”

Gal.3:17 - REMOVE “in Christ” (confirmed...of God in Christ)

Gal. 4:7 - REMOVE “through Christ” (heir of God through Christ)

Gal. 5:4 - CHANGE “no effect” to “estranged from”, alienated

Gal. 6:15 - REMOVE “For in Christ Jesus”

Gal. 6:17 - REMOVE “the Lord”

Eph.1:6 - REMOVE “accepted in the beloved”

Eph.3:9 - REMOVE “by Jesus Christ” (who created all things by)

Eph.3:14 - REMOVE “of our Lord Jesus Christ”

Eph.3:21 - CHANGE Glory to Christ in the church is accomplished by Christ’s work in and through believers. This verse *did* point this out until the NIV changed it to differentiate between glory in the church and glory in Christ.

Eph.4:6 - REMOVE “you” (One God and Father of all, who is above all, and through all, and in you all.)
Note: “you” is referring to the Body of Christ.

Eph.4:12 - CHANGE The KJV identifies the maturing of Christians and the work of the ministry as two separate applications of the church’s spiritual gifts. The NIV incorrectly rolls the two together as if every service to the church requires a doctrinal edification. While I’m all for requiring doctrinal training, the Bible didn’t actually say it here.

Eph.5:6 - REMOVE The KJV refers to “the children of disobedience,” or those who are unbelievers. The NIV drops this phrase (found in the Greek) and substitutes “those who are disobedient.” One refers to unbelievers and the other to believers and unbelievers alike.

Eph.5:9 - CHANGE “fruit of the Spirit” to “fruit of the light”

Eph.5:26 - CHANGE “by” to “with or through” (“That he might sanctify and cleanse it with the washing of water by the word,”) Note: this questions Titus 3:5 by teaching salvation is by baptism instead of by the washing of the word.

Eph.5:30 - REMOVE “of his flesh, and of his bones”

Phil.2:6 - CHANGE “thought it not robbery to be equal with God” to “did not consider equality with God something to be grasped” (questions the deity of Jesus Christ).

Phil.2:7 - CHANGE “made” to “emptied”

Phil.3:8 - CHANGE “dung” to “rubbish , trash”

Phil.3:16 - REMOVE “let us walk by the same rule, let us mind the same thing.”

Phil.4:13 - CHANGE “through Christ” to “through him”

Col.1:2 - REMOVE “and the Lord Jesus Christ”

Col.1:3 - CHANGE The word ‘always’ is moved in the sentence structure to change the meaning of the verse. The KJV indicates that they *always* prayed and *when* they did, they gave thanks. The NIV says that *when* they prayed they *always* gave thanks.

Col.1:4 - CHANGE The KJV indicates that they prayed ever *since* they first heard, whereas the NIV indicates that they prayed *because* they heard.

Col.1:5 - REMOVE The NIV deletes the word ‘of’ in the verse to imply that the “word of truth” *is* the gospel. The KJV implies that the gospel is *part* of the “word of truth.”

Col.1:6 - REMOVE The NIV indicates that the gospel is producing fruit all over the world. The KJV indicates that the gospel is producing fruit in *believers* all over the world.

Col.1:14 - REMOVE “through His blood” (“In whom we have redemption through his blood, [even] the forgiveness of sins: “).This chips away at the gospel by removing the *means* of salvation.

Col.1:24 - ADD The word ‘was’ has been added implying that the rejoicing was only in past sufferings.

Col.1:27 - CHANGE The phrase ‘among the Gentiles’ has been moved to indicate that those that would know would be Gentile saints rather than all saints (as the KJV says). In addition, the word ‘glorious’ has been moved to indicate that the riches are glorious rather than the mystery.

Col.1:28 - REMOVE “Jesus”

Col.2:2 - ADD The word ‘and’ is added to indicate that the encouragement and the uniting in love are separate acts. The KJV correctly explains that uniting in love *causes* comforting to take place.

Col.2:6 - CHANGE The NIV presents a false gospel by requiring Lordship as a prerequisite of salvation. The KJV follows the literal Greek (τον, ton = the) by translating the phrase as; “...received Jesus Christ the Lord...” While Jesus *is* Lord, it is incorrect to require submission to His Lordship as a prerequisite to salvation. This is a form of works and is important for discipleship, not salvation.

Col.2:8 - REMOVE Being taken captive is only one way to be spoiled (made useless). This can be done through vain deceit *or* philosophy. The NIV errs by indicating that it can only be done by deceptive philosophy.

Col.3:6 - REMOVE “on the children of disobedience” (unbelievers).

Col.3:15 - CHANGE The phrase ‘peace of Christ’ has been substituted for ‘peace of God.’ The ‘peace of God’ is a well established phrase and doctrine (over a dozen references in the New Testament alone). Christ did *not* come to give peace on earth (Lu. 12:51). The ‘peace *of* God’ refers to a benefit of fellowship with God whereas ‘peace *with* God’ is the same as the ‘peace of Christ’ and refers to justification/salvation.

