

THE ATTEMPTS THROUGHOUT HISTORY TO CORRUPT AND COUNTERFEIT THE WORD OF GOD: -

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Compiled by Rick Henwood.

NOTE: - The compiler has supplied all emphasis throughout this Study Document, unless otherwise stated.

INTRODUCTION: -

Our Lord and Saviour, Jesus Christ, has taught us by his own Example, the vital necessity in resisting the devil's temptations, by adhering to, or living by every word that comes from God.

*"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. **But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**" - Matthew 4:3 & 4.*

The Psalmist echoes Jesus' teaching, when he acknowledged, *"Thy word have I hid in mine heart, that I might not sin against thee."* - Psalm 119:11.

Let us also not forget the apostle Paul's injunction, how we develop our Christian faith, *"So then faith [cometh] by hearing, and **hearing by the word of God.**"* - Romans 10:17.

I can summarize the teachings contained within the three previous passages as follows: -

- We can resist the devil's temptations, by living by **every Word of God;**
- We can resist sinning against the Lord by hiding God's Word in our hearts.
- Our Christian faith comes by hearing the Word of God.

Therefore, if Satan can succeed in his attempts to corrupt or cast doubts upon any part of the Word of God, he has succeeded in a fair way to undermine our Christian faith; and we can more easily fall into his temptations. This is truly a salvation issue!

The issue involving the Word of God, and Satan's attempt to corrupt or cast doubt upon it, or upon certain portions of it, are as old as the world itself. Satan started his nefarious work in the Garden of Eden, in his successful attempt to cause our first parents to doubt God's Word, and then to disobey the Lord's injunction not to eat from the fruit of the Tree of Knowledge of good and evil.

Notice, the Lord plainly and unambiguously instructed Adam, that he was not to eat of the fruit of this forbidden tree.

*"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: **But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**"* - Genesis 2:16 & 17.

Yet, we find that *"the dragon, that old serpent, which is the Devil, and Satan"* - Revelation 20:2, in his temptation to the mother of our race - Eve, immediately cast doubt upon the Word that the Lord had instructed Adam, concerning the prohibition of eating the fruit of the Tree of the Knowledge of good and evil. This doubting of God's Word having been sown in Eve's mind by the serpent, eventually resulted in her yielding to Satan's temptation, and causing her and Adam's fall in sinning against their Creator.

*"Now the serpent was more subtle than any beast of the field which the LORD God had made. **And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."*** - Genesis 3:1 - 6.

For over twelve months now, I have been researching the divine preservation of God's inspired Word throughout the centuries. I have also examined the history which eventually resulted in the publication of our Authorized King James Bible. In researching this subject, I have also seen how

unsanctified men, throughout the centuries since the days of the apostles, have attempted to corrupt and counterfeit the inspired Word of God. These attempts at corrupting the Word of God, throughout the Christian era, have eventually resulted in the almost endless abundance of modern English translations of the Bible, which have flooded Christendom within the last 130 or so years.

In a previous Study Document recently finished in 2015 entitled, "***The Divine Preservation of God's inspired Word throughout history that has ultimately led to the Authorized King James Bible***", I traced and documented as the title suggests, the divine preservation of God's Word throughout time, that eventually resulted in publication of the Authorized King James Bible. In reality, this Study Document is the companion and complement to this 2015 document, and is to be read in conjunction with this previously mentioned document.

In this Study Document, I shall examine the Bible's predictions that apostasy would arise within the Christian Church, after the death of the apostles of Christ. This falling away within the Church, paved the way for the start of the corruption of some of the early Greek New Testament Manuscripts.

I shall examine three of the foremost old Greek New Testament Manuscripts, which bear the hallmarks of the early attempts to corrupt the Word of God. These well known Greek Manuscripts - **B** - Codex Vaticanus; **Ⲙ** - Codex Sinaiticus; and, **A** - Codex Alexandrinus were popularized by certain well known Textual Critics in the 18th and 19th centuries, as being the **supposedly** most reliable Textual witnesses concerning the original New Testament autographs.

I will then look at some of the textual issues underlining certain well known New Testament passages, which are disputed or omitted by the "**critical text**" family of manuscripts.

I want to then move on to give an overview of some of the founders of modern textual criticism, who promoted the theory that the **minority "critical**

text" manuscripts, are the most reliable witnesses, concerning the contents of the original apostolic New Testament autographs.

I then will examine the textual theories and work of Westcott and Hort, and of their revised Greek New Testament published in 1881. Their theories and work were the driving force behind the production of the Revised Version of the 1880's, which was the first serious attempt to try and displace the English speaking people's attachment to the Authorized Version.

I will then touch on the ecumenical nature and influence of most modern English Bible Versions.

Finally, I shall then compare scores of key Bible texts and passages, as they appear in our Authorized King James Version, and then compare the same passages as they appear in some of the most popular modern English versions. By doing this work of comparison, the honest in heart reader can clearly see that there has been a systematic attempt made in the modern English versions of the Bible, to corrupt and cast doubt upon large portions of God's Word, and upon key Bible doctrines.

In the Conclusion, I shall share my personal conviction why I believe that the Authorized King James Version, is the most reliable English translation today, which is faithful to the original inspired and divinely preserved Hebrew and Greek Scriptures.

I pray that the same Holy Spirit that inspired the Bible writers in the words that they recorded for the instruction of future generations, will guide the honest in heart reader, into all truth, as they read this Study Document. This will be a fulfilment of our Lord's promise concerning the Holy Spirit, as recorded in John's gospel.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" - John 16:13.

R. Lee - January, 2016.

PART 1 - THE RISE OF THE MINORITY "CRITICAL TEXT" OF GREEK NEW TESTAMENT MANUSCRIPTS: -

THE BIBLE PREDICTED THAT APOSTASY WOULD ARISE WITHIN THE CHRISTIAN CHURCH: -

We know from the apostle Paul's preaching, that false teachers would shortly arise within the Christian Church after Paul's death, who would bring into the Church false doctrines.

*"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed **the church of God**, which he hath purchased with his own blood. For I know this, **that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.**" - Acts 20:28 - 30.*

The apostle Paul indicated in his second letter to the Thessalonians, that the "**mystery of iniquity**", was already at work within his lifetime.

*"**For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.**" - 2nd Thessalonians 2:7.*

The apostle Paul even named certain individuals, who were already during his lifetime, overthrowing the faith of some of the brethren, by their false teachings concerning the resurrection.

*"**But shun profane [and] vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.**" - 2nd Timothy 2:16 - 18.*

The apostle Peter prophesied that false teachers would arise among the brethren, who would bring into the church "**damnable heresies**". Unfortunately, the inspired apostle predicted that **many** would follow these false teachers.

*"**But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.**" - 2nd Peter 2:1 - 3.*

There were those within the church, who would not receive the apostle John's labours during his lifetime. This was because they desired to have the pre-eminence over the brethren, and spoke malicious words against the inspired apostle.

*"**I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth [them] out of the church.**" - 3rd John 9 & 10.*

The apostle Jude exhorted the brethren to earnestly contend for the faith, which had been once delivered to the saints. This was because certain false brethren had quietly entered into the church, who had turned the grace of God into lasciviousness, and who denied the only Lord God and our Lord Jesus Christ.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] **that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.**" - Jude 3 & 4.



Because of these facts, that I have just established from the Scriptures, concerning false teachers and false doctrines arising within the Christian Church, even while Jesus' apostles were alive; and the fact, that the apostles predicted that the work of false teachers would continue after their deaths, the following historical facts, should not be hard for the reader to grasp.

I shall now share with the reader, both from the New Testament Scriptures, and from historical documentation, that the work of corrupting the New Testament writings, started very early on in the Christian era. Hence, this is a solid reason, not to assume that just because a Greek New Testament manuscript is old, it automatically must be a reliable textual witness regarding the contents of the original, apostolic **autographs**.

Paul was well aware that even within his life time, there existed false teachers who were corrupting the Word of God.

"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." - 2nd Corinthians 2:17.

Paul warned the Church in Thessalonica, not to be persuaded that the day of Christ's second coming was near, even if this belief was promoted by the means of an epistle purporting to be from the apostle himself.

"Now we beseech you, brethren, by **the coming of our Lord Jesus Christ, and [by] our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.**" - 2nd Thessalonians 2:1 & 2.

The following historical quotations clearly reveal that the work of corrupting the New Testament Scriptures, commenced very early on in the Christian era.

"He [that is the ancient church writer Caius - compiler] is bearing his testimony to the liberties which had been freely taken with the Text of the New Testament in his own time, viz. about A. D. 175 - 200: -"

"**The Divine Scriptures**", he says, **'these heretics have audaciously corrupted: ...laying violent hands upon them under pretence of correcting them.** That I bring no false accusation, any one who is disposed may easily convince himself. He has but to collect the copies belonging to these persons severally; then, to compare one with another; and he will discover that their discrepancy is extraordinary. Those of Asclepiades, at all events, will be found discordant from those of Theodotus. Now, plenty of specimens of either sort are obtainable, inasmuch as these men's disciples have industriously multiplied the (so-called) "corrected" copies of their respective teachers, which are in reality nothing else but "corrupted" copies. With the foregoing copies again, those of Hermophilus will be found entirely at variance. As for the copies of Apollonides, they even contradict one another. Nay, let any one compare the fabricated text which these persons put forth in the first instance, with that which exhibits their *latest* perversions of the Truth, and he will discover that the disagreement between them is even excessive."

"Of the enormity of the offence of which these men have been guilty, they must needs themselves be fully aware. Either they do not believe that the Divine Scriptures are the utterance of the HOLY GHOST, — in which case they are to be regarded as unbelievers: or else, they account themselves wiser than the HOLY GHOST, — and what is that, but to have the faith of devils? As for

denying their guilt, the thing is impossible, seeing that the copies under discussion are their own actual handiwork; and they know full well that not such as these are the Scriptures which they received at the hands of their catechetical teachers. Else, let them produce the originals from which they made their transcripts. Certain of them indeed have not even condescended to falsify Scripture, but entirely reject Law and Prophets alike."¹

"It is no less true to fact than paradoxical in sound, that **the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed**; that Irenaeus and the African Fathers and the whole Western, with a portion of the Syriac Church, used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephen, thirteen centuries after, when moulding the Textus Receptus."²

"No sooner was the work of Evangelists and Apostles recognized as the necessary counterpart and complement of God's ancient Scriptures and became the 'New Testament,' than a reception was found to be awaiting it in the world closely resembling that which He experienced Who is the subject of its pages. Calumny and misrepresentation, persecution and murderous hate, assailed Him continually. And the Written Word in like manner, in the earliest age of all, was shamefully handled by mankind. Not only was it confused through human infirmity and misapprehension, but it became also the object of restless malice and unsparing assaults. **Marcion, Valentinus, Basilides, Heracleon, Menander, Asclepiades, Theodotus, Hermophilus, Apollonides, and other heretics, adapted the Gospels to their own ideas. Tatian, and later on Ammonius, created confusion through attempts to combine the four Gospels either in a**

¹ "The Revision Revised"; by John William Burgon; 1883; pp. 323 & 324.

² "The Traditional Text of the Holy Gospels Vindicated and Established."; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; p. 40.

diatessaron³ or upon an intricate arrangement made by sections, under which as a further result the words of one Gospel became assimilated to those of another. Want of familiarity with the sacred words in the first ages, carelessness of scribes, incompetent teaching, and ignorance of Greek in the West, led to further corruption of the Sacred Text. Then out of the fact that there existed a vast number of corrupt copies arose at once the need of Recension⁴, which was carried on by Origen and his school. This was a fatal necessity to have made itself felt in an age when the first principles of the Science were not understood; **for 'to correct' was too often in those days another word for 'to corrupt.'** And this is the first thing to be briefly explained and enforced: but more than a counterbalance was provided under the overruling Providence of God."⁵

"Tertullian of Carthage is typical: He accused heretics of tampering with the Scriptures in order to gain support for their special views. Around the year 208 AD he urged these men to compare their copies with those in the cities where the Originals had been sent. Tertullian may actually be referring to the original autographs of the Epistles of Paul, but if not they were certainly first generation copies."

"Run over the apostolic churches, in which the very thrones of the apostles are still pre-eminent in their places, **in which their own authentic writings are read.** Achaia is very near you, in which you have Corinth. Since you are not far from Macedonia you have Philippi and the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there come


³ The Oxford English Dictionary defines "**DIATESSARON**" as:- "Noun - The four Gospels combined into a single narrative."

⁴ The Oxford English Dictionary defines "**RECENSION**" as: - "Noun - A [revised edition](#) of a text: *under the Carolingians new recensions of the [code](#) were made.*"

⁵ *Ib.*, pp. 10 & 11.

even into our hands the very authority of the apostles themselves. (*Prescription Against Heretics*, 36)."⁶

"And yet it is notorious that very soon after the Apostolic age, liberties precisely of this kind were freely taken with the text of the New Testament. **Origen (A. D. 185 - 254) complains of the licentious tampering with the Scriptures which prevailed in his day. "Men add to them," (he says) "or leave out, - as seems good to themselves."** Dionysius of Corinth, yet earlier, (A. D. 168 - 176) remarks that it was no wonder his own writings were added to and *taken from*, seeing that **men presumed to deprave the Word of God in the same manner.** Irenaeus, his contemporary, (living within seventy years of S. John's death,) **complains of a corrupted Text. We are able to go back yet half a century, and the deprivations of Holy Writ become avowed and flagrant.**"⁷

 I would stress again the following principle: - *That just because a Greek New Testament manuscript is very old, it does not automatically follow, that it must be a textually reliable witness, as to the contents of the original, inspired apostolic autographs.*

"Nay, it may be found, as I am bold enough to say, that in many instances a fourteenth-century copy of the Gospels may exhibit the truth of Scripture, while the fourth-century copy in all these instances proves to be the depository of a fabricated text."⁸

⁶ "*Missing in Modern Bibles - The Old Heresy Revived*"; by Dr. J. A. Moorman; 2009; p. 52.

⁷ "*The Last Twelve Verses of the Gospel According to S. Mark - Vindicated against recent Critical Objectors and Established*"; by John William Burgon; 1871; pp. 245 & 246.

⁸ "*The Traditional Text of the Holy Gospels Vindicated and Established*."; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; p. 8.

Particularly is this the case, when we consider the fact that the earliest Greek Manuscript witnesses, often disagree with each other's testimony.

"The characteristic note, the one distinguishing feature, of all the monstrous and palpable perversions of the text of Scripture just now under consideration is this: - that they are never vouched for by the oldest documents generally, but only that by a few of them, - two, three, or more of **the oldest documents being observed as a rule to yield conflicting testimony**, (which in this subject-matter is in fact contradictory). **In this way the oldest witnesses nearly always refute one another**, and indeed dispose of one another's evidence almost as often as that evidence is untrustworthy."⁹

HOW THE CORRUPTION OF SOME OF THE GREEK NEW TESTAMENT MANUSCRIPTS STARTED IN THE FIRST FEW CENTURIES OF THE CHRISTIAN ERA: -

The reader needs to understand, that from the textual content point of view, there are fundamentally two different text types of surviving Greek New Testament manuscripts. The following statements give the reader a simple overview of these distinct textual types found among the extant [that is, the surviving] Greek New Testament manuscripts.

"You remember from your reading of the Acts of the Apostles how believers were first called Christians at Antioch. It became the centre of Christian activity following the scattering of believers because of persecution following the death of Stephen. At Antioch manuscripts were copied and kept, and Christian teachers such as

⁹ "*The causes of the corruption of the Traditional Text of the Holy Gospels*"; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; p. 176.

Basil of Caesarea, Gregory of Nyssa, Gregory of Nazianzus—the Cappadocian Fathers—Theodoret, Silas and Chrysostom of Constantinople ministered. They used and copied from these Antiochan manuscripts. **These manuscripts form a text-type which then became associated with Byzantium or Constantinople, so that we can speak of an Antiochan or Byzantine Text. Now mark this: 90% to 95% of the extant New testament manuscripts belong to this text-type, the Antiochan or Byzantine.** This was the text type that Erasmus used to formulate what has become known as the Received Text, an edition of which was used in the translation of the AV. The Byzantine Text became the standard text of the Christian church round the Byzantine period, about AD 312–1453."¹⁰

"Over 5,000 of these Greek manuscripts have survived to this day. **The great number of these Greek manuscripts support what is called the Byzantine textual tradition.** Byzantine because it came from all over the Greek-speaking world at that time. **These Byzantine manuscripts make up what is called the Traditional Text of the New Testament. The best printed representation of this Byzantine text-type is the Textus Receptus (or Received Text)**¹¹. ... During the 19th and 20th centuries, however, another form of Greek New Testament has come into the forefront and is used for most modern New Testament translations. **This Critical Text, as it is called, differs widely from the Traditional Text in that it omits many words, verses and passages which are found in the Received Text and translations based upon it. The modern versions are based mainly upon a Greek New Testament which was derived from a small handful of Greek manuscripts from the 4th century onwards.** Two of these manuscripts, which many modern scholars claim to be superior

¹⁰ *"The Authorised Version: The Safeguard of the Christian Gospel"*; by D. P. Morris; Trinitarian Bible Society; 2011; p. 2.