Col.4:8 - CHANGE Tychicus was sent to determine the state of the Colossian church and to report back, rather than the other way around.

Col.4:15 - CHANGE The name is Nymphas (rather than Nympha) and it is a he, not a she.

1Thes.1:1 - REMOVE “from God our Father, and the Lord Jesus Christ.”

1Thes.2:19 - REMOVE “Christ”

1 Thess.3:2 - REMOVE Timothy’s role as a minister has been dropped.

1Thes.3:11 - REMOVE “Christ”

1Thes.3:13 - REMOVE “Christ”

1Thes.5:22 - CHANGE “all appearance of evil” to “every form of evil”

1Thes.5:27 - CHANGE “this epistle be read unto all the holy brethren.” to “this letter read to all the brothers. (et. al)”

2 Thess. 1:8 - REMOVE “Christ.” The ‘flaming fire’ description has been left off. This undermines Hell as a specific place of future penalty.

2 Thess. 1:12 - REMOVE “Christ”

1Tim.1:1 - REMOVE “Lord”

1Tim.1:17 - REMOVE “wise” (“the only wise God”)

1 Tim.2:2 - CHANGE Honesty is not the same as holiness.

1Tim.2:7 - REMOVE “in Christ” (...the truth in Christ)

1 Tim.2:8 - CHANGE Doubt is not the same as dispute.

1Tim.3:16 - CHANGE “God” to “he” Note: conflicts with Jn.1:1 and Jn.1:14: “...and the word became flesh and dwelt among us.” Also conflicts Titus 3:4 “But after that the kindness and love of God our Saviour toward man APPEARED,” This undermines Christ’s position as God in the flesh.

1Tim.4:10 - CHANGE “specially” to “Especially” (“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”) This verse is used by Universal Unitarians as a proof text for universal salvation. “Specially” was first used as a word in 1451 A.D., quoted in a Shakespearean play. “Especially” was not in the English Language until the late 15th century. “Specially” means “special contract to”, while “especially” means “chiefly, most of all.”

1Tim.4:12 - REMOVE “in spirit”

1Tim.5:21 - REMOVE “Lord”

1Tim.6:1 - CHANGE “blasphemed” to “spoken against” NIV, NASV, RSV, LB

1Tim.6:5 - CHANGE “gain is godliness” to “godliness is a means of gain” (“Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”)

1Tim.6:5 - REMOVE “from such withdraw thyself”

1Tim.6:10 - CHANGE “root of all evil” to “root of all kinds of evil”

1Tim.6:19 - CHANGE “eternal life” to “the life that is truly life”

1Tim.6:20 - CHANGE “science” to “knowledge”

2Tim.1:11 - REMOVE “of the gentiles”

2Tim.2:15 - REMOVE “study” (“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”) Note: contradicts 1Tim.4:6 “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.” and also Ecclesiastes 12:10 “The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.” “Do your best...” is substituted for “Study.” I might suggest that there are many believers who are ‘doing their best’ to live as they think they should, but without studying God’s Word they are left to guess at what kind of lifestyle that is.

2Tim.3:3 - CHANGE “of those that are good” to “good”

2 Tim.3:17 - REMOVE The word ‘perfect’ (mature) has been dropped.

2Tim.4:1 - REMOVE “the Lord”

2Tim.4:22 - REMOVE “Jesus Christ”

Hebrews 1:3 - CHANGE “by himself purged our sins” to “provided purification for sins”

Heb.2:1 - CHANGE The KJV refers to being forgetful, but the NIV refers to loss of conviction. Cause does not equal effect.

Hebrews 2:7 - REMOVE “and didst set him over the works of thy hands:” (“Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:”)

Heb.2:16 - CHANGE Helping someone and taking on their nature is most certainly not the same thing.

Hebrews 3:1 - REMOVE “Christ Jesus” (High Priest of our...)

Heb.4:6 - CHANGE Disobedience could easily be misinterpreted to support works for salvation (which includes loss of salvation for not performing properly).

Heb.5:2 - CHANGE You are either in fellowship, or you are out of fellowship, but you aren't 'going' out of fellowship (astray).

Heb.5:13 - CHANGE Unskilled isn't the same as unacquainted and it isn't the 'teaching about righteousness' that you are unskilled at—it's 'the word of righteousness' (scripture).

Heb.6:15 - CHANGE The NIV has neglected to make it clear that there is more than one promise that has been inherited.

Heb.7:21 - REMOVE "after the order of Melchisedec"

Heb.8:5 - ADD The phrase 'at a sanctuary' has been added.

Heb.9:1 - CHANGE Service is not the same as worship.

Heb.9:4 - CHANGE The NIV saw fit to replace the references to the 'ark' of the covenant with 'chest' of the covenant. It just doesn't have the same ring to it, does it?

Heb.9:5 - CHANGE 'Mercy seat' is replaced with 'place of atonement.'

Heb.9:7 - CHANGE "Errors of the people" is replaced with "sins the people had committed in ignorance." *This is so blatantly in error it's hard to believe the NIV receives the credibility it does.* There is no sin committed in ignorance. If one were guilty of sins committed in ignorance, then no believer would ever be in fellowship. We all are guilty of actions now that we will later learn were not what God would have us to do. The NIV erred by translating 'αγνοαυμαητον, agnoaymahton' (Strong's #51) as 'sins in ignorance.' It should be 'sins that were ignored.'

Heb.10:14 - ADD The phrase 'being made' has been added. We have already been made holy in verse 10.

Heb.10:34 - REMOVE "in heaven" ("ye have in heaven a better")

Heb.11:11 - REMOVE "was delivered of a child"

Heb.13:4 - CHANGE A number of words have been changed, or added to change part 'a' from a statement of fact to an instruction.

Heb.13:15 - CHANGE Does 'confess his name' mean the same thing as 'giving thanks to his name?' Close maybe, but not the same.

Jam.1:12 - CHANGE NIV presents a false gospel by indicating that God will provide the 'promised life' to those who persevere under trial. The KJV indicates that the one who withstands trial will receive the 'crown of life', but doesn't state (here) what exactly that reward is. Further study reveals that the rewards promised in heaven for service are identified as crowns. This means that the reward is *not* salvation, but reward in heaven for service rendered *after* salvation.

Jam.1:15 - CHANGE When is a sin a sin? When it is 'full grown' or when it is still a 'baby' sin? A sin is a sin when it is 'finished' (germinated).

Jam.1:16 - CHANGE Erring is not the same as being deceived. A person may err on purpose and would fall under the description of the KJV text, but not under the NIV.

Jam.3:14 - CHANGE Does all strife in a church occur because of selfish ambition, or has the NIV unnecessarily narrowed the meaning of the text?

James 5:16 - CHANGE "faults" to "sins" (The Bible says that ONLY God can forgive sins. We are supposed to confess our SINS to Him. We should confess our FAULTS to one another, but SINS are confessed to God. Faults and sins are entirely different.

1 Pet.1:5 - CHANGE The phrase ‘until the coming of’ is a clear mistranslation of the same word we saw in Rom.10:10 (εις, ice). Strong’s Concordance defines it as indicating a point already reached or entered. This represents a false gospel in so much as it indicates that salvation cannot be had now (although scripture clearly states otherwise).

1 Peter 1:22 - REMOVE “through the Spirit”

1 Pet.1:23 - REMOVE The words ‘for ever’ have been left out. How long does the NIV suggest that the word of God will be here? It doesn’t actually say. Too bad they missed an opportunity to correctly translate a verse that supports such a doctrine of major significance.

1 Peter 2:2 - REMOVE “of the word” (“As newborn babes, desire the sincere milk of the word, that ye may grow thereby.”)

1 Peter 2:2 - CHANGE “grow thereby” to “grow up in your salvation” Again, the NIV has dropped off the reference to the Word of God as the source of true spiritual food.

1 Pet. 2:5 - ADD The NIV has added the words ‘to be’ and ‘being’ to indicate that the believer’s priesthood is a goal rather than a present reality (see vs.9).

1 Pet. 2:8 - CHANGE They who stumble at the Word are only “destined” to this, rather than the much stronger “whereunto also they were appointed.”

1 Pet.2:24 - CHANGE The KJV correctly shows that the believer is *already* dead to sins (positionally), but is admonished to live a *practically* righteous life.

1 Pet.3:1 - CHANGE Unbelieving husbands doesn’t include believing, but undisciplined husbands. The KJV correctly translates the Greek (apeithousin) as ‘obey not’, rather than ‘believe not.’

1 Peter 3:15 - CHANGE “the Lord God” to “Christ as Lord”

1 Peter 4:1 - REMOVE “for us” (“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;”)

1 Peter 4:14 - REMOVE “on their part he is evil spoken of, but on your part he is glorified.”

1 Peter 5:10 - REMOVE “Jesus”

1 Peter 5:11 - REMOVE “glory” (“to Him be glory and dominion”)

1 Pet. 5:12 - CHANGE Silvanus wrote the epistle.

1 Peter 5:14 - REMOVE “Jesus”

2 Pet.1:3 - CHANGE Are we called to glory and virtue, or *by* glory and virtue?

2 Pet.1:19 - CHANGE Voices coming from the sky are convincing, but could be a deception by Satan (Prince and power of the air). Only scripture is infallible—a *sure* word. The NIV alters the meaning to suppose that the voice backs up scripture making scripture more reliable (rather than the other way around). This is false because scripture can’t be made more certain than 100% (where it currently stands). The supernatural doesn’t stand in judgment of scripture, but the other way around.

2 Pet.1:20 - CHANGE The proper paraphrase would be, “...no single passage is a (doctrinal) solution in of itself.” The KJV reflects this, but not the NIV.