¹¹ As this statement plainly indicates, the "Received Text" is the best printed **representative** of the "**Byzantine - majority - traditional text**".

to the Byzantine, are **the Sinai manuscript and the Vatican manuscript (c. 4th century).** These are derived from a text type known as the **Alexandrian text** (because of its origin in Egypt); ... These two manuscripts form the basis of the Greek New Testament, referred to as the **Critical Text**, which has been in widespread use since the late 19th century."¹²

"If we consult the monuments of **the Byzantine class, we find their testimony regarding the sacred text uniform and consistent**; exhibiting no greater degree of variation than is sufficient to establish the independence of the several sources whence it is derived. Whereas **the Alexandrine manuscripts and versions, on the contrary, abound in the most serious discrepancies; many of them are full of interpolations, omissions, and critical corrections; so that they often agree as little with each other, as with their adversaries of the rival family.**"¹³

The following statement gives further historical documentation, concerning two additional early documentary sources, that support "**the majority - traditional text**" type. One, the early Biblical translations made from the Greek, into other languages. And two, early Biblical quotations found in the writings of early Christian writers.

"During the next three hundred years vast numbers of documents were brought to light and Biblical scholars made many attempts to reconstruct the Greek New Testament. There are now over 5,000 Greek manuscripts, including 90 papyrus fragments (2nd - 8th century); 270 Uncial copies (3rd - 10th); 2,800 minuscules (9th - 16th);

¹² *"What today's Christian needs to know about the Greek New Testament."*; by G. W. Anderson; Trinitarian Bible Society; p. 2.

¹³ *"A Supplement to the Authorised English Version of the New Testament: being a critical illustration of its more difficult passages from the Syriac, Latin and Earlier English Versions."*; by F. H. A. Scrivener; 1845; pp. 20 & 21.

and 2,000 Lectionary copies. **The overwhelming majority of these manuscripts agree so closely that they may be said to present the same Greek text, called by some the "Byzantine Text" because it prevailed throughout the Church in the Byzantine period A.D. 312 - 1453 (and long after)."**

"The Versions: In addition to these Greek sources, scholars have recovered copies of ancient *translations* in Latin, Syriac, Ethiopic, Armenian, Gothic, etc. Some of these originated before our oldest existing Greek copies and thus testify to the contents of still earlier manuscripts. **Much of this evidence is favourable to "The Received Text" underlying the Authorised Version.**"

"Early Greek and Latin writers — The "Fathers"

"The writings of early champions of the truth (and heretics) contain copious references to the Scriptures and again testify concerning the Greek text as it was in the 2nd century onwards. The majority of these witnesses support the "Byzantine" or "Received" or "Traditional" text underlying the Authorised Version, and they establish the antiquity of this text and its superior acceptance in the early period."¹⁴

☞ The previous quotations have clearly outlined for us the fact that the **Antiochan** or **Byzantine text type** makes up the **overwhelming majority** of the surviving Greek New Testament manuscripts and gives a consistent textual witness. Whereas, the **Critical text** which originated from Alexandria in Egypt, makes up only a **very small** number of the surviving Greek New Testament manuscripts, and often give a contradictory witness. And it should be noted, that the **Critical text** is the foundation from

¹⁴ "The Divine Original - Deficiencies in the text underlying modern Bible versions, with special reference to doctrinal defects in the Revised Version and the Revised Standard Version."; by T. H. Brown; Trinitarian Bible Society; pp. 3 - 4.

which most modern new version's New Testaments are translated from.

Let us never forget, that it was in Antioch in Syria, that the believers in Jesus were first called Christians. And it was from Antioch, that the great apostle to the Gentiles, Paul was ordained to the gospel ministry, and was sent forth from there, in some of his missionary journeys.

"And the disciples were called Christians first in Antioch." - Acts 11:26.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid [their] hands on them, they sent [them] away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." - Acts 13:1 - 4.

"And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." - Acts 14:26.

"Antioch was a chief center of early Christianity during Roman times. The city had a large population of Jewish origin in a quarter called the Kerateion, and so attracted the earliest missionaries. Evangelized, among others, by Peter himself, according to the tradition upon which the Antiochene patriarchate still rests its claim for primacy, and certainly later by Barnabas and Paul during Paul's first missionary journey. Its converts were the first to be called Christians. This is not to be confused with Antioch in Pisidia, to which the early missionaries later travelled." ¹⁵

¹⁵ "Antioch" - Wikipedia - <https://en.wikipedia.org/wiki/Antioch>.

☞ So keeping in mind, these simple Biblical and historical facts concerning Antioch in Syria, being the **"cradle of Christianity"**, the **majority text** which originated in Antioch, comes from a very reliable Christian heritage.

What do we know about the Christian standing of Alexandria in Egypt, in the first centuries of the Christian era, from where the **Critical text** originated? We find that history reveals the fact, that Alexandria was the place where false teachers, false doctrines, and apocryphal "gospels" and "epistles" originated from. It does **NOT** have a reliable Christian heritage at all!

"Egypt shares no such heritage [as compared with Antioch in Syria - compiler]. Biblically it pictures the world, and the world in its opposition to the things of God. God would not allow His Son (Mt. 2), His nation (Ex. 12), His patriarchs (Gen. 50), or even the bones of the patriarchs (Ex. 13:19) to remain there. The Jews were warned repeatedly not to return to Egypt. Not to rely upon it for help. Not to even purchase horses there, etc. Thus, in contrast to what is being claimed today, it is hard to believe that Egypt and Alexandria would have been the central place where God would preserve His Holy Word. **Frankly, it was the last place on earth that one could trust in doctrinal and Biblical matters. It certainly wasn't safe to get a Bible there!**"

"Even the late Bruce Metzger, a fervent supporter of the Alexandrian Text, was compelled to catalogue the vast amount of religious corruption that came from Alexandria:"

"Among Christians which during the second century **either originated in Egypt or circulated there among both the orthodox and the Gnostics are numerous apocryphal gospels, acts, epistles, and apocalypses.** Some of the more noteworthy are the Gospel according to the Egyptians, the Gospel of Truth, the Gospel of Thomas, the Gospel of Philip, the Kerygma of Peter, the Acts of John, the Epistle of Barnabas, the Epistle of the Apostles, and the Apocalypse of Peter. **There are also fragments of exegetical**

and dogmatic works composed by Alexandrian Christians, chiefly Gnostics during the second century. We know, for example, of such teachers as Basilides and his son Isidore, and of Valentinus, Ptolemaeus, Heracleon, and Pantaenus. **All but the last-mentioned were unorthodox in one respect or another. In fact, to judge by the comments made by Clement of Alexandria, almost every deviant Christian sect was represented in Egypt during the second century;** Clement mentions the Valentinians, the Basilidians, the Marcionites, the Peratae, the Encratites, the Docetists, the Haimetites, the Cainites, the Ophites, the Simonians, and the Eutychites. **What proportion of Christians in Egypt during the second century were orthodox is not known.** (*The Early Versions of the New Testament*, Clarendon Press, p. 101)."

"Let it be said again: Alexandria was the worst possible place to go for a Bible! Yet it is precisely the place that our present-day translators have gone in gathering Aleph, B¹⁶, and the papyri as sources for their modern versions."¹⁷

One point needs to be brought to the reader's attention now; the reason that the Alexandrian text type manuscripts are the oldest surviving manuscripts is given in the following quotations.

"A constantly used manuscript could not be expected to last more than several centuries at the most. Given the right climate, a manuscript whose only purpose was to occupy shelf space could last indefinitely. **There are old Traditional Text manuscripts, but this explains why the very oldest are Alexandrian.**"¹⁸

¹⁶ Aleph and B manuscripts are referring to the Codices Sinaiticus and Vaticanus respectively, which form the basis of the **Critical text**.

¹⁷ *"Missing in Modern Bibles - The Old Heresy Revived"*; by Dr. J. A. Moorman; 2009; pp. 77 & 78.

¹⁸ *Ib.*, p. 51.

"Nay, who will venture to deny that those codices [that is Aleph, B, C & D manuscripts - compiler] are indebted for their preservation *solely* to the circumstance, that they were long since recognised as the depositories of Readings which rendered them utterly untrustworthy?"¹⁹

"Much is said about the Alexandrian manuscripts being very old. This is true, but **the emphasis in the study of textual criticism should not be upon how old the manuscript is but upon how many copies removed from the original it is.** A manuscript which is dated as having been copied during the 10th century could have been the fifth in a line of copies originating with the original autograph, whilst a manuscript dated as having been copied during the 3rd century could have been the one hundredth in the line of copies. **Since it is difficult to tell the genealogy, the family of any given manuscript, it is important to note that age is relative in the sense that you could have a corrupt 3rd century manuscript or a faithful 10th century manuscript.**"

"A good illustration would be to suppose that, in the year 3000, a copy of the English Bible was found which dated from the 1970s. Suppose this Bible happened to be the oldest existing Bible available, and this Bible happened to differ in hundreds of places from the Bible that was in use by Christians in the year 3000. One could well imagine the scientific critics, with their methodology, extolling the virtues of the ancient age of this Bible, the page design showing quality, careful care in the layout and the paper of this particular volume, the binding and so on. But their arguments would tend to fall apart when, after beginning to translate Bibles into modern languages on the basis of this ancient book, Christians discovered that this version of the Scriptures was the New World Translation of the Jehovah's Witnesses."²⁰

¹⁹ *"The Revision Revised"*; by John William Burgon; 1883; p. 30.

²⁰ *"What today's Christian needs to know about the Greek New Testament."*; by G. W. Anderson; Trinitarian Bible Society; pp. 3 & 4.

The following extended quotation gives a list of four individuals, who played prominent parts in attempting to corrupt the Word of God. Two of the men mentioned had prominent teaching positions in Alexandria, Egypt. And this explains **HOW** Alexandria became the originating source, of corrupted Greek New Testament manuscripts.

"Beginning shortly after the death of the apostle John, four names stand out in prominence whose teachings contributed both to the victorious heresy and **to the final issuing of manuscripts of a corrupt New Testament.** These names are, 1, Justin Martyr, 2, Tatian, 3, Clement of Alexandria, and 4, Origen. We shall speak first of Justin Martyr."

"The year in which the apostle John died, 100 A. D., is given as the date in which Justin Martyr was born. Justin, originally a pagan and of pagan parentage, afterward embraced Christianity and although he is said to have died at heathen hands for his religion, nevertheless, his teachings were of a heretical nature. Even as a Christian teacher, he continued to wear the robes of a pagan philosopher."

"In the teachings of Justin Martyr, we begin to see how muddy the stream of pure Christian doctrine was running among the heretical sects fifty years after the death of the apostle John. It was in Tatian, Justin Martyr's pupil, that these regrettable doctrines were carried to alarming lengths, and by his hand committed to writing. After the death of Justin Martyr in Rome, Tatian returned to Palestine and embraced the Gnostic heresy. **This same Tatian wrote a Harmony of the Gospels which was called the Diatessaron, meaning four in one. The Gospels were so notoriously corrupted by his hand** that in later years a bishop of Syria, because of the errors, was obliged to throw out of his churches no less than two hundred copies of this Diatessaron, since church members were mistaking it for the true Gospel."

"We come now to Tatian's pupil known as **Clement of Alexandria, 200 A. D. He went much farther than Tatian in that he founded a school at Alexandria which instituted propaganda along these heretical lines.** Clement expressly

tells us that he would not hand down Christian teachings, pure and unmixed, but rather clothed with precepts of pagan philosophy. All the writings of the outstanding heretical teachers were possessed by Clement, and he freely quoted from their corrupted MSS. as if they were the pure words of Scripture. His influence in the depravation of Christianity was tremendous. But his greatest contribution, undoubtedly, was the direction given to the studies and activities of Origen, his famous pupil."

"When we come to Origen, we speak the name of him who did the most of all to create and give direction to the forces of apostasy down through the centuries. It was he who mightily influenced Jerome, the editor of the Latin Bible known as the Vulgate. Eusebius worshipped at the altar of Origen's teachings. He claims to have collected eight hundred of Origen's letters, to have used Origen's six-column Bible, the Hexapla, in his Biblical labors. Assisted by Pamphilus, he restored and preserved Origen's library. **Origen's corrupted MSS. of the Scriptures were well arranged and balanced with subtlety.** The last one hundred years have seen much of the so-called scholarship of European and English Christianity dominated by the subtle and powerful influence of Origen."

"Origen has so surrendered himself to the furore of turning all Bible events into allegories that he, himself, says, "The Scriptures are of little use to those who understand them as they are written." In order to estimate Origen rightly, we must remember that as a pupil of Clement, he learned the teachings of the Gnostic heresy and like his master, lightly esteemed the historical basis of the Bible. As Schaff says, "His predilection for Plato (the pagan philosopher) led him into many grand and fascinating errors." He made himself acquainted with the various heresies and studied under the heathen Ammonius Saccas, founder of Neo-Platonism."

"He taught that the soul existed from eternity before it inhabited the body, and that after death, it migrated to a higher or a lower form of life according to the deeds done in the body; and finally all would return to the state of pure intelligence,

only to begin again the same cycles as before. He believed that the devils would be saved, and that the stars and planets had souls, and were, like men, on trial to learn perfection. In fact, he turned the whole law and Gospel into an allegory."²¹

The following historical quotations will give the reader more detailed information concerning the Alexandrian school of Theology and the influence of Origen and his teachings had on the corruption of the text of the New Testament.

"And doctrinal predilections, as in the case of those **who belonged to the Origenistic school,** were the source of lapsing into expressions which were not the *verba ipsissima*²² of Holy Writ."²³

"Origenistic doctrines came from the blending of philosophy with Christianity in the schools of Alexandria where Origen was the most eminent of the teachers engaged."²⁴

"Origen's writings in short, seem to have been the source of much, if not most of the mistaken Criticism of Antiquity. ... And this would not be the first occasion on which it would appear that when an ancient Writer speaks of "*the accurate copies,*" what he actually means is *the text*

²¹ "Our Authorized Bible Vindicated"; by Benjamin G. Wilkinson; 1930; pp. 15 -18.

²² *The Oxford English Dictionary* defines "**IPSISSIMA VERBA**" as: - "Plural Noun - The precise words."

²³ "*The causes of the corruption of the Traditional Text of the Holy Gospels*"; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; p. 10.

²⁴ "*The Traditional Text of the Holy Gospels Vindicated and Established.*"; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; p. 171.

of Scripture which was employed or approved by Origen."²⁵

"Therefore we are led first of all to the school of Christian Philosophy which under the name of the Catechetical School has made **Alexandria** for ever celebrated in the early annals of the Christian Church. **Indeed Origen was a Textual Critic.** He spent much time and toil upon the text of the New Testament, besides his great labours on the Old, because he found it disfigured as he says by corruptions 'some arising from the carelessness of scribes, some from evil licence of emendation²⁶, some from arbitrary omissions and interpolations²⁷.' Such a sitting in judgement, or as perhaps it should be said with more justice to Origen such a pursuit of inquiry, involved weighing of evidence on either side, of which there are many indications in his works. ... **Origen was the most prominent personage by far in the Alexandrian School.** His fame and influence in this province extended with the reputation of his other writings long after his death. "When a writer speaks of the "accurate copies," what he actually means is the text of Scripture which was employed or approved by Origen.' Indeed it was an elemental, inchoate²⁸

²⁵ "The Last Twelve Verses of the Gospel According to S. Mark - Vindicated against recent Critical Objectors and Established"; by John William Burgon; 1871; p. 236.


²⁶ The Oxford English Dictionary defines "**EMENDATION**" as:-

"Noun - The process of making a revision or correction to a text."

²⁷ The Oxford English Dictionary defines "**INTERPOLATION**" as: - "Noun - The insertion of something of a different nature into something else: 'the interpolation of songs into the piece': 'this passage is clearly an interpolation by some later narrator.'"

²⁸ The Oxford English Dictionary defines "**INCHOATE**" as: - "Adjective - Just begun and so not fully formed or developed; rudimentary: a still inchoate democracy."

school, dealing in an academical and eclectic²⁹ spirit with evidence of various kinds, highly intellectual rather than original, as for example in the welcome given to the Syrio - Low - Latin variation of St. Matt. xix. 16, 17, **and addicted in some degree to alteration of passages.**"³⁰

 I would repeat for the reader: - **Alexandria was the worst place in the world in the first centuries of the Christian era, to get a Bible from!**

**AN EXAMINATION OF THE VATICANUS,
SINAITICUS AND A FEW OTHER OF THE
EARLY GREEK NEW TESTAMENT
MANUSCRIPTS - THE TEXTUAL
FOUNDATION OF MOST NEW ENGLISH
BIBLE VERSIONS' NEW TESTAMENT
EXAMINED: -**

The five oldest Uncial Manuscripts [that is, manuscripts written in capital letters], are reproduced from the following TABLE³¹. These manuscripts form the basis of "**the critical text**".

²⁹ The Oxford English Dictionary defines "**ECLECTIC**" as: - "Adjective - Deriving ideas, style, or taste from a broad and diverse range of sources: *universities offering an eclectic mix of courses.*"

³⁰ "The Traditional Text of the Holy Gospels Vindicated and Established."; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; pp. 151 & 152.

³¹ "Forever Settled. A Survey of the Documents and History of the Bible"; by Dr. Jack Moorman; 1985; p. 112.

Name	Cen	Location	Contents
Ⲁ Sinaiticus	IV	London	Gospels, Acts, Epistles, Revelation
A Alexandrinus	V	London	Gospels, Acts, Epistles (Minus parts of Mat., John, & 2 Cor)
B Vaticanus	IV	Rome	Gospels, Acts, Epistles (Minus parts of 1 Tim, Plm, & Heb)
C Ephraemi Rescriptus	V	Paris	Parts of all the New Testament books
D Bezae Cantabrigiensis	V	Cambridge	Parts of the Gospels, Acts, James, Jude

As the ⲀSinaiticus and BVaticanus manuscripts are the most well known of these five Greek New Testament manuscripts, and as they are considered by most modern textual critics, to be the most reliable textual witnesses concerning the New Testament text, I shall give the reader an overview of them. I shall also list some of the textual problems associated with these two manuscripts. Please remember, that these two manuscripts form the textual basis of most of the modern English Versions' New Testament translations.

"(1) Sinaiticus (Aleph), British Museum"

"Sinaiticus was written about 350 - 370 A. D. It contains part of the O. T. and all [?] of the N. T. plus the Epistle of Barnabas and Shepherd of Hermes. It has four columns per page and forty-eight lines per column. It is written on vellum. This famous MS was discovered by Constantine Tischendorf in 1844 in the Monastery of St. Catherine on Mt. Sinai. It was found in a load of wastepaper about to be burned. ...

"(2) Vaticanus (B), Vatican Library"

"... Vaticanus was also written around 350 - 370 A. D. and has been in the Vatican Library since 1481. It contains most of the O. T. and most of the N. T., except for part of Hebrews, the Pastoral Epistles, and Revelation. ... It survived those eleven centuries before being placed in the Vatican Library because Christians didn't use it."³²

Question: - Why are these two manuscripts not textually reliable?

Answer: - Because they show certain signs of textual corruption, and also, because they contradict each other in numerous places. Let me establish these two points from the following quotations.

"There are many problems of omission which characterize this Greek New Testament. Verses and passages which are found in the writings of Church Fathers from around 200 to 300 A.D. are missing in the Alexandrian Text manuscripts which date from around 300 to 400 A.D. In addition, these early readings are found in manuscripts in existence from 500 A.D. onwards. **An example of this is Mark 16.9-20:** this passage is found in the writings of Irenaeus and Hippolytus in the 2nd century, and is in almost every manuscript of Mark's Gospel from 500 A.D. onwards. **It is missing in two Alexandrian manuscripts, the Sinai and the Vatican.**"

"This is but one of many examples of this problem. **There are many words, verses and passages which are omitted from the modern**

³² lb., pp. 112 & 114.

versions but which are found in the Traditional or Byzantine Text of the New Testament, and thus in the Textus Receptus. The Critical Text differs from the Textus Receptus text 5,337 times, according to one calculation. The Vatican manuscript omits 2,877 words in the Gospels; the Sinai manuscript 3,455 words in the Gospels. These problems between the Textus Receptus and the Critical Text are very important to the correct translation and interpretation of the New Testament. Contrary to the contention of supporters of the Critical Text, **these omissions do affect doctrine and faith in the Christian life.**"

"Several examples of doctrinal problems caused by the omissions from the Critical Text follow. **This is by no means an exhaustive list.** The modern reconstructed Critical Text

- omits reference to the Virgin Birth in Luke 2.33
- omits reference to the deity of Christ in 1 Timothy 3.16
- omits reference to the deity of Christ in Romans 14.10 and 12
- omits reference to the blood of Christ in Colossians 1.14

"In addition, an error is created in the Bible in Mark 1.2; in this passage in the Critical Text Isaiah is made the author of the book of Malachi. In numerous places in the New Testament the name of Jesus is omitted from the Critical Text; seventy times 'Jesus' is omitted and twenty-nine times 'Christ' is omitted."

"Another problem with the modern Critical Text is that the two main manuscripts upon which this text is constructed, the Sinai and the Vatican, disagree between themselves over 3,000 times in the Gospels alone. Thus, the Alexandrian text presents itself as a text type which is characterized in many places by readings which are not common to the manuscripts of their own tradition. The Critical Text is characterized by wording which in the original language is difficult, abrupt or even impossible. It appears that no matter how peculiar or aberrant the variant reading is, it must have been in the original autographs because (as is sometimes claimed) a scribe would never

make a change which disagrees with other manuscripts; he would, instead, make a change which would make a passage read more smoothly."³³

"In the Gospels alone, Codex B leaves out words or whole clauses no less than 1, 491 times: of which by far the largest proportion is found in S. Mark's Gospel. ... More recently, a claim to coordinate primacy has been set up on behalf of the Codex Sinaiticus. ... the Codex in question abounds with "errors of the eye and pen, to an extent not unparalleled, but happily rather unusual in documents of first-rate importance." **On many occasions, 10, 20, 30, 40 words are dropped through very carelessness. ... But the character of two witnesses who habitually contradict one another has been accounted, in every age, precarious. On every such occasion, only one of them can possibly be speaking the truth.** Shall I be thought unreasonable if I confess that these *perpetual* inconsistencies between Codd. B and **ℵ**, - grave inconsistencies, and occasionally even gross ones, - altogether destroy my confidence in either?"³⁴

"But indeed, Mutilation has been practised throughout. By Codex B (collated with the traditional Text), no less than 2877 words have been excised from the four Gospels alone: by codex **ℵ**, - 3455 words: by codex D, - 3704 words."³⁵

³³ "What today's Christian needs to know about the Greek New Testament"; by G. W. Anderson; Trinitarian Bible Society; pp. 2 & 3.

³⁴ "The Last Twelve Verses of the Gospel according to S. Mark vindicated against recent critical objectors and established"; by John William Burgon; 1871; pp. 73, 75 & 78.

³⁵ "The Revision Revised"; by John William Burgon; 1883; p. 75.

"Dean Burgon as we have seen has calculated the differences between B and the Received Text at 7,578, and those which divide [X Aleph] and the Received Text as reaching 8,972. He divided these totals respectively under 2,877 and 3,455 omissions, 556 and 839 additions, 2,098 and 2,299 transpositions, and 2,067 and 2,379 substitutions and modifications combined."³⁶

Another point that should be brought to the reader's attention, is the fact that both B and X manuscripts, have each undergone several corrections in their text, by later scribes.

Concerning the Codex Vaticanus we read,

"Two correctors worked on the manuscript, one (B2) contemporary with the scribes, the other (B3) in about the 10th or 11th century, although the theory of a first corrector, B1, proposed by Tischendorf was rejected by later scholars. ... The original writing was retraced by a later scribe (usually dated to the 10th or 11th century), and the beauty of the original script was spoiled. Accents and breathing marks, as well as punctuation, have been added by a later hand."³⁷

Concerning the Codex Sinaiticus we read,

"Correctors were more, at least seven (a, b, c, ca, cb, cc, e). ... A paleographical study at the British Museum in 1938 found that the text had undergone several corrections. The first corrections were done by several scribes before the manuscript left the scriptorium. Readings which they introduced are designated by the siglum α . Milne and Skeat have observed that the

³⁶ *"The causes of the corruption of the Traditional Text of the Holy Gospels"*; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; p. 245.

³⁷ "Codex Vaticanus" - https://en.wikipedia.org/wiki/Codex_Vaticanus.

superscription to 1 Maccabees was made by scribe D, while the text was written by scribe A. Scribe D corrects his own work and that of scribe A, but scribe A limits himself to correcting his own work. **In the 6th or 7th century, many alterations were made (α)** - according to a colophon at the end of the book of Esdras and Esther **the source of these alterations** was "a very ancient manuscript that had been corrected by the hand of the holy martyr Pamphylus" (martyred in 309). If this is so, material beginning with 1 Samuel to the end of Esther is Origen's copy of the Hexapla. From this colophon, **the correction is concluded to have been made in Caesarea Maritima in the 6th or 7th centuries.**"³⁸

NOTE: - These documented facts concerning the textual history of these **corrected** manuscripts, hardly inspires confidence in their **supposed** textual reliability.

What are the reasons that these two **Alexandrian** manuscripts have survived for so long?

"Because of the dry climate in Alexandria, manuscripts produced there have lasted, some have even have survived to our day. It is possible to recognise them technically because of the look and spelling of words, so we can speak of Alexandrian manuscripts. **I want to mention two of them they are important. The Codex Vaticanus has been kept in the Vatican for as long [sic] anybody can remember.** It was first recorded in the contents of the Vatican Library: Codex Vaticanus was mentioned many, many centuries ago. **The other Alexandrian manuscript is Sinaiticus:** the story of the discovery of this manuscript is very interesting indeed. **Some leaves of this manuscript were found in a wastepaper basket** in the convent of St. Catherine at the foot of Mount Sinai in the mid-19th century. In 1859 it was finally rescued by a German man called Constantine Tischendorf who was interested in

³⁸ "Codex Sinaiticus" - https://en.wikipedia.org/wiki/Codex_Sinaiticus.

manuscripts. **He found these in the bin** but was not allowed to take them away with him then; he came back later and was allowed to take this manuscript, which became known as the Sinaiticus manuscript. ... **There is another, more probable reason for the survival of Codex Vaticanus and Codex Sinaiticus, apart from the dry conditions which helped preserve these manuscripts.** This reason is far more ominous: it's probably **because they were not well used, because they were not highly regarded as reliable texts. I think that explains why this manuscript was disposed of and put in a wastepaper basket: it did not have a good reputation.**"³⁹

The following quotation gives the reader a simple summary of why these two Manuscripts represent such a small family of the surviving Greek New Testament manuscripts.

"The Sinai and Vatican manuscripts represent a small family of documents containing various readings which the Church as a whole rejected before the end of the 4th century. Under the singular care and providence of God more reliable MSS were multiplied and copied from generation to generation, and the great majority of existing MSS exhibit a faithful reproduction of the true text which was acknowledged by the entire Greek Church in the Byzantine period A.D. 312 - 1453."⁴⁰

I should give the reader a brief description of the three other Manuscripts listed in the TABLE on Page 15.

Concerning **Codex Alexandrinus - A** we read,

"A. CODEX ALEXANDRINUS, in the British Museum, contains the whole of the N. T., but

³⁹ "The Authorised Version: The Safeguard of the Christian Gospel"; by D. P. Morris; Trinitarian Bible Society; 2011; pp. 3 & 4.

⁴⁰ "The Divine Original - Deficiencies in the text underlying modern Bible versions, with special reference to doctrinal defects in the Revised Version and the Revised Standard Version."; by T. H. Brown; Trinitarian Bible Society; p. 5.

*mut.*⁴¹ in Matth. i. 1 - xxv, 6; John vi, 50 - viii, 52. A facsimile edition of this MS was published by Woid in 1786. Its most probable date is the 5th century. In the Gospels it is chiefly *Bzy.*,⁴² but where it agrees with the other recession, its testimony is of great weight (e. g. Matth. xxv, 13; xxvi, 39; xxvii, 64)."⁴³

Concerning Codex **Ephraemi Rescriptus - C** we read,

"C. CODEX EPHREMI, of King's Library at Paris, contains the whole N. T., sadly *mut.* This document is a palimpsest⁴⁴ of about the 5th century, and a facsimile was published by Tischendorf in 1842. *Alex.*⁴⁵, as a standard of which text it is in value second only to Codex B."⁴⁶

Concerning Codex **Bezae Cantabrigiensis - D** we read,

"D. CODEX BEZÆ, of the Public Library at Cambridge, contains the Gospels and the Acts, *mut.* It was written not later than the 6th century, and a facsimile edition was published by Kipling in 1793. *Alex.* **This is the most corrupt of all the great manuscripts. It is so full of interpolations, of Latinising, singular and improbable readings,**

⁴¹ *mut.* denotes that part of a manuscript has been lost.

⁴² *Byz.* denotes the Byzantine.

⁴³ "A Supplement to the Authorised English Version of the New Testament: being a critical illustration of its more difficult passages from the Syriac, Latin and Earlier English Versions."; by F. H. A. Scrivener; 1845; p. 327.

⁴⁴ *The Oxford English Dictionary* defines "**PALIMPSEST**" as:-

"Noun - manuscript or piece of writing material on which later writing has been superimposed on effaced earlier writing."

⁴⁵ *Alex.* denotes the Alexandrian family.

⁴⁶ *Ib.*, p. 327.

that its solitary evidence deserves little or no attention."⁴⁷

Before I move on to the next Sub-Section of this Study Document, I want to bring to the reader's attention, that these two manuscripts often contradict each other.

"And, as is well known, **Vaticanus and Sinaiticus disagree between themselves over 3000 times in the four Gospels alone.**"

"**Their source is Alexandria, Egypt, and their kind of text did not spread and become an accepted text outside of that area.** These two primary representatives of the Alexandrian Text remained in their places of disuse for the better part of the Christian era only to be retrieved in the 19th Century to form the basis of the modern Bibles."⁴⁸

☞ The following Bible incident concerning the trial of Jesus, has a direct bearing on the **supposed** textual reliability of these two **Alexandrian Manuscripts**: -

*"And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. **For many bare false witness against him, but their witness agreed not together.**" - Mark 14:55 & 56.*

☞ Because these false witnesses were telling lies about Jesus, their testimony was contradictory! Applying this same Biblical principle to the Vaticanus and Sinaiticus manuscripts, we can conclude that because they contradict each other **in so many places**, they **CANNOT** be considered to be textually reliable witnesses concerning the original New Testament text! This therefore means, that the modern Versions of the Bible which use

⁴⁷ Ib., pp. 327 & 328.

⁴⁸ "Missing in Modern Bibles - The Old Heresy Revived"; by Dr. J. A. Moorman; 2009; p. 46.

these manuscripts as the basis to translate their New Testaments from, are textually flawed from the start!

AN EXAMINATION OF SOME TEXTUALLY DISPUTED NEW TESTAMENT PASSAGES: -

In this Sub-Section of the Study Document, I want to briefly examine some of the most well known New Testament passages, which are found in the "**received Greek text**" of the Authorized Version's New Testament, but which have been omitted in "**the critical text**" manuscripts that form the basis of most modern version's New Testaments. If they are included in the body of the text of the modern versions, a footnote comment is generally inserted, that casts doubt upon the authenticity of the passage under consideration.

I.] Matthew 6:13: -

Matthew 6:13 - KJV: - "And lead us not into temptation, but deliver us from evil: **For thine is the kingdom, and the power, and the glory, for ever. Amen.**"

NOTE: - This wonderful doxology to God the Father, which is highlighted in bold print above, has been omitted from "**the critical text**". It is therefore, either omitted in most modern English versions, or a footnote is inserted that casts doubt upon its authenticity.

The following quotations give the reader a summary of the textual support for the authenticity of this passage as found in the Authorised Version.

"**The sixth chapter of St. Matthew is contained in about five hundred Greek manuscripts of various kinds: the doxology is omitted in only eight.** It is preserved in the venerable Peshito Syriac version, and (with some slight abridgement) in the Sahidic, which ranks next

to the Peshito on the score of antiquity. It is also found in the Æthiopic, Armenian, Gothic, Slavonic and Georgian versions; in the Philoxenian and Jerusalem Syriac; and in the Persic version of Walton's Polyglott, which is demonstrably a secondary translation made from the Peshito Syriac ..."⁴⁹

"The evidence for the authenticity of the disputed words may be listed as follows:-

1st century-

Paul's allusion in 2 Timothy 4.18.

2nd century-

Didache, Diatessaron of Tatian, the old Syriac version.

3rd century-

Coptic and Sahidic.

4th century-

Apostolic Constitutions A. D. 380; Old Latin, k; Gothic, Armenian.

5th century-

Uncial ms. W; Chrysostom; Georgian version.

6th century-

Uncials Σ, Φ, Ethiopic version; three Syriac versions.

8th century-

Uncials E, L.