2 Peter 2:1 - CHANGE “damnable” to “destructive”

2 Peter 2:17 - REMOVE “for ever” (darkness is reserved for ever)

2 Peter 3:9 - REMOVE “us” to “you”

1 Jn.1:7 - REMOVE “Christ”

1 Jn.3:16 - REMOVE “of God” (love of God)

1 Jn.4:3 - REMOVE “Christ is come in the flesh” (Evil spirits DID confess Jesus. In Luke 4:34 (and in Mark 1:24) a man having a “spirit of an unclean devil” said to Jesus: “... Let [us] alone; what have we to do with thee, [thou] JESUS of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.” HOWEVER, the antichrist CANNOT say: “JESUS CHRIST IS COME IN THE FLESH”.)

1 Jn.4:9 - REMOVE “begotten”

1 Jn.4:19 - REMOVE “him” (We love him, because he first...)

1 Jn.5:7 - REMOVE LAST 15 WORDS (“For there are three that bear record in heaven, The Father, The Word and the Holy Ghost, and these three are one.”) 34 NT Greek Manuscripts have this verse quoted as early as 150 A.D.

1 Jn.5:8 - REMOVE “And there are three that bear witness in earth,”

1 Jn.5:13 - REMOVE “and that ye may believe on the name of the Son of God.”

1 Jn.5:13 - ADD “continue to” (denies eternal salvation!) NKJ

2 Jn.1:3 - REMOVE “the Lord”

Jude 1:4 - CHANGE Refers to wicked men whose condemnation was “written about long ago,” rather than men “who were before of old ordained to this condemnation.”

Jude 1:25 - REMOVE “wise” (“To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”) Note: contradicts 2 Samuel 14:20 “To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise,...” and also Rom.16:27 to God only wise, be glory through Jesus Christ for ever. Amen.

Rev.1:8 - REMOVE “the beginning and the ending”

Rev.1:9 - REMOVE “Christ” (TWICE in the same verse!)

Rev.1:11 - REMOVE “I am Alpha and Omega, the first and the last.”

Rev.1:13 - REMOVE “seven”

Rev.1:18 - REMOVE “hell” and “Amen”

Rev.2:9 - REMOVE “works”

Rev.2:13 - CHANGE “Satan's seat' to “Satan's throne” REMOVE “works”

Rev.2:15 - REMOVE “which thing I hate”

Rev.5:14 - REMOVE “Him that liveth for ever and ever”

Rev.6:8 - REMOVE “Hell” NIV, NASV, NKJ, RSV, NRSV

Rev.6:17 - CHANGE “his wrath” to “their wrath”

Rev.7:3 - CHANGE “in” to “on”(“Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”) note: see also Rev.9:4, Rev.13:16, Rev.14:1, Rev.14:9 and Rev.22:4

Rev.8:13 - CHANGE “angel” to “eagle”

Rev.9:4 - CHANGE “in” to “on”(“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.”) note: see also Rev.7:3, Rev.13:16 Rev.14:1, Rev.14:9 and Rev.22:4

Rev.11:15 - CHANGE “kingdoms” to “kingdom”

Rev.11:17 - REMOVE “and art to come”

Rev.12:12 - REMOVE “inhabiters of”

Rev.12:17 - REMOVE “Christ”

Rev.13:1 - CHANGE “I” to “the dragon” (note: the RSV removes “stood upon the sand of the sea.”)

Rev.13:16 - CHANGE “in” to “on” (“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark IN their right hand, or IN their foreheads.”) note: see also Rev.7:3, Rev.9:4, Rev.14:1, Rev.14:9 and Rev.22:4

Rev.14:1 - CHANGE “in” to “on” (“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.”) note: see also Rev.7:3, Rev.9:4, Rev.13:16, Rev.14:9 and Rev.22:4.

Rev.14:5 - REMOVE “before the throne of God” (“And in their mouth was found no guile: for they are without fault before the throne of God.”)

Rev.14:9 - CHANGE “in” to “on” (“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,”) note: see also Rev.7:3, Rev.9:4, Rev.13:16, Rev.14:1, and Rev.22:4.

Rev.15:3 - CHANGE “King of saints” to “King of the ages”

Rev.16:5 - REMOVE “and shalt be” (“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.”) [Questions eternal reign of Jesus Christ.]

Rev.16:7 - CHANGE “And I heard another out of the altar say” to “And I heard the altar respond” NIV, NASV, RSV, NRSV

Rev.16:17 - REMOVE “of heaven”

Rev.20:9 - REMOVE “from God out of”

Rev.20:12 - CHANGE “God” to “throne”

Rev.20:13 - REMOVE “hell”

Rev.20:14 - REMOVE “hell”

Rev.21:24 - REMOVE “of them which are saved” (“And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.”)

Rev.22:4 - CHANGE “in” to “on” (“And they shall see his face; and his name shall be IN their foreheads.”) note: see also Rev.7:3, Rev.9:4, Rev.13:16, Rev.14:1 and Rev.14:9

Rev.22:14 - CHANGE “do his commandments” to “wash their robes”

WHY IS THE TEACHING THAT THE KJV IS GOD'S WORD INCONSISTENT WITH THE TEACHINGS OF MOST BIBLE 'SCHOLARS' TODAY?

What Are Bible 'Scholars' teaching today?