9th century-

Uncials G, K, M, U, V, Δ, Θ, Π: Old Latin f, g. Minuscules 33, 565, 892.

10th century-

Minuscule 1079.

⁴⁹ "A Supplement to the Authorised English Version of the New Testament: being a critical illustration of its more difficult passages from the Syriac, Latin and Earlier English Versions."; by F. H. A. Scrivener; 1845; p. 156.

11th century-

Minuscules 28, 124, 174, 230, 700, 788, 1216.

12th century-

Minuscules 346, 543, 1010, 1071, 1195, 1230, 1241, 1365, 1646.

13th century-

Minuscules 13, 1009, 1242, 1546.

14th century-

Minuscules 2148, 2174.

15th century-

Minuscules 69, 1253 (with additional Trinitarian formula).

To these may be added the majority of the very numerous 'Byzantine' copies, including most of the Byzantine lectionaries."⁵⁰

II.] Mark 16:9 - 20: -

Mark 16:9 - 20 - KJV: - "Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new

⁵⁰ "The Power and the Glory"; Trinitarian Bible Society; pp. 5 & 6.

tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen."

NOTE: - While this long ending of Mark's Gospel is often listed in the body of most modern versions, often a footnote comment is inserted which casts doubt upon its authenticity.

The following quotation gives the textual evidence that supports the genuineness of this passage.

"The proofs of the genuineness of ver. 9 - 20 seem quite overwhelming. They are contained in Codd. ACD (which last is defective from ver. 15), in all other uncials⁵¹, in all cursives without exception; in the Syriac, in the Curetonian (which, by a singular happiness, contains ver. 17 - 20, though no other portion of S. Mark), the Peshito, the Jerusalem, and Philoxenian text, in the Thebaic (ver. 20 alone being preserved), the Memphitic, all the Old Latin except *k*. (but *a*. by the first hand and *b. e.* are defective), the Vulgate, the Gothic (to ver. 12), the Georgian and lesser versions, even the Æthiopic and Armenian with the exceptions stated above. Of ancient writers, the paragraph was known possibly to Papias, probably to Justin Martyr, certainly to Irenaeus in the second century; to Hippolytus and apparently to Celsus in the third; to the Persian sage Aphraates (in a Syriac Homily dated A. D. 337), to Cyril of Jerusalem, Epiphanius, Ambrose, Augustine, Chrysostom, in the fourth. Add to this the fact of which Mr Burgon⁵² has made such excellent use, that in the Calendar of Church lessons, which existed unquestionably in the fourth century, very probably much earlier, the passage formed part of a special service for so high a feast as Ascension Day, and was used on other

⁵¹ This passage is not found in Manuscripts **X** or **B**.

⁵² This is a reference to John William Burgon.

occasions in the ordinary course of Divine service."⁵³

III.] John 5:3 & 4: -

John 5:3 & 4 - KJV: - "In these lay a great multitude of impotent folk, of blind, halt, withered, **waiting for the moving of the water. 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.**"

NOTE: - The portion of the above passage which has been highlighted in bold print, has been either omitted from most modern versions or, has been placed in brackets, which often have a footnote comment which casts doubt upon its authenticity.

The following quotation will give the reader the documentary evidence which supports the authenticity of this passage.

"The disputed words are in fact supported by many ancient authorities, namely fourteen Greek uncial manuscripts (5th - 10th century in date), nearly all the Greek cursive manuscripts (more than a thousand in total), all the Greek lectionaries, the Old Latin version (in eight copies), the Latin Vulgate (part), the Syriac (Peshitta, Palestinian and Harclean), the Bohairic (part), the Armenian, the Diatessaron (2nd century), ten early Fathers (3rd - 5th century, including Tertullian AD 220). Some of these sources contain variations of wording or presentation."⁵⁴

IV.] John 7:53 - 8:11: -

John 7:53 - 8:11 - KJV: - "And every man went unto his own house. Jesus went unto the mount of

⁵³ *"Six Lectures on the Text of the New Testament and the Ancient Manuscripts which contain it: chiefly addressed to those who do not read Greek"*; by F. H. A. Scrivener; 1875; pp. 138 & 139.

⁵⁴ *"The Pool of Bethesda - John 5.2 - 4 - Examination of a disputed passage"*; by Terence H. Brown; Trinitarian Bible Society; p. 3.

Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

NOTE: - While this whole passage appears within the text of most modern versions, more often than not, a footnote comment has been inserted, which casts doubt on the authenticity of this passage.

The following quotation will give the reader some of the documentary evidence that establishes the genuineness of this passage.

"These twelve verses occupied precisely the same position which they now occupy from the earliest period to which evidence concerning the Gospels reaches."

"And this, because it is a mere matter of fact, is sufficiently established by reference to the ancient Latin version of St. John's Gospel. We are thus carried back to the second century of our era: beyond which, testimony does not reach. The pericope⁵⁵ is observed to stand *in situ*⁵⁶ in Codd.

⁵⁵ *The Oxford English Dictionary* defines "**PERICOPE**" as: - "Noun - An extract from a text, especially a passage from the Bible: 'a book of pericopes.'"

b c e ff² g h j. Jerome (A. D. 385), after a careful survey of older Greek copies, did not hesitate to retain it in the Vulgate. It is freely referred to and commented on by himself in Palestine: while Ambrose at Milan (374) quotes it at least nine times; as well as Augustine in North Africa (396) about twice as often. It is quoted besides by Pacian, in the north of Spain (370), - by Faustus the African (400), - by Rufinus at Aquileia (400), - by Chrysologus at Ravenna (433), - by Sedulius a Scot (434). The unknown authors of two famous treatises written at the same period, largely quote this portion of the narrative. It is referred to by Victorious or Victorinus (457), - by Vigilus of Tapsus (484) in North Africa, - by Gelasius, bp. of Rome (492), - by Cassiodorus in Southern Italy, - by Gregory the Great, and by other Fathers of the Western Church."

"... The Ethiopic version (fifth century), - the Palestinian Syriac (which is referred to the fifth century), - the Georgian (probably fifth or sixth century), - to say nothing of the Slavonic, Arabic and Persian versions, which are of later date, - all contain the portion of narrative in dispute. The Armenian version also (fourth - fifth century) originally contained it; though it survives at present in only a few copies. Add that it is found in Cod. D, and it will be seen that in all parts of ancient Christendom this portion of Scripture was familiarly known in early times."⁵⁷

V.] Acts 8:37: -

Acts 8:37 - KJV: - "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."

⁵⁶ *The Oxford English Dictionary* defines "**IN SITU**" as: - "adverb & adjective - In the original place."

⁵⁷ *"The causes of the corruption of the Traditional Text of the Holy Gospels";* by John William Burgon; arranged, completed and edited by Edward Miller; 1896; pp. 225 & 226..

NOTE: - This complete verse has been omitted from most modern versions; and those that do have it in the body of the translation, insert a footnote comment casting doubt on its authenticity.

The following TABLE⁵⁸ will give the reader some of the documentary evidence that establishes the genuineness of this passage.

<u>NO.</u>	<u>SOURCE.</u>	<u>APPROXIMATE DATE.</u>
1.	Irenaeus	2nd c.
2.	Tertullian	2 - 3 c.
3.	Cyprian	258.
4.	Pacian	4 c.
5.	Ambrose	397.
6.	Ambrosiaster	4 c.
7.	Augustine	430.
8.	Georgian version	5 c.
9.	Armenian version	5 c.
10.	Codex D? (defective)	5 c.
11.	Old Latin e (Codex Laudianus)	6 c.
12.	Æcumenius	6 c.
13.	Old Latin	6 c.
14.	Syriac (Harkel)	616.
15.	Old Latin 1	7 c.
16.	Old Latin r	7 - 8 c.

⁵⁸ "Notes on Acts 8:37"; Trinitarian Bible Society; 1973; pp. 4 & 5. This TABLE lists 57 textual sources that support this verse. I have chosen to give the reader only the first 35 of these sources.

17.	Uncial E	8 c.
18.	Old Latin m	8 - 9 c.
19.	Old Latin ar (Codex Ardmchanus)	9 c.
20.	Arabic version	8 - 14 c.
21.	Slavonic version	9 c.
22.	Old Latin g (Sangermanensis)	9 c.
23.	Cursive 1739	10 c.
24.	Cursive 107	10 c.
25.	Cursive 103	11 c.
26.	Theophylact	1077.
27.	Cursive 945	11 c.
28.	Cursive 13	11 c.
29.	Cursive 15	11 c.
30.	Cursive 18	11 c.
31.	Cursive 100	11 c.
32.	Cursive 106	11 c.
33.	Cursive 14	11 c.
34.	Cursive 25	1087.
35.	Cursive 29	11 - 12 c.

VI.] 1st Timothy 3:16: -

1st Timothy 3:16 - KJV: - "And without controversy great is the mystery of godliness: **God** was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

NOTE: - The KJV teaches that **God was manifested in the flesh**, with the word **God** clearly referring to Jesus' first Advent into this world. Most

of the modern versions have **changed** the word "God" to read as "Christ"; or "he".

The following quotation will outline the textual problems involved in this verse.

"THE PROBLEM STATED"

"The most ancient surviving manuscripts of the Greek New Testament were written throughout in characters in some respects similar to capital letters ("Uncials"). In these uncial manuscripts it was the normal practice to abbreviate the name of God, using the first and last letters only, with a short line above these two letters as the sign of contraction, thus:-"

"God = Θεός, in uncials ΘΕΟC, abbreviated ΘC."

"The Greek word meaning "who" is ὅς. The apostrophe fulfills the function of our aspirate "h" and was not written in the uncial form, which was therefore OC. The little stroke in the first letter and the stroke over the two letters were the only means of distinguishing between "God" and "who", and a moment's carelessness on the part of the scribe could easily reduce the Divine Name to the simple relative pronoun. The distinguishing strokes were often written very faintly and age and use have made them fainter still."

"Some early manuscripts have, "the mystery ... *which* was manifested" (Greek ὅ). Some early copyists saw the obvious grammatical solecism⁵⁹ in the wrongly abbreviated reading before them and endeavoured to "correct" it by reducing *who* to *which*, thus carrying the error a stage further. ..."

"PROBABLE ORIGIN OF THE ERRONEOUS READING"

"The practice of writing "God" in an abbreviated form in the uncial manuscripts made

⁵⁹ *The Oxford English Dictionary* defines "**SOLECISM**" as: - "Noun - grammatical mistake in speech or writing."

the distinction between "God" and "who" dependent upon two small strokes, one written within the first letter and the other written above the two letters. An accident or deliberate omission of these two strokes would be sufficient to account for the substitution of "who" in a very ancient manuscript from which a few later manuscripts were derived. Transcribers confronted with the odd reading, "Great is *the mystery who* was manifested", would be tempted to make the sentence grammatical by altering "who" to "*which*", and achieved this by a further abbreviation of the Greek ὅς to ὅ. This reading survives in a few manuscripts, including the Codex D of the 6th century."⁶⁰



It should be acknowledged at this point, that the Vaticanus B Manuscript, which is the favourite of modern textual critics, is of no help concerning this issue, as it does **NOT** contain 1st Timothy.

The following quotations will give ample documentary evidence which vindicates the authenticity of the Authorised Version's translation of the word "**God**".

"The only Greek manuscript of great antiquity which can plausibly be quoted in favour of "who" is the Codex Sinaiticus of the 4th century, but this manuscript is characterised by numerous alterations and omissions. A comparison of these three manuscripts with the Received Text reveals 2,877 omissions in the Vatican manuscript, 3,455 omissions in the Sinai manuscript, and 3,704 omissions in Codex D. In view of these figures a small but significant omission from 1 Timothy 3.16 in the Sinai manuscript and a larger omission in Codex D would hardly seem beyond the bounds of possibility."

"THE TESTIMONY OF THE CODEX ALEXANDRINUS "A"

"This almost complete uncial manuscript, probably of the 5th century, was given to King Charles I of England by Cyril Lucar, Patriarch of

⁶⁰ "God was Manifested in the Flesh - 1 Timothy 3. 16 - Examination of a disputed passage"; Trinitarian Bible Society; pp. 4 & 10.

Constantinople, and is displayed in the British Museum near to the Codex Sinaiticus. **Codex Alexandrinus is a very important witness to the deity of Christ in this passage.** The critics assert that it originally had “*who*” and that a later hand altered this to “*God*” by adding the two strokes required. **However, many distinguished scholars who have examined this manuscript during the last three hundred years have explained that these strokes were written in the original manuscript, that they had become indistinct with the passage of the centuries and had been written over at a later time to make them clearer, and that the original strokes could still be discerned.**”

“The passage has been examined so many times that the parchment is worn away, rendering its present evidence doubtful, but we may refer to the weighty opinions of those who had the manuscript in their hands long ago. They agreed that it supports the Received Text, “*God was manifest in the flesh*”.

“Patrick Young had custody of this manuscript from AD 1628-1652 and he assured Archbishop Ussher that the original reading was “*God*”. In 1657 Huish collated the manuscript for Walton, who printed “*God*” in his massive Polyglot. Bishop Pearson wrote in 1659 “we find not ‘*who*’ in any copy”. Mill worked on his edition of the Greek from 1677 to 1707 and clearly states that he found “*God*” in the Codex Alexandrinus at this place. In 1718 Wotton wrote, “There can be no doubt that this manuscript always read ‘*God*’ in this place”. In 1716 Wetstein wrote, “Though the middle stroke has been retouched, the fine stroke originally in the letter is discernible at each end of the fuller stroke of the corrector”.

“In his “Lectures on the true reading of 1 Timothy 3.16” (1737-1738) Berriman declared, “If at any time the old line should become all together indiscernible there will never be just cause to doubt but that the genuine and original reading of this manuscript was ‘*God*’ ”. Woide, who edited this Codex in 1785, remarked that he had seen traces of the original stroke in 1765 which had ceased to be clearly visible twenty years later. One of the 1881 Revisers, Prebendary **Scrivener, who examined the manuscript at least twenty times, asserted that in 1861 he could still discern the**

all-important stroke which Berriman had seen more clearly in 1741.”

"THE EVIDENCE PROVIDED BY OTHER GREEK MANUSCRIPTS"

“The great majority of the Greek manuscripts have “*God was manifested*”, and very few indeed have “*who*” or “*which*”. At the time of the Revision nearly three hundred Greek manuscripts were known to give indisputable support to the Received Text, while not more than a handful of Greek manuscripts could be quoted in favour of “*who*” or “*which*”. It is thus apparent that the correct and best attested reading of this verse is preserved in the Authorised Version.”⁶¹

“To come to the point, - Θεός is the reading of *all the uncial copies extant but two* (viz. **Ⲭ** which exhibits *ὁς*, and D which exhibits *ὸ*), and of all the cursives *but one* (viz. 17). The universal consent of the Lectionaries proves that Θεός has been read in all the assemblies of the faithful from the IVth or Vth century of our era. ... We enquire next for the testimony of the Fathers; and we discover that - (1) Gregory of Nyssa quotes Θεός *twenty-two times*: - that Θεός is also recognized by (2) his namesake of Nazianzus in two places; - as well as by (3) Didymus of Alexandria; - (4) by ps. - Dionysius Alex.; - and (5) by Diodorus of Tarsus. - (6) Chrysostom quotes 1 Tim. iii. 16 in conformity with the received text at least three times; - and (7) Cyril Al. as often: - (8) Theodoret, four times: - (9) an unknown author of the age of Nestorius (A. D. 430), once: - (10) Severus, Bp. of Antioch (A. D. 512), once. - (11) Macedonius (A. D. 506) patriarch of CP., of whom it has been absurdly related that he *invented* the reading, is a witness for Θεός perforce; so is - (12) Euthalius, and - (13) John Damascene on two occasions. - (14) An unknown writer who has been mistaken for Athanasius, - (15) besides not a few ancient scholiasts, close the list: for we pass by the testimony of - (16) Epiphanius at

⁶¹ lb., pp. 10 - 12.

the 7th Nicene Council (A. D. 787), - of (17) Œcumenius, - of (18) Theophylact."⁶²

VII.] 1st John 5:7 & 8: -

1st John 5:7 & 8 - KJV: - "For there are three that bear record **in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth,** the Spirit, and the water, and the blood: and these three agree in one."

NOTE: - The portion of VS. 7 & 8 that I have highlighted in bold print has been deleted from most modern versions. It is claimed by most modern Biblical textual critics, that it is an interpolation, that has little Greek New Testament manuscript support.

What are the true historical facts concerning this portion of Scripture?

For the sake of fairness, it may be helpful to quote from two Biblical scholars who give an accurate statement of the claims made by modern textual critics, that this portion of Scripture is an interpolation, and does not have any legitimate reason to be included in the Bible.