In order to be effective at identifying the position of scholars I would like to contrast their position with God's position. So let us first see God's position on the topic.

“My soul, wait thou only upon God; For my expectation is from him.” [Ps.62:5].

“Give us help from trouble: for vain is the help of man.” [Ps.108:12]

“Thus saith the LORD; Curseth be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.” [Jer.17:5]

It is clear that God would have us rely on Him for all of our needs. What most people fail to recognize is that the availability of His Word is also a need.

Most evangelical ‘scholars’ today teach the following:

1. The verbal, plenary inspiration of the *original* autographs. [True]
2. The original autographs, to the best of our knowledge, no longer exist. [True]
3. Copies of the originals do exist. [True]
4. Since copies are done by man, then all copies contain some amount of error. [False—the originals were also done by man and contain no errors]
5. Via the ‘science’ (?) of ‘textual criticism’ scholars can reproduce a man-made text (called the ‘critical text’), but this text requires continuous upgrading as the science of textual criticism is advanced. [True]
6. This man-made text is the most accurate text available. [False]
7. Since the critical test is the best available, and contains errors, then no text available today is error free. [False]

Selected Quotations

Some of the men quoted here have gone on to be with the Lord. Through their words, I hope you can, as I have, appreciate the deep concern they express for what was being done to God's Word. While God's Word will always be available, it should strike to the very core of our being when His Word is adulterated and then promoted to the masses as an 'improvement.' You are seeing the long-range battle plan of Satan in action.

Zane C. Hodges, A.B. (Wheaton), Th.M. (Dallas Theological Seminary), Prof. of NT Greek and Exegesis, Dallas Theological Seminary (1960-1987), Minister, Victor Street Bible Chapel (1960-)

- “Hence, it follows from this, that confidence in modern critical Greek texts depends ultimately on one's confidence in contemporary scholarly judgment.”
- “It should be clear, however, that when the whole problem of textual criticism is reduced to a series of arguments about the relative merits of this reading over against that reading we have reached an area where personal opinion—and even personal bias—can easily determine one's decision.”
- “Not one single instance of a discrepancy in [the KJV] Scripture has ever been proved.”

John W. Burgon, M.A., Gresham Prof. Of Divinity, Dean of Chichester (d. 1888)

- “That which distinguishes Sacred Science from every other Science which can be named is that it is Divine, and has to do with a Book which is inspired, and not regarded upon a level with the books of the East, which are held by their votaries to be sacred. It is chiefly from inattention to this circumstance that misconception prevails in the department of Sacred Science known as ‘Textual Criticism’ . . . those principles of Textual Criticism which in the case of profane authors are regarded as fundamental are often out of place here.”
- “I am utterly unable to believe, in short, that God's promise has so entirely failed, that at the end of 1800 years, much of the text of the Gospel had in point of fact to be picked by a German critic out of a wastepaper basket in the convent of St. Catherine; and that the entire text had to be remodeled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries, and had probably owed their survival to that neglect; whilst hundred of others had been thumbed to pieces, and had bequeathed their witness to copies made from them.”
- “There exists no reason for supposing that the divine agent who in the first instance thus gave to mankind the scriptures of truth and straightway abdicated his office, took no further care of his work, abandoned these precious writings to their fate.”
- “There can be no science of textual criticism, I repeat—and therefore no security for the inspired Word—so long as the subjective judgment, which may easily degenerate into individual caprice, is allowed to determine which readings shall be rejected, which [shall be] retained.”
- “In this department of Sacred Science, men have been going on too long inventing their facts, and delivering themselves of oracular decrees, on the sole responsibility of their own inner consciousness . . . It dispenses with proof. It furnishes no evidence. It asserts when it ought to argue. It reiterates when it is called on to explain . . . This reached its culminating point when Professors Westcott and Hort recently put forth their Rescission of the Greek Text.”
- The Holy Scriptures are not an arena for the exercise or display of the ingenuity of critics.”

- “. . . what I assert concerning [Westcott and Hort] is, —not that their superstructure rests upon an insecure foundation; but that it rests on no foundation at all. My complaint is, —not that they are somewhat and frequently mistaken; but that they are mistaken entirely, and that they are mistaken throughout.”

Edward F. Hills, A.B., (Yale), Th.D., (Harvard)