"V. 7 is found in no manuscript earlier than the fourteenth century. It is first quoted as part of John's text by Priscillian, the Spanish heretic who died in 385 A. D. and it gradually worked its way into the Latin Vulgate. Erasmus omitted the passage from the first printed Greek Testament of 1516, but undertook to introduce the words if a Greek manuscript containing them could be produced. He was faced with a late manuscript which did, in fact, contain the passage, and against his judgment kept his promise. So, by way of Erasmus' 1522 edition, the interpolation invaded the text of the Greek Testament."⁶³

⁶² "The Revision Revised"; by John William Burgon; 1883; pp. 101 & 102.

⁶³ "Commentary on the New Testament"; by E. M. Blaiklock, p. 246.

"a manuscript of the entire New Testament dating from the late fifteenth or early sixteenth century ... is the first Greek manuscript discovered which contains the passage referring to the Three Heavenly Witnesses (1 John v. 7-8)."⁶⁴

Right at the outset of examining this issue, I wish to dispel a popular **myth** concerning Erasmus' Greek New Testament and his decision to include 1st John 5:7 in his third edition. The reader will notice that the quotation that has just been quoted from E. M. Blaiklock's writings repeats this **myth** concerning Erasmus, as if it is historically factual.

In Erasmus's 1516 Greek New Testament, the famous passage concerning the three Heavenly Witnesses found in 1st John 5:7 was not included. It was inserted by Erasmus in his third edition published in 1522. It is often asserted as **supposed** fact, by many modern textual critics and Bible scholars, that Erasmus promised if a Greek manuscript which contained this verse, could be produced, he would include it in his Greek New Testament. A manuscript was found and put before him which contained this passage, and therefore, Erasmus included it in his 1522 edition, in order to fulfil his promise.

The historical facts concerning this common assertion are somewhat rather different. The world renowned Erasmian scholar, H. J. De Jonge, having researched this issue thoroughly, clearly states that this popular assertion has no support in the documentary evidence available from Erasmus's letters and writings.

"Yet there are a number of difficulties in the story of Erasmus' promise and its consequences, which arouse a certain suspicion of its truthfulness. ... He [that is, John Mills - compiler] even adds the interesting detail that Erasmus included the *Comma Johanneum* as early as June 1521, in a separate

⁶⁴ "The Text of the New Testament: Its Transmission, Corruption, and Restoration"; by B. M. Metzger, p. 62.

edition of his Latin translation published by Froben at Basle. This detail is important because it helps to determine the period of time within which Erasmus must have become aware of the *Comma Johanneum* in Greek. He was still unaware of it in May 1520 when he wrote his apologia *Libei tertues* against Edward Lee. Thus, he must have received evidence of the passage between May 1520 and June 1521. It is not known who brought it to his attention. ... The earliest reference to Erasmus' promise of which I am aware is that of T. H. Horne in 1818. ... A second difficulty is that in the retelling of the story of Erasmus' supposed promise, there are striking variations. ... A third problem is that the famous promise of Erasmus is not to be found anywhere else in his oeuvre⁶⁵. ... How then did the famous story arise of his promise and the way in which he honoured it? It is likely that it grew out of a misinterpretation of a passage in his *Responsio ad Annotationes Eduardi Lei* of May 1520. Lee was a truly quarrelsome individual a myopically conservative theologian later archbishop of York who troubled and pestered Erasmus for several years with his criticisms which were unusually mediocre of the *Novum Instrumentum*. Lee was one of several critics who had remarked on the absence of the *Comma Johanneum* in the first two editions. In 1520 Erasmus felt himself obliged to make a detailed reply to Lee. In his lengthy discussion of I John 5.7 Erasmus wrote as follows ... If a single manuscript had come into my hands in which stood what we read (se in the Latin Vulgate) then I would certainly have used it to fill in what was missing in the other manuscripts I had. Because that did not happen I have taken the only course which was permissible that is I have indicated (se in the *Annotationes*) what was missing from the Greek manuscripts. This is the passage which Bainton regarded as containing the promise which Erasmus is supposed to have redeemed later. It is to Bainton's credit that he at least tried to find the promise somewhere in Erasmus works no other

⁶⁵ *The Oxford English Dictionary* defines the word "OEUVRE" as: -

"Noun 1 The body of work of a painter, composer, or author: *the complete oeuvre of Mozart.*"

author so far as I am aware took this trouble. Still no such promise can be read into the passage cited. It is a retrospective report of what Erasmus had done in 1516 and 1519. If he had had a Greek manuscript with the *Comma Johanneum* then he would have included the *Comma*. But he had not found a single such manuscript and consequently he omitted the *Comma Johanneum*. This is not a promise but a justification after the event of what had happened."

"... *Conclusions*

(1) The current view that Erasmus promised to insert the *Comma Johanneum* if it could be shown to him in a single Greek manuscript, has no foundation in Erasmus' works. Consequently, it is highly improbable that he included the disputed passage because he considered himself bound by any such promise.

(2) It cannot be shown from Erasmus' works that he suspected the Codex Britannicus (min 61) of being written with a view to force him to include the *Comma Johanneum*.⁶⁶

Why did Erasmus include this passage in his third edition of 1522?

"His own defence was that the verse was in the Vulgate and must therefore have been in the Greek text used by Jerome."⁶⁷

So having disposed of this popular **myth** concerning Erasmus' Greek New Testament and his inclusion of 1st John 5:7, what are the real facts concerning this disputed verse?

I should make it clear, that while the previous two quotations from the scholars E. M. Blaiklock and B. M. Metzger might lead one to believe that 1st John 5:7 does not appear in any manuscripts before 1400 A. D., it should be pointed out however, that MS. 61 was the first Greek manuscript **DISCOVERED** which contains this passage. Metzger does admit that the "**Johannine**


⁶⁶ "*Erasmus and the Comma Johanneum*"; by H. J. DE Jonge; Extrait des *Ephemerides Theologicae Lovanienses*, 1980; pp. 382 - 385 & 389.

⁶⁷ "*Erasmus of Christendom*"; by Roland H. Bainton; Collins; 1970; p. 170.

Comma" (that is, 1 John 5:7 & 8), also appears in manuscripts from the twelfth, fourteenth and sixteenth-century.⁶⁸

"The Nestle-Aland 26th edition lists the following as having the passage:"

61	XVI
88mg	XII
221mg	X
429mg	XIV
629	XIV
635mg	XI cited by Metzger and UBS-1, but not N-A
636mg	XV
918	XVI
2318	XVIII ⁶⁹

 I would also like to point out, the **complete inconsistency** in argument of many of the modern textual critics, who argue that 1st John 5:7 & 8 should not be included in the Bible, because it is not found in the majority of Greek New Testament manuscripts. And the **inconsistency** of their argument is this: -

Most of the scholars who use this argument against 1st John 5:7 & 8, do not care one bit for the majority of texts and what textual readings may be found in them. They personally follow the minority "critical text" exclusively, which departs in thousands of places from the "majority text". So in actual fact, they are being

⁶⁸ "The Text of the New Testament: Its Transmission, Corruption, and Restoration"; by B. M. Metzger, pp. 101 & 102.

⁶⁹ "When the KV departs from the "Majority" Text"; by J. A. Moorman; 2010; p. 145.

rather hypocritical to maintain their arguments against the authenticity of 1st John 5:7 & 8.

The following quotation makes a number of valid points concerning the authenticity 1st John 5:7 & 8.

"In the first place, how did the *Johannine comma* originate if it be not genuine, and how did it come to be interpolated into the Latin New Testament text?... Why does it not contain the usual trinitarian formula, namely, the Father, the Son, and the Holy Spirit? Why does it exhibit the singular combination, never met with elsewhere, the Father, the *Word*, and the Holy Spirit?"

"In the second place, the omission of the *Johannine comma* seems to leave the passage incomplete. For it is a common scriptural usage to present solemn truths or warnings in groups of three or four, for example, then repeated *Three things, yea four* of Proverbs 30, and the constantly recurring refrain, *for three transgressions and for four*, of the prophet Amos... It is in accord with biblical usage, therefore, to expect that in 1 John 5.7-8 the formula, *there are three that bear witness*, will be repeated at least twice. When the *Johannine comma* is included, the formula is repeated twice. When the *comma* is omitted, the formula is repeated only once, which seems strange."

"In the third place, the omission of the *Johannine comma* involves a grammatical difficulty. The words *spirit, water, and blood* are neuter in gender, but in 1 John 5:8 they are treated as masculine. If the *Johannine comma* is rejected, it is hard to explain this irregularity. It is usually said that in 1 John 5.8 *the spirit, the water, and the blood* are personalized and that this is the reason for the adoption of the masculine gender. But it is hard to see how such personalization would involve the change from the neuter to the masculine. For in verse 6 the word *Spirit* plainly refers to the Holy Spirit, the Third *Person* of the Trinity. Surely in this verse the word *Spirit* is "personalized," and yet the neuter gender is used. Therefore, since personalization did not bring about a change of gender in verse 6, it cannot fairly be pleaded as the reason for such a change in verse 8. If, however, the *Johannine comma* is retained, a reason for

placing the neuter nouns *spirit, water, and blood* in the masculine gender becomes readily apparent. It was due to the influence of the nouns *Father and Word*, which are masculine. Thus the hypothesis that the *Johannine comma* is an interpolation is full of difficulties."⁷⁰

Further relative to the comments made by Dr. Hills in the previous statement concerning the Greek of 1st John 5:7 & 8, the following information should help make this point even simpler to understand for the reader.

Below is the actual Greek text of 1st John 5:7 & 8. The disputed portion is underlined and in italics.

ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

In VS. 8 the Greek word τρεῖς - "three" which is Masculine in Gender⁷¹, and Plural in number, is referring to the three Neuter nouns – τὸ Πνεῦμα - "the Spirit", τὸ ὕδωρ - "the water" and τὸ αἷμα - "the blood".

Also in VS. 8 the Greek words οἱ μαρτυροῦντες - "that bear witness", are Masculine in Gender, and Plural in number, and refer again to the same three Neuter nouns - "the Spirit", "the water" and "the blood". This can only

⁷⁰ "Why 1 John 5.7 - 8 is in the Bible"; by G. W. Anderson & D. E. Anderson; Trinitarian Bible Society; pp. 6 & 7. These comments were taken from Dr. Edward F. Hills' writings.

⁷¹ When reference is made to the Gender of a Noun in Greek, it is not referring to sexual gender, but rather to grammatical gender.

have been written in this form in Greek by John, because of the presence of the two Masculine nouns in VS. 7, ὁ πατήρ - "the Father" and ὁ λόγος - "the Word".

If VS. 7 is not genuine, then John would have used the Neuter form τὰ τρία – "the three" in VS. 8 referring to the three Neuter nouns "the Spirit", "the water" and "the blood". The fact that he did not do this, but used two Masculine forms τρεῖς and οἱ μαρτυροῦντες when referring to these three neuter nouns, is solid internal proof that 1st John 5:7 & 8 is indeed genuine and belongs in the Greek text.

I shall now give the reader further historical documentation, concerning the authenticity of this passage.

"Evidence for the early existence of the Johannine Comma is found in the Latin versions and in the writings of the Latin Church Fathers. For example, it seems to have been quoted at Carthage by Cyprian (c. 250), who writes as follows: "And again concerning the Father and the Son and the Holy Spirit it is written: and the Three are One." It is true that Facundus, a 6th century African bishop, interpreted Cyprian as referring to the following verse, but, as Scrivener (1883) remarks, it is "surely safer and more candid" to admit that Cyprian read the Johannine comma in his New Testament manuscript "than to resort to the explanation of Facundus."

"The first undisputed citations of the Johannine comma occur in the writings of two 4th century Spanish bishops, Priscillian, who in 385 was beheaded by the Emperor Maximus on the charge of sorcery and heresy, and Idacius Clarus, Priscillian's principal adversary and accuser. In the 5th century the Johannine comma was quoted by several orthodox African writers to defend the doctrine of the Trinity against the gainsaying of the Vandals, who ruled North Africa from 439 to 534 and were fanatically attached to the Arian heresy. And about the same time it was cited by Cassiodorus (480-570) in Italy. The comma is also found in r, an Old Latin manuscript of the 5th or 6th century, and in the *Speculum*, a treatise which

contains an Old Latin text. It was not included in Jerome's original edition of the Latin Vulgate, but around the year 800 it was taken into the text of the Vulgate from the Old Latin manuscripts. It was found in the great mass of the later Vulgate manuscripts and in the Clementine edition of the Vulgate, the official Bible of the Roman Catholic Church."⁷²

Very careful research was undertaken to evaluate the authenticity of the Johannine comma, by Dr. Frederick Nolan. He concluded that the Johannine comma was indeed part of the old Italic translation, which was translated from the Greek into Latin, no later than 157 A. D.

"... on this subject, the author perceived, without any labour of inquiry, that it derived its name from that diocese, which has been termed the Italic, as contradistinguished from the Roman. This is a supposition, which receives a sufficient confirmation from the fact, -- that the principal copies of that version have been preserved in that diocese, the metropolitan church of which was situated in Milan. The circumstance is at present mentioned, as the author thence formed a hope, that some remains of the primitive Italic version might be found in the early translations made by the Waldenses, who were the lineal descendants of the Italic Church; and who have asserted their independence against the usurpations of the Church of Rome, and have ever enjoyed the free use of the Scriptures. In the search to which these considerations have led the author, his fondest expectations have been fully realized. **It has furnished him with abundant proof on that point to which his Inquiry was chiefly directed; as it has supplied him with the unequivocal testimony of a truly apostolical branch of the primitive church, that the celebrated text of the heavenly witnesses was adopted in the version which prevailed in the Latin Church, previously to the introduction of the modern Vulgate.**"⁷³


⁷² "Forever Settled - A Survey of the Documents and History of the Bible"; by Dr. J. A. Moorman; 1985; pp. 205 & 206.

⁷³ "An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament: in which the Greek manuscripts are newly classed, the integrity of the authorised

A further witness on this point relating to this passage being contained in the old Latin Version of the second century states,

"I need not tell you, Sir, because you must deny, nor need I tell the learned, because they cannot but know, that the *chief support of this contested verse is the authority of the Vulgate,*" which he has just before called "*the main prop and pillar of Mr. Travis's cause.*" **Here we ascend to the end of the second century, the age of Tertullian, who appears from his writings to have found the verse in his copy of the Latin Version.**"

"So far, then, from resting on the authority of Vigilius Tapsensis of the fifth century, we may consider it **as extant in the Latin Version, at least as early as the end of the second century.**"⁷⁴

 Having answered some of the popular **myths** about 1st John 5:7 & 8, put forward by many modern textual critics; having supplied some Greek Manuscript evidence for its inclusion in the Bible; having explained why the internal evidence of the Greek grammar necessitates its inclusion in the Bible; and having supplied some evidence concerning its historical existence in early Christian writings, we can have confidence from the **weight of evidence**, that the disputed passage does rightly belong in the Word of God!⁷⁵

AN OVERVIEW OF SOME OF THE TEXTUAL CRITICS WHO WERE THE

text vindicated, and the various readings traced to their origin."; by Frederick Nolan; 1815; "Preface", pp. xvii & xviii.

⁷⁴ "A Vindication of 1 John, v. 7: From the Objections of M. Griesbach: in which is given a new view of the External Evidence, with Greek Authorities for the Authenticity of the Verse, not hitherto adduced in its Defence." by Thomas Burgess; 1821; pp. 6 & 7.

⁷⁵ It is not the compiler's intention to give an exhaustive defence of the authenticity of 1st John 5:7 & 8 in this Study Document. But rather, I have endeavoured to give the reader a cross-section of some of the evidence that supports the textual authenticity of this passage.

FORERUNNERS IN PROMOTING THE "SO CALLED" TEXTUAL SUPERIORITY OF THE MINORITY "CRITICAL TEXT": -

The Dutch scholar Erasmus's Greek New Testament of 1516, gave birth to both the Protestant Reformation, and to many of the vernacular translations of the Scriptures during the 16th century.

"From Desiderius Erasmus came a printed Greek New Testament which, swiftly translated into most European vernaculars, **was a chief cause of the Continent-wide flood that should properly be called the Reformation.**"⁷⁶

From the time of the 16th century, until the later part of the 19th century, the **"Textus Receptus"** [which was derived from Erasmus's Greek New Testament], reigned supreme in the Protestant, English speaking world, as far as Bible translations were concerned.

"That 'Received Text' was made the basis of all Greek New Testament translation work, with small exceptions, until the 1880's. In other words, all the earliest translations, by Luther, Tyndale and others, were from a form which had become standard in the Eastern church during the later Middle Ages. **After Erasmus, from about 1550, Western textual scholars, as will be seen, laboured to collect material for the revision of that text, most significantly achieved in the work of Westcott and Hort published in 1881.**"⁷⁷

☞ So for a period of more than 300 years, the Greek *Textus Receptus* was the dominant New Testament Greek text as used by most Protestants. And it was only in 1881, that a significant textual

⁷⁶ "The Bible in English - its History and Influence"; by David Daniell; Yale University Press; 2003; p. 113.

⁷⁷ *Ib.*, p. 118.

rival had emerged in Westcott and Hort's New Testament **"critical text"**.

It may be helpful at this point, to briefly outline the Roman Church's attitude to both the Protestant Bible, and to the Bible in general.

"Wherever the so-called Counter-Reformation, started by the Jesuits⁷⁸, gained hold of the people, the vernacular was suppressed and the Bible kept from the laity. **So eager were the Jesuits to destroy the authority of the Bible -- the paper pope of the Protestants, as they contemptuously called it -- that they even did not refrain from criticizing its genuineness and historical value.**"⁷⁹

"The American Catholic writer John Gilmary Shea⁸⁰, writing in New York in 1859, noted on the first page of his *A Bibliographical Account of Catholic Bibles, Testaments, and Other Portions of Scripture* that"

"In the Catholic Church the Holy Scriptures do not occupy the same position as in the various denominations formed among those who left her bosom in the great schism of the sixteenth century. To the Catholic, the Bible is neither a school-book, a ritual, nor a popular treatise on theology; consequently Bibles are not profusely scattered. For reverential perusal and

⁷⁸ *The Oxford English Dictionary* defines **"JESUIT"** as: -

"Noun - A member of the Society of Jesus, a Roman Catholic order of priests founded by St Ignatius Loyola, St Francis Xavier, and others in 1534, to do missionary work. **The order was zealous in opposing the Reformation.** Despite periodic persecution it has retained an important influence in Catholic thought and education."

⁷⁹ "Our Authorized Bible Vindicated"; by Benjamin G. Wilkinson; 1930; p. 99.

⁸⁰ John Gilmary Shea lived from 1824 - 1892. **"From 1847 until 1852 he was a member of the Society of Jesus."** - "John Gilmary Shea" - https://en.wikipedia.org/wiki/John_Gilmary_Shea.

devout meditation, a comparatively small number of them suffices."⁸¹

I now want to briefly document for the reader, who were some of the prominent Textual critics, who helped to pave the way for the general scholarly acceptance of the **"critical text"** of the Greek New Testament.

"THE FOUNDERS OF TEXTUAL CRITICISM"

"The founders of this critical movement were Catholics. One authority pointing out two Catholic scholars, says: "Meanwhile two great contributions to criticism and knowledge were made in France: **Richard Simon**, the Oratorian, published between 1689 and 1695 a series of four books on the text, the versions, and the principal commentators of the New Testament, which may be said to have laid the foundation of modern critical inquiry: **Pierre Sabatier**, the Benedictine, collected the whole of the pre-Vulgate Latin evidence for the text of the Bible."

"So says a modernist of the latest type and held in high repute as a scholar. **Dr. Hort tells us that the writings of Simon had a large share in the movement to discredit the Textus Receptus class of MSS. and Bibles.** While of him and other outstanding Catholic scholars in this field, the Catholic Encyclopedia says:

"A French priest, Richard Simon (1683-1712), was the first who subjected the general questions concerning the Bible to a treatment which was at once comprehensive in scope and scientific in method. Simon is the forerunner of modern Biblical criticism.... **The use of internal evidence by which Simon arrived at it entitles him to be called the father of Biblical criticism.**"

"In 1753 Jean Astruc, a French Catholic physician of considerable note, published a little book, 'Conjectures sur les memoires originaux dont il parait que Moise s'est servi pour composer le livre de la Genese' in which he conjectured, from the alternating use of two names

of God in the Hebrew Genesis, that Moses had incorporated therein two pre-existing documents, one of which employed *Elohim* and the other *Jehovah*. The idea attracted little attention till it was taken up by a German scholar, who, however, claims to have made the discovery independently. This was Johann Gottfried Eichhorn.... Eichhorn greatly developed Astruc's hypothesis."

"Yet it was a Catholic priest of Scottish origin, Alexander Geddes (1737-1802), who broached a theory of the origin of the Five Books (to which he attached Josue) exceeding in boldness either Simon's or Eichhorn's. This was the well-known 'Fragment' hypothesis, which reduced the Pentateuch to a collection of fragmentary sections partly of Mosaic origin, but put together in the reign of Solomon. Geddes' opinion was introduced into Germany in 1805 by Vater."

"Some of the earliest critics in the field of collecting variant readings of the New Testament in Greek, were Mill and Bengel. **We have Dr. Kenrick, Catholic Bishop of Philadelphia in 1849, as authority that they and others had examined these manuscripts recently exalted as superior, such as the Vaticanus, Alexandrinus, Beza, and Ephraem, and had pronounced in favor of the Vulgate, the Catholic Bible.**"

"Simon, Astruc, and Geddes, with those German critics, Eichhorn, Semler, and DeWitte, who carried their work on further and deeper, stand forth as leaders and representatives in the period which stretches from the date of the King James (1611) to the outbreak of the French Revolution (1789). Simon and Eichhorn were co-authors of a Hebrew Dictionary. These outstanding six, — two French, one Scotch, and three German, — with others of perhaps not equal prominence, **began the work of discrediting the Received Text, both in the Hebrew and in the Greek, and of calling in question the generally accepted beliefs respecting the Bible which had prevailed in Protestant countries since the birth of the Reformation.** There was not much to do in France, since it was not a Protestant country and the majority had not far to go to change their belief; there was not much done in England or Scotland because there a contrary mentality prevailed. The greatest inroads were made in Germany."

⁸¹ "The Bible in English - its History and Influence"; by David Daniell; Yale University Press; 2003; p. 624.

"... **Griesbach** (1745-1812) attacked the Received Text of the New Testament in a new way. He did not stop at bringing to light and emphasizing the variant readings of the Greek manuscripts; he classified readings into three groups, and put all manuscripts under these groupings, giving them the names of "Constantinopolitan," or those of the Received Text, the "Alexandrian," and the "Western." While Griesbach used the Received Text as his measuring rod, nevertheless, the Greek New Testament he brought forth by this measuring rod followed the Alexandrian manuscripts or, — Origen. His classification of the manuscripts was so novel and the result of such prodigious labors, that critics everywhere hailed his Greek New Testament as the final word. It was not long, however, before other scholars took Griesbach's own theory of classification and proved him wrong."

"... **Lachmann's** (1793-1851) **bold determination to throw aside the Received Text and to construct a new Greek Testament from such manuscripts as he endorsed according to his own rules, has been the thing which endeared him to all who give no weight to the tremendous testimony of 1500 years of use of the Received Text.** Yet Lachmann's canon of criticism has been deserted both by Bishop Ellicott, and by Dr. Hort. Ellicott says,"

"**Lachmann's text is really one based on little more than four manuscripts, and so is really more of a critical recension than a critical text.**" And again, "**A text composed on the narrowest and most exclusive principles.**" While Dr. Hort says:"

"Not again, in dealing with so various and complex a body of documentary attestation, is there any real advantage in attempting, with Lachmann, to allow the distributions of a very small number of the most ancient existing documents to construct for themselves a provisional text."

"**Tischendorf's** (1815-1874) **outstanding claim upon history is his discovery of the Sinaitic manuscript in the convent at the foot of Mt. Sinai.** Mankind is indebted to this prodigious worker for having published manuscripts not accessible to the average reader. Nevertheless, his discovery of Codex Aleph (Ⲁ) toppled over his

judgment. Previous to that he had brought out seven different Greek New Testaments, declaring that the seventh was perfect and could not be superseded. **Then, to the scandal of textual criticism, after he had found the Sinaitic Manuscript, he brought out his eighth Greek New Testament, which was different from his seventh in 3572 places.** Moreover, he demonstrated how textual critics can artificially bring out Greek New Testaments when, at the request of a French Publishing house, Firmin Didot, **he edited an edition of the Greek Testament for Catholics, conforming it to the Latin Vulgate."**

"**Tregelles** (1813-1875) followed Lachmann's principles **by going back to what he considered the ancient manuscripts and, like him, he ignored the Received Text and the great mass of cursive manuscripts.** Of him, Ellicott says, "His critical principles, especially his general principles of estimating and regarding modern manuscripts, are now, perhaps justly, called in question by many competent scholars," and that his text "is rigid and mechanical, and sometimes fails to disclose that critical instinct and peculiar scholarly sagacity which is so much needed in the great and responsible work of constructing a critical text of the Greek Testament."⁸²

I should now point out for the reader, some of the underlying beliefs or principles that were held and promoted by some of the individuals that have just been mentioned, concerning their theories on "textual criticism" and the "**critical text.**"

"**LACHMANN's** ruling principles then, was exclusive reliance on a very few ancient authorities - *because* they are 'ancient.' He constructed his Text on three or four, - not unfrequently on *one or two*, - Greek codices. Of the Greek Fathers, he relied on Origen. Of the oldest Versions, he cared only for the Latin. ... **TREGELLES** adopted the same strange method. He resorted to a very few out of the entire mass of 'ancient Authorities' for the construction of his Text. ... **TISCHENDORF**, the last and by far the ablest Critic of the three, knew

⁸² "Our Authorized Version Vindicated"; by Benjamin G. Wilkinson; 1930; pp. 103 - 105, 107 & 108, 117 & 118.

better than to reject 'eighty-nine ninetieths' of the extant witnesses. He had recourse to the ingenious expedient of *adducing* all the available evidence, but *adopting* just as little of it as he chose: and he *chose* to adopt those readings only, which are vouched for by the same little band of authorities whose partial testimony had already proved fatal to the decrees of Lachmann and Tregelles."⁸³

In the following quotation, Constantin von Tischendorf, reveals his own attitude, and also the attitude of some of the other early New Testament textual critics to the "Received Text". It also reveals his belief that the authentic text of the New Testament had been lost for approximately 1,500 years; from the time the notorious SINAITIC - Ⲛ manuscript was written in the fourth century, until he found it in 1844.

"The first editions of the Greek text, which appeared in the sixteenth century, were based upon manuscripts which happened to be the first to come to hand. For a long time men were satisfied to reproduce and reprint these early editions. In this way there arose a disposition to claim for this text, so often reprinted, a peculiar value, without ever caring to ask whether it was an exact reproduction or not of the actual text as it came from the Apostles. **But in the course of time manuscripts were discovered in the public libraries of Europe, which were a thousand years old, and on comparing them with the printed text, critics could not help seeing how widely the received text departed in many places from the text of the manuscripts.** We should also here add that from the very earliest age of the Christian era the Greek text had been translated into different Languages — into Latin, Syriac, Egyptian, etc. Ancient manuscripts of these versions were also brought to light, and it was impossible not to see what variation of readings there had been in the sacred text. The quotations made by the Fathers from as early as the second century, also confirmed in another way the fact of these variations. In this way it has been placed beyond doubt that **the original text of the Apostles' writings, copied,**

⁸³ "The Revision Revised"; by John William Burgon; 1883; pp. 242 & 243.

recopied, and multiplied during fifteen centuries, whether in Greek or Latin or in other languages, had in many passages undergone such serious modifications of meaning as to leave us in painful uncertainty as to what the Apostles had actually written."

"Learned men have again and again attempted to clear the sacred text from these extraneous elements. **But we have at last hit upon a better plan even than this, which is to set aside this *textus receptus* altogether, and to construct a fresh text, derived immediately from the most ancient and authoritative sources.** This is undoubtedly the right course to take, for in this way only can we secure a text approximating as closely as possible to that which came from the Apostles."

"... But that which I think more highly of than all these flattering distinctions is, the conviction that Providence has given to our age, in which attacks on Christianity are so common, **the Sinaitic Bible, to be to us a full and clear light as to what is the word written by God, and to assist us in defending the truth by establishing its authentic form.**"⁸⁴

I would like to make the reader aware of the following fact, concerning Constantin von Tischendorf, who although he was a professed Protestant [in a time when there was a distinct sectarian divide between Catholics and Protestants], had a personal audience in Rome with Pope Gregory XVI in May, 1843, the year before he went to St. Catherine's monastery in 1844, where he found the notorious SINAITIC - Ⲛ manuscript.


"I here pass over in silence the interesting details of my travels — **my audience with the pope, Gregory XVI., in May, 1843** — my intercourse with Cardinal Mezzofanti, that surprising and celebrated linguist — and I come to the result of my journey to the East."⁸⁵

⁸⁴ "When were our Gospels written?"; by Constantin von Tischendorf; 1866; pp. 20 - 22 & 42.

⁸⁵ *Ib.*, p. 27.

I should also point out, that Tischendorf's book which I have just quoted from, had the **Pope's personal approbation**, when it was translated into Italian.

"It may interest the reader to know that the pamphlet in its popular form has already passed through three large impressions in Germany: it also has been twice translated into French; one version of which is by Professor Sardinoux, for the Religious Book Society of Toulouse. It has also been translated into Dutch and Russian; **and an Italian version is in preparation at Rome, the execution of which has been undertaken by an archbishop of the church of Rome, and with the approbation of the pope.**"⁸⁶


 These two little known documented facts concerning Tischendorf, completely undermine his creditability as a true Protestant believer.

The following statement briefly outlines the major textual theory underlying the reason why most modern textual critics believe that the few **"critical text"** manuscripts are **supposedly** more reliable than the overwhelming **"majority - traditional text"** manuscripts.


"One critic of earlier days, however, Griesbach by name, at the end of the last century [that is, the 18th century - compiler], essayed the task of grouping, and two distinguished Cambridge scholars of our own day, Bishop Westcott and the late Professor Hort, have renewed the attempt with much greater success. They believe that by far the larger number of our extant MSS. can be shown to contain a revised (and less original) text; that a comparatively small group has texts derived from manuscripts which escaped, or were previous to, this revision; and that, consequently, the evidence of this small group is almost always to be preferred to that of the great mass of MSS. and versions. **It is this theory, which has been set out with conspicuous learning and conviction by Dr. Hort, that we propose now to sketch in brief; for**

⁸⁶ lb.; - from the "Translator's Preface"; p. 6.

it appears to mark an epoch in the history of New Testament criticism."⁸⁷

 This statement, gives in a nutshell, the main reason why the very small number of manuscripts which make up the **"critical text"**, are preferred by the majority of modern New Testament textual critics and scholars, as compared with the overwhelming majority of Greek manuscripts, which make up the **"majority - traditional text"**. It needs to be pointed out to the reader though, that **there is not one shred of historical documentation or evidence that has ever been found, which supports this theory. None whatsoever!** And the previous author although a believer in this theory, is honest enough to acknowledge this fact.

"It is, however, only fair to admit that Dr. Hort's theory has not been accepted by all competent judges, and that some, notably Dr. Scrivener and Dean Burgon, are vehemently opposed to it ... **The main difficulty (and it is a real one) in the theory is that there is absolutely no historical confirmation of the Syrian revision of the text, which is its cornerstone. It is rightly urged that it is very strange to find no reference among the Fathers to so important an event as an official revision of the Bible text and its adoption as the standard text throughout the Greek world.** We know the names of the scholars who made revisions of the Septuagint and of the Syriac version; but there is no trace of those who carried out [**supposedly - compiler**] the far more important work of fixing the shape of the Greek New Testament."⁸⁸

 As I bring this Sub-Section to a close, I want to give the reader the following information, which brings into question the **supposed** correctness of the theories and beliefs of the founders of New Testament textual criticism.

⁸⁷ "Our Bible and the Ancient Manuscripts - being a History of the Text and its Translations"; by Frederic G. Kenyon; 1895; p. 107.

⁸⁸ lb., p. 113.

The following statement asks very simple but logical questions concerning the **supposed** wisdom of accepting the small number of Greek manuscripts which compose the "**critical text**", whilst rejecting the overwhelming number of Greek manuscripts which make up the "**majority - traditional text**".

"Does the truth of the Text of Scripture dwell with the vast multitude of copies, uncial and cursive, concerning which nothing is more remarkable than the marvellous agreement which subsists between them? Or is it rather to be supposed that the truth abides exclusively with a very little handful of manuscripts, which at once differ from the great bulk of the witnesses, and - strange to say - also amongst themselves?"⁸⁹

Let us also never forget, that the Scriptures have promised that God's Word is to be preserved forever.

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

"For the LORD [is] good; his mercy [is] everlasting; and his truth [endureth] to all generations." - Psalm 100:5.

"For ever, O LORD, thy word is settled in heaven." - Psalm 119:89.

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever." - Isaiah 40:8.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." - Matthew 5:18.

"Heaven and earth shall pass away, but my words shall not pass away." - Matthew 24:35.

⁸⁹ "The Traditional Text of the Holy Gospels Vindicated and Established"; by John William Burgon; arranged, completed, and edited by Edward Miller; 1896; pp. 16 & 17.

"But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." - 1st Peter 1:25.