- “If we believe that God gave the Church guidance in regard to the New Testament books, then surely it is logical to believe that God gave the Church similar guidance in regard to the text which these books contained. Surely, it is very inconsistent to believe that God guided the Church in regard to the New Testament canon, but gave the Church no guidance in regard to the New Testament text. But this seems to be just what many modern Christians do believe. They believe that all during the medieval period and throughout the Reformation and post-reformation era the true New Testament text was lost and that it was not regained until the middle of the nineteenth century (Aleph) and Westcott and Hort found it”
- “There is now greater reason than ever to believe that the Byzantine text, which is found in the vast majority of the Greek New Testament manuscripts and which was used well-nigh universally throughout the Greek Church for many centuries, is a faithful reproduction of the original New Testament and is the divinely appointed standard by which all New Testament manuscripts and all divergent readings must be judged . . . Those, moreover, who reject this orthodox view of the New Testament text have rejected not merely the facts, but also the promise of Christ always to preserve the true New Testament text and the doctrines of the Divine inspiration and providential preservation of Scripture implied in this promise. Has Christ kept this promise or has He not? . . . It is just here, however, that many Christians are fatally inconsistent. They say that they believe in the promise which Christ has given always to preserve the true New Testament text, but in practice they ignore this promise and treat the text of the New Testament exactly like the text of an ordinary book concerning which no such promise has been made. Thus, they are guilty of a basic unfaithfulness. In their efforts to be pleasing to the naturalistic critics they themselves have lapsed into unbelief. They have determined their own faith and deprived themselves of all ground for confidence in the infallibility of the Bible. For if the New Testament is just an ordinary book, then the trustworthiness of its text is, at best, only a probability, never a certainty.

Alfred Martin, Th.D (Dallas Theological Seminary), Vice Pres. of Moody Bible Institute

- “It is hard to see how God would allow the true text to sink into virtual oblivion for fifteen hundred years only to have it brought to light again by two Cambridge professors who did not even believe it to be verbally inspired.”
- [Tischendorf’s] eighth edition, published after the discovery of [the Siniatic MSS], differs from his seventh in as many as 3369 places, to the scandal of the science of Comparative Criticism, as well as to his own grave discredit for discernment and consistency.”
- “Textual Criticism cannot be divorced entirely from theology. No matter how great a Greek scholar a man may be, or no matter how great an authority on the textual evidence, his conclusions must always be open to suspicion if he does not accept the Bible as the very Word of God.”
- “In practice, Westcott and Hort attach considerable value to intrinsic probability, especially as corroborative evidence. But who can be the proper judge of what one of the New Testament writers would most probably have written?”

- “The average textual critic starts with a prejudice against the Bible as the verbally inspired Word of God. How can one have confidence in his results? . . . Their principal method, an extreme reliance upon the internal evidence of the readings, is fallacious and dangerous, because it makes the mind of the critic the arbiter of the text of the Word of God.”
- “It is generally acknowledged that the contribution of Westcott and Hort is in the realm of theory. That point is reiterated here, because so many have taken theory for fact.”
- “There is absolutely no evidence that the so-called Neutral Text is the closest to the apostolic text, merely the assertion that it is so.”
- “In all of this discussion one is struck by that which has been mentioned earlier: the entire lack of consideration for the supernatural element in the Scripture. There is nothing of verbal inspiration indeed there could not be, since Westcott and Hort disavowed that doctrine.”
- “A Bible-believing Christian can never be content to follow the leadership of those who do not recognize the Bible as the verbally inspired Word of God.”

Frederick H. Scrivener, “Plain Introduction”, Vol.II, pp. 291-292, 296

- “Dr. Hort’s system, therefore, is entirely destitute of historical foundation. He does not so much as make a show pretending to it . . . we are compelled to repeat as emphatically as ever our strong conviction that the hypothesis to whose proof he has devoted so many laborious years, is destitute not only of historical foundation, but of all probability resulting from the internal goodness of the text which its adoption would force upon us.”

Eusebius, “Ecclesiastical History”, Book V, Chapt. 28 (circa A.D. 324)

- “. . . those who were corrupting the Scriptures, claimed that they really were correcting them.”

H. C. Hoskier, “Collation of 604”, p. v.

- “Three and a half years ago [1887] I was in Dean Burgon’s study at Chichester. It was midnight, dark and cold without; he had just extinguished the lights, and it was dark, and getting cold within. We mounted the stairs to retire to rest, and his last words of the night have often run in my ears since: ‘As surely as it is dark now, and as certainly as the sun will rise tomorrow morning, so surely will the traditional text be vindicated and the views I have striven to express be accepted. I may not live to see it. Most likely, I shall not. But it will come.’”

Harold Lindsell, “The Bible in the Balance”, 1979, p. 319

- “I must regretfully conclude that the term evangelical has been so debased that it has lost its usefulness. . . . Forty years ago the term evangelical represented those who were theologically orthodox and who held to biblical inerrancy as one of the distinctives. . . . within a decade or so neo-evangelicalism, that started so well and promised so much, was being assaulted from within by increasing skepticism with regard to biblical infallibility or inerrancy”

R. Albert Mohler, Jr., “Evangelical - What’s in a Name?,” The Coming Evangelical Crisis, 1996, pp. 32,33,36.

- “... evangelicalism in the 1990s is an amalgam of diverse and often theologically ill-defined groups, institutions, and traditions.”
- “... the theological unity that once marked the movement has given way to a theological pluralism that was precisely what many of the founders of modern evangelicalism had rejected in mainline Protestantism.”
- “... Evangelicalism is not healthy in conviction or spiritual discipline. Our theological defenses have been let down, and the infusion of revisionist theologies has affected large segments of evangelicalism. Much damage has already been done, but a greater crisis yet threatens”

Carl F.H. Henry, chairman for the 1966 World Congress on Evangelism, “Conflict Over Biblical Inerrancy,” *Christianity Today*, May 7, 1976

- “A growing vanguard of young graduates of evangelical colleges who hold doctorates from non-evangelical divinity centers now question or disown inerrancy and the doctrine is held less consistently by evangelical faculties. ... Some retain the term and reassure supportive constituencies but nonetheless stretch the term's meaning”

Richard Quebedeaux, “The Evangelicals: New Trends and Tensions,” *Christianity and Crisis*, Sept. 20, 1976, pp. 197-202.