These inspired statements are summed up very succinctly in the following statement.

"The original Old and New Testament Scriptures were immediately inspired by God and by His singular care and providence have been kept pure in all ages, and are therefore authentic. That is, they are authentic by twin virtue of having been both inspired originally and preserved subsequently."⁹⁰

This foundational truth that is clearly revealed within the pages of the Bible, makes the Christian Bible a unique book in all the annals of ancient, historical literature. Consequently, it **cannot** be measured and analysed by the principles of secular textual criticism that have been developed and applied in the study of ancient, secular literature.

These principles that are clearly revealed in the inspired Scriptures, also mean that the theory of the modern textual critics, that it was only in the 19th century, with the construction of the "**critical text**", that the New Testament was restored to its **supposed** apostolic purity, is without any foundation. God has fulfilled his promise and preserved his Word, throughout the centuries, in the "**majority - traditional text**", and the various translations that have been made from it.

WESTCOTT AND HORT: -

I.] THEIR PRINCIPLES OF NEW TESTAMENT TEXTUAL CRITICISM EXAMINED: -

⁹⁰ *Ib.*, p. 15.

Firstly, who were Westcott and Hort? The following biographical entries will give the reader a brief overview of their lives and careers.

Concerning Fenton John Anthony Hort we read,

"born April 23, 1828, Dublin

"died Nov. 30, 1892, Cambridge, Cambridgeshire, Eng."

"English New Testament scholar who produced, with Brooke Foss Westcott, a major critical text of the Greek New Testament. Hort was known for his theological depth and knowledge of the writings of the early Church Fathers."

"Hort was educated at Cambridge, where he joined a group of biblical scholars including Westcott and Joseph Barber Lightfoot, and he maintained the connection throughout his life. From 1852 to 1857, he was a fellow of the university, returning in 1872 as professor, which position he retained until his death. In 1856 he was ordained in the Anglican Church and for 15 years served as a minister near Cambridge. **During most of this period, he worked with Westcott on their critical edition of the New Testament, published in 1881. This work served as the basis for the New Testament portion of the English Revised Version of the Bible (1881).** Hort also produced a major essay on philosophical theology, *The Way, The Truth, and The Life* (1893), dealing with the coexistence of an open, critical mind with acceptance of biblical truths."⁹¹

Concerning Brooke Foss Westcott we read,

"born Jan. 12, 1825, near Birmingham, Warwickshire, Eng."

"died July 27, 1901, Auckland Castle, Durham"

⁹¹ **"Hort, Fenton J(ohn) A(nthony)."** Encyclopædia Britannica. [Encyclopædia Britannica Ultimate Reference Suite](#). Chicago: Encyclopædia Britannica, 2014.

"Anglican bishop of Durham, Eng., and biblical scholar who collaborated with Fenton J. A. Hort on an influential critical edition of the Greek text of the New Testament."

"Westcott took a degree at Trinity College, Cambridge, in 1848 and was elected a fellow of the college in 1849. He left Cambridge in 1852 for a post at Harrow, where he earned a distinguished reputation as a lecturer and scholar during a 17-year tenure."

"In 1870 Westcott became regius professor of divinity at Cambridge, a position he retained even after being named bishop of Durham in 1890. **The Westcott-Hort New Testament appeared in 1881 after nearly 30 years of work and became a major source for the English Revised Version of the Bible published the same year.** Westcott also wrote commentaries on the gospel and epistles of St. John, and his *History of the New Testament Canon* (1855) was for many years a standard work in biblical scholarship."⁹²

Before I examine their theories of New Testament textual criticism, the reader needs to be aware of a couple of things about their personal beliefs that they held years before the Revised Version came into being. This is important, because these facts concerning their personal beliefs, affected their views of the New Testament Greek text.

"Although Brooke Foss Westcott identified himself fully with the project and the results, it is generally understood that **it was mainly Fenton John Anthony Hort who developed the theory and composed the "Introduction" in their two-volume work.** In the following discussion, I consider the WH theory to be Hort's creation."

"At the age of 23, in late 1851, Hort wrote to a friend:"

"I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, and dragged on with the villainous

⁹² **"Westcott, Brooke Foss."** Encyclopædia Britannica. [Encyclopædia Britannica Ultimate Reference Suite](#). Chicago: Encyclopædia Britannica, 2014.

Textus Receptus...Think of that vile Textus Receptus leaning entirely on late MSS; it is a blessing there are such early ones.

"Scarcely more than a year later, **"the plan of a joint (with B. F. Westcott) revision of the text of the Greek Testament was first definitely agreed upon."** And within that year (1853) Hort wrote to a friend that he hoped to have the new text out *"in little more than a year."* That it actually took twenty-eight years does not obscure the circumstance that though uninformed, by his own admission, Hort conceived a personal animosity for the Textus Receptus, and only because it was based entirely, as he thought, on late manuscripts. It appears Hort did not arrive at this theory through unprejudiced intercourse with the facts. **Rather, he deliberately set out to construct a theory that would vindicate his preconceived animosity for the Received Text.**"

"Colwell has made the same observation: **"Hort organised his entire argument to depose the Textus Receptus."**⁹³

"Hort writes to Rev. John Ellerton, April 3, 1860:"

"But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with... **My feeling is strong that the theory is unanswerable.** If so, it opens up a new period."

"THEIR MARIOLATRY"

"Westcott writes from France to his fiancée, 1847:"

"After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighboring hill... Fortunately we found the door open. It is very small, with one kneeling-place; and behind a screen was a 'Pieta' the size of life (i.e. a Virgin and dead Christ)... **Had I been alone I could have knelt there for hours.**"

"Westcott writes to Archbishop Benson, November 17, 1865:"

"I wish I could see to what forgotten truth Mariolatry bears witness."

⁹³ "Forever Settled - A Survey of the Documents and History of the Bible"; by J. A. Moorman; 1985; pp. 260 & 261.

"Hort writes to Westcott:"

"I am very far from pretending to understand completely the oft renewed vitality of Mariolatry."

"Hort writes to Westcott, October 17, 1865:"

"I have been persuaded for many years that Mary-worship and 'Jesus'-worship have very much in common in their causes and their results."

"Hort writes to Westcott:"

"But this last error can hardly be expelled till Protestants unlearn the crazy horror of the idea of priesthood."

"Hort writes to Dr. Lightfoot, October 26, 1867:"

"But you know I am a staunch sacerdotalist."⁹⁴

"... Hort writes to Rev. John Ellerton, December 29, 1851:"

"Westcott, Gorham, C. B. Scott, Benson, Bradshaw, Luard, etc., and I have started a society for the investigation of ghosts and all supernatural appearances and effects, being all disposed to believe that such things really exist, and ought to be discriminated from hoaxes and mere subjective disillusions."⁹⁵

☞ The reader can see for themselves, that Westcott and Hort had a personal enmity against the *Textus Receptus* decades before the Revised Version came out. They supported Charles Darwin's theory of evolution by natural selection. They approved of the worship of the Virgin Mary. They believed in sacerdotalism. And, they had an

⁹⁴ *The Oxford English Dictionary* defines **"SACERDOTAL"** as: - "Adjective - 1 Relating to priests or the priesthood; priestly. 1.1 *Theology* Relating to or denoting a doctrine which ascribes sacrificial functions and spiritual or supernatural powers to ordained priests."

⁹⁵ "Our Authorized Bible Vindicated"; by Benjamin G. Wilkinson; 1930; pp. 152 & 154.

interest in ghosts and all spiritualistic manifestations. These facts concerning some of their personal theological beliefs, undermines their credibility as being impartial textual critics as far as their handling of the Greek text of the New Testament goes.

Having laid this solid foundation, the following quotations briefly outline, what are the main points contained within Westcott and Hort's textual theory.

"So then, in brief, the Theory of Drs. Westcott and Hort is this: - that, somewhere between A. D. 250 and A. D. 350,"

"(1) The growing diversity and confusion of Greek Texts led to an authoritative Revision at Antioch: - which (2) was then taken as a standard for a similar authoritative Revision of the Syriac text: - and (3) was itself at a later time subjected to a second authoritative Revision' - this 'final process' having been 'apparently completed by [A. D.] 350 or thereabouts.'"⁹⁶

"In the last century, two Cambridge scholars, B. F. Westcott and F. J. A. Hort, elaborated a radical new theory about the early transmission of the New Testament text. They argued that the best text was actually the Alexandrian (which they called the "Neutral Text") represented by Aleph and B. Since those two manuscripts were slightly earlier than others, they claimed that their common ancestor was close to the inspired original. While absolute purity was not ascribed to this text, Westcott and Hort were prepared to say, "It is our belief (1) the readings of Aleph B should be accepted as the true readings until strong internal evidence is found to the contrary, and (2) that no readings of Aleph B can safely be rejected absolutely, though it is sometimes right to place them only on an alternative footing, especially where they receive no support from Versions or Fathers."

⁹⁶ "The Revision Revised"; by John William Burgon; 1883; p. 277.

"The Byzantine text (called the "Syrian Text") contained, as they thought, "conflate readings", i.e., combinations of earlier readings; and they believed they originated in a two-stage revision produced at or near Antioch in the fourth century. **Admitting this to be only "supposition"**, they advanced the view that "the growing diversity and confusion of Greek texts led to an authoritative revision at Antioch" and later "to a second authoritative revision". The whole process, according to them, was completed by 350 AD; and they even put forward the suggestion that Lucian of Antioch (martyred in 312) may have been involved in the earlier revision."

"The theory is seriously flawed. Although critics and versions still refer to "the oldest and best manuscripts", the phrase is altogether misleading because, in this particular debate, the "oldest" are in fact the "worst". **As for "conflate readings" in the Byzantine text, convincing evidence in support of them has never been produced (even after twenty-eight years of study Westcott and Hort could produce only eight examples).** Anyway, long readings do not prove a later interference with the text. Professor Sturz has shown that some of these readings are supported by the earliest papyri (the longer readings of John 10:19 and 10:31, for example, are supported by P66). This leads to the conclusion that the fault lies with the Alexandrian text. It stands accused of shortening the Byzantine text. **What then of the so-called "Lucianic Recension"? There is no evidence that it ever took place.**"⁹⁷

The following quotation goes to the heart of the matter concerning the sandy and erroneous foundation of Westcott and Hort's textual theory: -

"Third, 'with this hypothesis of a "Syrian" recension...stands or falls...[Hort's] entire theory... And with it goes the New Greek Text and therefore the New English Version...which in the main has been founded on it' (Burgon 1883: 294⁹⁸). **In short,**

⁹⁷ "The Lord gave the Word: a Study in the History of the Biblical Text"; by Malcolm H. Watts; Trinitarian Bible Society; pp. 25 & 26.

⁹⁸ This is referring to the following quotation found in "The Revision Revised"; by John William Burgon; 1883; p. 294: -

as its underlying assumptions have not been proven, the theory is false, the Critical Text based on it is inevitably discredited, and hence any translation based on it is unsound."⁹⁹

II.] THEIR REVISED GREEK NEW TESTAMENT: -

Westcott and Hort's Greek New Testament, upon which they had been working for more than twenty-five years, was mainly founded upon the Vaticanus - B and the Sinaiticus - \aleph manuscripts. But they gave ultimate preference to the Vaticanus manuscript. And Westcott and Hort's new Greek text was the foundation for the Greek text of the Revised Version's New Testament translation.

"The two scholars identified their favorite text type as "Neutral text", exemplified by two 4th-century manuscripts, the Codex Vaticanus (known to scholars since the 15th century), and the Codex Sinaiticus (discovered in 1859), both of which they relied on heavily (albeit not exclusively) for this edition. This text has only a few changes of the original. This edition is based on the critical works especially of Tischendorf and Tregelles. The minuscules play a minimal role in this edition. Westcott and Hort worked on their Testament from 1853 until its completion in 1881."¹⁰⁰

"But it is clear that with this hypothesis of a 'Syrian' text, - the immediate source and actual prototype of the commonly received Text of the N. T., - *stands or falls their entire Textual theory*. Reject it, and the entire fabric is observed to collapse, and subside into a shapeless ruin. And with it, of necessity, goes the 'New Greek Text,' - and therefore the '*New English Version*' of our Revisionists, which in the main has been founded on it."

⁹⁹ *"The Lord has preserved His Word: The doctrine of Holy Scripture, its providential preservation and its faithful translation"*; by Dr. J. Cammenga; Trinitarian Bible Society; pp. 44 & 45.

¹⁰⁰ "Westcott and Hort" - <https://en.wikipedia.org/wiki/Westcott-Hort>.

"The new Greek Testament upon which Westcott and Hort had been working for twenty years was, portion by portion, secretly committed into the hands of the Revision Committee. Their Greek Text was strongly radical and revolutionary. The Revisers followed the guidance of the two Cambridge editors, Westcott and Hort, who were constantly at their elbow, and whose radical Greek New Testament, deviating the farthest possible from the Received Text, is to all intents and purposes the Greek New Testament followed by the Revision Committee. And this Greek text, in the main, follows the Vatican and Sinaiticus manuscripts. It is true that three other uncials, the Codices Beza, Ephraemi and Alexandrinus were occasionally used, but their testimony was of the same value as the other two."

"Hort's partiality for the Vatican Manuscript was practically absolute. We can almost hear him say, The Vaticanus have I loved, but the Textus Receptus have I hated. As the Sinaiticus was the brother of the Vaticanus, wherever pages in the latter were missing, Hort used the former. He and Westcott considered that when the consensus of opinion of these two manuscripts favored a reading, that reading should be accepted as apostolic. This attitude of mind involved thousands of changes in our time-honored Greek New Testament because a Greek text formed upon the united opinion of Codex B and Codex (\aleph) would be different in thousands of places from the Received Text. So the Revisers "went on changing until they had altered the Greek Text in 5337 places. ... In fact, nine-tenths of the countless divisions and textual struggles around that table in the Jerusalem Chamber arose over Hort's determination to base the Greek New Testament of the Revision on the Vatican Manuscript. Nevertheless, the Received Text, by his own admission, had for 1400 years been the dominant Greek New Testament."

"It was of necessity that Westcott and Hort should take this position. Their own Greek New Testament upon which they had been working for twenty years was founded on Codex B and Codex (\aleph), as the following quotations show:"

"If Westcott and Hort have failed, it is by an overestimate of the Vatican Codex, to which (like Lachmann and Tregelles) they assign the supremacy, while Tischendorf may have given too much weight to the Sinaitic Codex."

"Dr. Cook, an authority in this field, also says:"

"I will ask the reader to compare these statements with the views set forth, authoritatively and repeatedly, by Dr. Hort in his 'Introduction,' especially in reference to the supreme excellence and unrivalled authority of the text of B — with which, indeed, the Greek text of Westcott and Hort is, with some unimportant exceptions, substantially identical, coinciding in more than nineteenthths of the passages which, as materially affecting the character of the synoptic Gospels, I have to discuss."¹⁰¹

The revised Greek Text that Westcott and Hort had been preparing for over twenty-five years, was finally published in 1881. It needs to be pointed out, that it was a completely new Greek Text from the *Received Text*. This new Greek text formed the foundation of the Greek text that was used to translate the Revised Version's New Testament. It differs from the *Received Text* in approximately 6, 000 places!

"Westcott and Hort set about the task of preparing a revised Greek text. It so happens that they were also members of the committee, appointed by the Convocation of Canterbury in 1880¹⁰², to prepare a revised edition of the English Bible. **Although their Greek text was not yet published, a proof copy was made available to the revisers; and when in 1881 the New Testament of the Revised Version appeared, it was immediately apparent that Westcott and Hort's Greek text had not only greatly influenced the committee but that it had also**

¹⁰¹ *"Our Authorized Bible Vindicated"*; by Benjamin G. Wilkinson; 1930; pp. 170 - 172.

¹⁰² It should read as "1870", not 1880.

been generally followed in the Revised Version of the English New Testament."¹⁰³

"It is only since this book has gone to press that I have seen the *Quarterly Review* of last October on the Greek Text, of which the R. V. professes to be a translation, **and which is virtually a new Greek Testament; for it is so in close upon 6000 places**, although the Revisers say 'it did not fall within their province to construct a continuous and complete Greek text' - a declaration as felicitous¹⁰⁴ as most of their sentences; and a somewhat odd contrast to **their chairman's statement that they had revised it 'thoroughly,'** which was even printed in italics, of course from his own hand."¹⁰⁵

"No one edition of the Greek text was followed by the Revisers, each reading being considered on its own merits; but **it is certain that the edition and textual theories of Drs. Westcott and Hort, which were communicated to the Revisers in advance of the publication of their volumes, had a great influence on the text ultimately adopted, while very many of their readings which were not admitted into the text of the Revised Version, yet find a place in the margin. The Greek text of the New Testament of 1881 has been estimated to differ from that of 1611 in no less than 5, 788 readings**, of which about a quarter are held notably to modify the subject-matter; though even of these only a small

¹⁰³ *"The Lord gave the Word: a Study in the History of the Biblical Text"*; by Malcolm H. Watts; Trinitarian Bible Society; p. 26.