- “Most people outside the evangelical community itself are totally unaware of the profound Changes that have occurred within evangelicalism during the last several years—in the movement's understanding of the inspiration and authority of Scripture, in its social concerns, cultural attitudes and ecumenical posture, and in the nature of its emerging leadership.”
- “... evangelical theologians have begun looking at the Bible with a scrutiny reflecting their widespread acceptance of the principles of historical and literary criticism.”
- “The position—affirming that Scripture is inerrant or infallible in its teaching on matters of faith and conduct but not necessarily in all its assertions concerning history and the cosmos—is gradually becoming ascendant among the most highly respected evangelical theologians.”
- “... these new trends ... indicate that evangelical theology is becoming more centrist, more open to biblical criticism and more accepting of science and broad cultural analysis. One might even suggest that the new generation of evangelicals is closer to Bonhoeffer, Barth and Brunner than to Hodge and Warfield on the inspiration and authority of Scripture.”

Quebedeaux, “The Worldly Evangelicals,” p. 30.

- “Prior to the 60s, virtually all the seminaries and colleges associated with the neo-evangelicals and their descendants adhered to the total inerrancy understanding of biblical authority (at least they did not vocally express opposition to it). But it is a well-known fact that a large number, if not most, of the colleges and seminaries in question now have faculty who no longer believe in total inerrancy, even in situations where their employers still require them to sign the traditional declaration that the Bible is ‘verbally inspired,’ ‘inerrant,’ ‘infallible in the whole and in the part,’ or to affirm in other clearly defined words the doctrine of inerrancy that was formulated by the Old Princeton school of theology and passed on to fundamentalism. Some of these faculty interpret the crucial creedal clauses in a manner the original framers would never have allowed, others simply sign the affirmation with tongue in cheek.”

G. Aiken Taylor, “Is God as Good as His Word?” *Christianity Today*, Feb. 4, 1977.

- “A surprising array of equally dedicated evangelicals is forming to insist that acceptance of historic Christian doctrines does not require belief in an inerrant book.”
- “What has made it a new ball game today is the emergence of a new type of evangelical. These persons accept the cardinal doctrines of Christianity in their full and literal meaning but agree that the higher critics have a point: there are errors in Scripture, and some of its precepts must be recognized as being culturally and historically conditioned.”

Harold Lindsell, former vice-president and professor Fuller Theological Seminary and Editor Emeritus of *Christianity Today*, “The Battle for the Bible”, 1976, p. 20.

- “More and more organizations and individuals historically committed to an infallible scripture have been embracing and propagating the view that the Bible has errors in it. This movement away from the historic standpoint has been most noticeable among those often labeled neo-evangelicals. This Change of position with respect to the infallibility of the Bible is widespread and has occurred in evangelical denominations, Christian colleges, theological seminaries, publishing houses, and learned societies.”

Herman Hanko, “The Battle for the Bible”, pp. 2,3. [Not to be confused with Lindsell's book.]

- “My main concern is with those who profess to believe that the Bible is the Word of God and yet by, what I can only call surreptitious and devious means, deny it. This is, surprisingly enough, a position that is taken widely in the evangelical world. Almost all of the literature which is produced in the evangelical world today falls into this category. In the October 1985 issue of *Christianity Today*, (the very popular and probably most influential voice of evangelicals in America), a symposium on Bible criticism was featured. The articles were written by scholars from several evangelical seminaries. Not one of the participants in that symposium in *Christianity Today* was prepared to reject higher criticism. All came to its defense. It became evident that all the scholars from the leading seminaries in this country held to a form of higher criticism.”
- “These men claim to believe that the Bible is the Word of God. At the same time, they adopt higher critical methods in the explanation of the Scriptures. This has become so common in evangelical circles that it is almost impossible to find an evangelical professor in the theological schools of our land and abroad who still holds uncompromisingly to the doctrine of the infallible inspiration of the scriptures. The insidious danger is that higher criticism is promoted by those who claim to believe in infallible inspiration.”

The Cambridge Declaration of the Alliance of Confessing Evangelicals, 1996.

- “Today the light of Reformation has been significantly dimmed. The consequence is that the word ‘evangelical’ has become so inclusive as to have lost its meaning.”
- “As Biblical authority has been abandoned in practice, as its truths have faded from Christian consciousness, and its doctrines have lost their saliency, the church has been increasingly emptied of its integrity, moral authority and direction.”
- “As evangelical faith becomes secularized, its interests have been blurred with those of the culture. The result is a loss of absolute values, permissive individualism, and a substitution of wholeness for holiness, recovery for repentance, intuition for truth, feeling for belief, chance for providence, and immediate gratification for enduring hope.”

John F. MacArthur, in the Forward to “The Jesus Crisis: The Inroads of Historical Criticism into Evangelical Scholarship”, edited by Robert L. Thomas and F. David Farnell (Kregel, 1998). [Note that I strongly oppose MacArthur’s view on salvation via back door works, but I agree with this statement.]

- “Some of Evangelicalism’s best-known theologians and seminary and college professors are now debating among themselves ideas that would have been deemed entirely nonnegotiable before the last quarter of the twentieth century. Destructive applications of redaction theories, source criticism, literary speculations, and so on, have always been the theological liberals’ stock in trade. However, to see evangelicals applying this sort of Historical Criticism in order to cast doubt on the authenticity or historicity of the biblical text is unprecedented. Tragically, the prevailing attitude among evangelical scholars today closely mirrors the extreme tolerance that left the door wide open for Historical Criticism in the leading mainline schools and denominations of a hundred years ago.”

Bible Appendix: Archaic Words

Below is a list of words that had different or expanded meanings when the KJV was written. The current vernacular may not apply in *all* uses of the word, but will help in those cases where today's meaning doesn't seem to make sense.

KJV word	Likely meaning	KJV word	Likely meaning	KJV word	Likely meaning
abased	humbled	hasted	hastened	purely	thoroughly
abide	stay put	instant	immediate, diligent	quick	alive
admiration	wonder	inward	familiar	regard	heed
ambassage	ambassador	Jewry	concerning Jews	rod	shoot
armholes	elbows	keep under	control	room	place, room, seat
bed	couch, litter	lade	load	scrip	wallet, money
bewitched	amazed	leasing	lies	senators	advisors
bewrayeth	betrays, reveals	lent	grant	settle	ledge
bottles	wineskins	let	hinder, restrain	several	own
bound	landmark	lightness	vanity	shamefacedness	propriety
bowels	heart	listed	desired	shoot	pass
box	jar	lunatick	Lunatic	sore	very
careful	anxious, diligent	mean	obscure	spoiling	bereaving
carriages	baggage	meat	Food	strait	tight
certify	advise	mete	measure	strange(er)	foreign(er)
charger	platter	minished	diminished	table	writing tablet
charity	love (agape)	minister	attendant	tabret	timbrel
convenient	fitting	motions	emotions	tale	measure
conversation	way of life	nephews	relatives	told	counted (i.e., "all told")
curious	skillfully done	nether	lower	trow	think
darts	weapons	observed	keep safe	turtle	turtledove
daysman	umpire	occupied	set aside, traded	unicorn	wild bull
ensue	pursue	offend	held guilty	untoward	misdirected
estate	council, counselor	open	compelling	usury	interest
flowers	issues	organs	pipe	vagabond	wander(er,ing)
froward	wayward, crooked, perverse	overcharged	overburdened	vain(ity)	useless, meaningless
glistening	glistening	part	Share (noun)	vale	valley
goodman	husband, master	particular(ly,s)	(the) details	want(ed)	lack(ed)
governor	pilot	perfect	mature	ware	wary, aware
grave	engrave	plain	gentle	wast	destroy
grudge	tarry	platted	plaited	whole	well, healed
guilty	Bound	possessed	created, procured	wist	knew
hardly	hard, hardly	pots	stall, hook	wood	forest
bestead	very distressed	prevented	preceded, project	wot	know
		privily	secretly	wrap	Weave
		proper	perfect		

Bible Appendix: Introduced Phrases

The following phrases were first used in the KJV text. Because of the success of the KJV these phrases have become a part of the English language.

A time to be born and a time to die	Labor of love
All things to all men	Lamb to the slaughter
Apple of the eye	Land flowing with milk and honey
At their wits end	Law unto themselves
Bear with him	Man after his own heart
Blind lead the blind	Man doth not live by bread alone
Chariots of fire	Many are called, but few are chosen
Come...let us reason together	Measure of a man
Cover a multitude of sins	My cup runneth over
Den of thieves	No new thing under the sun
Eat drink and be merry	Not of this world
Far be it from me	Old wives fables
Fare ye well	Out of the mouths of babes
Fat of the land	Pearl of great price
Fear and trembling	Played the fool
Fight the good fight	Potter's field
Filthy lucre	Powers that be
Flesh and blood	Pride goeth before a fall
From time to time	Race is not to the swift
Gave up the ghost	Salt of the earth
Gird up thy loins	See eye to eye
He that is not for me is against me	Seek, and ye shall find
Hearts and mind	Signs of the times
Heart's desire	Skin of my teeth
Held his peace	Spirit...is willing, but the flesh is weak
House divided	Tender mercies
In due time	Thief in the night
In his right mind	They that take the sword shall perish by the sword
In the twinkling of the eye	Turned the world upside down
In word and deed	Voice...crying in the wilderness
Inherit the wind	What manner of man is this
It is high time	What...God hath joined together
Keys of the kingdom	