¹⁰⁴ *The Oxford English Dictionary* defines "**FELICITOUS**" as: -

"Adjective - Well chosen or suited to the circumstances: 'a felicitous phrase!'"

¹⁰⁵ *"Should the Revised New Testament be Authorised?"*; by Sir Edmund Beckett; 1882; p. 40.

proportion can be considered as of first-rate importance."¹⁰⁶

"As a consequence, the Greek New Testament upon which the Revised Version is based, is practically the Greek New Testament of Westcott and Hort. Dr. Schaff says:"

"The result is that in typographical accuracy the Greek Testament of Westcott and Hort is probably unsurpassed, and that it harmonizes essentially with the text adopted by the Revisers."¹⁰⁷

☞ One final point needs to be noted by the reader, concerning Westcott and Hort's revised Greek text. And that is,

*"This Westcott/Hort Text was the forerunner of what is known today as the Nestle/Aland (United Bible Societies) Text, which has usurped the place of the Byzantine or Traditional Text and subsequently formed the basis for practically all modern versions."*¹⁰⁸

III.] THE REVISED VERSION - A MONUMENT TO THEIR FLAWED TEXTUAL THEORIES: -

It may be helpful to first outline in brief, some of the preliminary steps that took place in the 19th century, that helped to pave the way for the call for the revision of the Authorised King James Bible

¹⁰⁶ *"Our Bible and the Ancient Manuscripts - being a History of the Text and its Translations"*; by Frederic G. Kenyon; 1895; p. 239.

¹⁰⁷ *"Our Authorized Bible Vindicated"*; by Benjamin G. Wilkinson; 1930; p. 173.

¹⁰⁸ *"The Lord gave the Word: a Study in the History of the Biblical Text"*; by Malcolm H. Watts; Trinitarian Bible Society; p. 26.

in 1870. The following two extended quotations from two different authors will give the reader some very valuable historical background and context, to the decision that was taken in 1870 to revise the Authorised Version of the Bible.

The following extended quotation comes from the pen of Bishop C. J. Ellicott, who was the Chairman of the New Testament Revision Company, and which outlines some of these preliminary steps that led up to the call for revising the Authorised Version in 1870.

"The true, though remote fountain head of revision, and, more particularly, of the revision of the New Testament, must be regarded as the grammar written by a young academic teacher, George Benedict Winer, as far back as 1822, bearing the title of a Grammar of the Language of the New Testament. It was a vigorous protest against the arbitrary, and indeed monstrous licence of interpretation which prevailed in commentaries on Holy Scripture of the eighteenth and nineteenth centuries. It met with at first the fate of all assaults on prevailing unscientific procedures, but its value and its truth were soon recognized. The volume passed through several successively improved editions, until in 1855 the sixth edition was reached, and issued with a new and interesting preface by the then distinguished and veteran writer. **This edition formed the basis of the admirable and admirably supplemented translation of my lamented and highly esteemed friend Dr. Moulton¹⁰⁹, which was published in 1870, passed through a second edition six years afterwards, and has, since that time, continued to be a standard grammar, in an English dress, of the Greek Testament down to this day."**

"... It was to Winer that we were all indebted for that greater accuracy of interpretation of the Greek Testament which was recognized and welcomed by readers of the New Testament at the time I mention, and produced effects which had a considerable share in

¹⁰⁹ Dr. W. F. Moulton was a member of the New Testament revision company.

the gradual bringing about of important movements that almost naturally followed."

"... It was just at this critical time [that is, the mid 1850's - compiler] that an honoured and influential churchman, who was then the popular and successful secretary of the Society for the Propagation of the Gospel, Rev. Ernest Hawkins, afterwards Canon of Westminster, came forward and persuaded a few of us, who had the happiness of being his friends, **to combine and publish a version of one of the books of the New Testament which might practically demonstrate to friends and to opponents what sort of a revision seemed desirable under existing circumstances.** ... The portion of Scripture selected was the Gospel according to St. John. ... **We worked in the greatest possible harmony, and happily and hopefully concluded our Revision of the Authorized Version of the Gospel of St. John in the month of March, 1857.** ... In regard of the Greek text but little change was introduced. The basis of our translation was the third edition of Stephens, from which we only departed when the amount of external evidence in favour of a different reading was plainly overwhelming. ... The version of the Gospel of St. John passed through three editions. The Epistles to the Romans and Corinthians appeared in 1858, and the first three of the remaining Epistles (Galatians, Ephesians, and Philippians) in 1861. **The third edition of the Revision of the Authorised Version of St. John was issued in 1863, with a preface in which the general estimate of the revision was discussed, and the probability indicated of some authoritative procedure in reference to the whole question.**"¹¹⁰

The following extended quotation comes from a writer from the opposite point of view to Bishop Ellicott. But it does indeed contain some very pertinent historical background to the steps

¹¹⁰ "Addresses on the Revised Version of Holy Scripture"; by C. J. Ellicott; 1901; pp. 7 - 9 [paging according to The Echo Library, 2009 edition]; "Address I - Early History of Revision".

that led to the call to revise the Authorised Version in 1870.

"For years there had been a determined and aggressive campaign to take extensive liberties with the Received Text; and the Romanizing Movement in the Universities of Oxford and Cambridge, both ritualistic and critical, had made it easy for hostile investigators to speak out with impunity."

"Lachmann had led the way by ignoring the great mass of manuscripts which favored the printed text and built his Greek New Testament, as Salmon says, of scanty material. Tregelles, though English, "Was an isolated worker, and failed to gain any large number of adherents."

"Tischendorf, who had brought to light many new manuscripts and had done considerable collating, secured more authority as an editor than he deserved, and in spite of his vacillations in successive editions, became notorious in removing from the Sacred Text several passages hallowed by the veneration of centuries."

"The public would not have accepted the extreme, or, as some called it, "progressive" conclusions of these three. The names of Westcott and Hort were not prominently familiar at this time although they were Cambridge professors. Nevertheless, what was known of them, was not such as to arouse distrust and apprehension. It was not until the work of revision was all over, that the world awoke to realize that Westcott and Hort had outdistanced Lachmann, Tischendorf, and Tregelles. As Salmon says,"

"Westcott and Hort's Greek Testament has been described as an epoch making book; and quite as correctly as the same phrase has been applied to the work done by Darwin."

"The first efforts to secure revision were cautiously made in 1857 by five clergymen (three of whom, Ellicott, Moberly, and Humphrey, later were members of the New Testament Revision Committee), who put out a "Revised Version of John's Gospel." Bishop Ellicott, who in the future, was to be chairman of the New Testament Revision Committee, believed that there were clear tokens of corruptions in the Authorized Version."

"Nevertheless, Ellicott's utterances, previous to Revision, revealed how utterly unprepared was the scholarship of the day to undertake it. Bishop Coxe, Episcopal, of Western New York, quotes Ellicott as saying about this time:"

"Even critical editors of the stamp of Tischendorf have apparently not acquired even a rudimentary knowledge of several of the leading versions which they conspicuously quote. Nay, more, in many instances they have positively misrepresented the very readings which they have followed, and have allowed themselves to be misled by Latin translations which, as my notes will testify, are often sadly, and even perversely, incorrect."

"The triumvirate which constantly worked to bring things to a head, and who later sat on the Revision Committee, were Ellicott, Lightfoot, and Moulton. They found it difficult to get the project on foot. Twice they had appealed to the Government in hopes that, as in the case of the King James in 1611, the King would appoint a royal commission. They were refused."

"There was sufficient aggression in the Southern Convocation, which represented the Southern half of the Church of England, to vote Revision. But they lacked a leader. There was no outstanding name which would suffice in the public eye as a guarantee against the dangers possible. This difficulty, however, was at last overcome when Bishop Ellicott won over "that most versatile and picturesque personality in the English Church, Samuel Wilberforce, the silver-tongued Bishop of Oxford. He was the remaining son of the great Emancipator who was still with the Church of England; the two other sons, Henry and Robert, influenced by the Oxford Movement, had gone over to the Church of Rome. Dr. Wilberforce had rendered great service to the English Church in securing the resurrection of the Southern Convocation, which for a hundred years had not been permitted to act. "When Ellicott captured the persuasive Wilberforce, he captured Convocation, and revision suddenly came within the sphere of practical politics."¹¹¹

¹¹¹ "Our Authorised Bible Vindicated"; by Benjamin G. Wilkinson; 1930; pp. 162 - 164.

In 1870, the decision to revise the Authorised Version was reached by the Convocation of the Southern Provinces of the Church of England. This resolution was the first step, which eventually led to the Revised Version.

"The initial step was taken on February 10, 1870, in the Upper House of the Convocation of Canterbury. The Bishop of Oxford, seconded by the Bishop of Gloucester, proposed the subjoined resolution, which it may be desirable to give in the exact words in which it was presented to the House, as indicating the caution with which it was framed, and also the indirectly expressed hope (unfortunately not realized) of the concurrence of the Northern Convocation. The resolution was as follows:"

"That a committee of both Houses be appointed, with power to confer with any committee that may be appointed by the Convocation of the Northern Province, to report upon the desirableness of a revision of the Authorised Version of the New Testament, whether by marginal notes or otherwise, **in those passages where plain and clear errors**, whether in the Hebrew or Greek text originally adopted by the translators, or in the translations made from the same, shall on due investigation be found to exist."¹¹²

NOTE: - As we shall see near the end of this Sub-Section, the number of changes made in the Authorised Version that appeared in the Revised Version, far, far exceeded the resolution's mandate of only changing **"those passages where plain and clear errors ... shall on due investigation be found to exist."**

In May of 1870, further resolutions were unanimously passed in the next meeting of Convocation.

¹¹² "Addresses on the Revised Version of Holy Scripture"; by C. J. Ellicott; 1901; p. 11 [paging according to The Echo Library, 2009 edition]; "Address II - Later History of Revision".

"1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken."

"2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version."

"3. That in the above resolutions we do not contemplate any new translation of the Bible, nor any alteration of the language, except where, in the judgement of the most component scholars, such change is necessary."

"4. That in such necessary changes, the style of the language employed in the existing version be closely followed."

"5. That it is desirable that Convocation should nominate a body of its members to undertake the work of revision, who shall be at liberty **to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.**"¹¹³

NOTE: - From this 5th Resolution, the reader should be able to see, the distinct possibility that this revision process could well end up being of an ecumenical¹¹⁴ nature. In reality it did become such a project.

It should be pointed out to the reader, that the Northern Convocation of the Church of England, declined to co-operate in this revision project, and did **NOT** want the Authorised Version to be revised. Here is the communication from the Convocation of York on this issue.

"The Authorised Version of the English Bible is accepted, not only by the Established Church, but also by the Dissenters and by the

¹¹³ *Ib.*, p. 12.

¹¹⁴ *The Oxford English Dictionary* defines "**ECUMENICAL**" as: - "Adjective - Representing a number of different Christian Churches: *'he was a member of ecumenical committees.'*"

whole of the English-speaking people of the world, as their standard of faith; and that although blemishes existed in its text such as had, from time to time, been pointed out, **yet they would deplore any recasting of its text.** That Convocation accordingly did not think it necessary to appoint a committee to co-operate with the committee appointed by the Convocation of Canterbury, though favourable to the errors being rectified."¹¹⁵

The following statement outlines the specific rules that were laid down for the revisers to follow in their revision work.

"The general principles on which both companies of revisers were instructed to proceed were: (1) **to introduce as few alterations as possible into the text of the Authorised Version, consistently with faithfulness;** (2) to limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions; (3) each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided; (4) **that the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin;** (5) to make or retain no change in the text on the second final revision by each Company, except two-thirds of those present approve of the same, but on the first revision to decide by simple majorities; (6) in every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one-third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting; (7) to revise the headings of chapters, pages, paragraphs, italics and punctuation; (8) to refer, on the part of each Company, when considered desirable, to Divines,

¹¹⁵ *Ib.*, p. 13.

Scholars, and Literary men, whether at home or abroad, for their opinions."¹¹⁶

There was also a ninth rule for the revisers to follow.

"The concluding rule was one of convenience and common sense: "That the work of each Company be communicated to the other, as it is completed, in order that there may be as little deviation from uniformity in language as possible."¹¹⁷

NOTE: - Please take notice of Rule 4 in particular, that the alterations to the text of the Authorised Version that were to be adopted, **were to be indicated in the margins**. This rule was completely flouted by the revisers, who incorporated many, many of the textual changes into the body of the text itself.

THE MEMBERS OF THE ENGLISH REVISION

COMPANIES: -

The following statement gives the reader the members who made up the English Revision Companies.

"The members of the Committee had already been assigned to their special companies; viz. **to the Old Testament Company**, the Bishops of St. Davids, Llandaff, Ely, Lincoln (who soon after resigned), and Bath and Wells; and from the Lower House, Archdeacon Rose, Canon Selwyn, Dr. Jebb, and Dr. Kay: **to the New Testament Company**, the Bishops of Winchester, Gloucester and Bristol, and Salisbury; and from the Lower House, the Prolocutor, the Deans of Canterbury and Westminster, and Cannon Blakesley."

¹¹⁶ *"The Bible in English - its History and Influence"*; by David Daniell; Yale University Press; 2003; pp. 686 & 687.

¹¹⁷ *"Addresses on the Revised Version of Holy Scripture"*; by C. J. Ellicott; 1901; p. 17 [paging according to The Echo Library, 2009 edition]; "Address II - Later History of Revision".

"Those invited to join the Old Testament were as follows: - Dr. W. L. Alexander, Professor Chenery, Canon Cook, Professor A. B. Davidson, Dr. B. Davies, Professor Fairbairn, Rev. F. Field, Dr. Gensburg, Dr. Gotch, Archdeacon Harrison, Professor Leathes, Professor McGill, Canon Payne Smith, Professor J. J. S. Perowne, Professor Plumptre, Canon Pusey, Dr. Wright (British Museum), Mr. W. A. Wright of Cambridge, the active and valuable secretary of the Company."

"Of these Dr. Pusey and Canon Cook declined the invitation."

"Those invited to join the New Testament Company were as follows: - Dr. Angus, Dr. David Brown, the Archbishop of Dublin (Trench), Dr. Eadie, Rev. F. J. A. Hort, Rev. W. G. Humphry, Canon Kennedy, Archdeacon Lee, Dr. Lightfoot, Professor Milligan, Professor Moulton, Dr. J. H. Newman, Professor Newth, Dr. A. Roberts, Rev. G. Vance Smith, Dr. Scott (Balliol College), Rev. F. H. Scrivener, the Bishop of St. Andrews (Wordsworth), Dr. Tregelles, Dr. Vaughan, Canon Westcott."

"Of these Dr. J. H. Newman declined, and Dr. Tregelles, from feeble health and preoccupation on his great work, the critical edition of the New Testament, was unable to attend. It should be mentioned that soon after the formation of the company, Rev. John Troutbeck, Minor Canon of Westminster, afterwards Doctor of Divinity, was appointed by the Company as their secretary."¹¹⁸

THE ENGLISH REVISION COMPANIES WORKED

TOGETHER WITH THEIR AMERICAN

COUNTERPARTS: -

"The work was entrusted to over 50 scholars from various denominations in Britain.

¹¹⁸ *Ib.*, pp. 14 & 15.

American scholars were invited to co-operate, by correspondence."¹¹⁹

"Another innovation was the formation of parallel companies in the United States to whom the work of the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated."¹²⁰

WESTCOTT AND HORT'S CRITICAL TEXT PREVAILED IN THE NEW TESTAMENT REVISION COMPANY: -

Westcott and Hort's critical Greek text was made available to each member of the New Testament revision company in advance as they worked through the textual issues associated with the underlying Greek text.

"These eminent critics [that is Drs. Westcott and Hort - compiler] did indeed place instalments of their Greek Text in the hands of each member of the Company, in the manner that Dr. Hort specifies."¹²¹

In revising the New Testament Greek text, the battle in the revision committee was often a battle between the radical Dr. Hort and his followers, and the conservative Dr. Scrivener, who was consistently outvoted by Hort and his

¹¹⁹ "Revised Version" - https://en.wikipedia.org/wiki/Revised_Version.

¹²⁰ **"Biblical Literature."** Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

¹²¹ *"The Revisers and the Greek Text of the New Testament - by two members of the New Testament Company";* by C. J. Ellicott & E. Palmer; 1882; p. 31.

followers. That was how Westcott and Hort's Greek text was largely adopted as the Greek text of the Revised Version's New Testament.

"The "ill-conceived and mismanaged" attempts of the Revision Committee of the Southern Convocation to bring in the radical changes contemplated violated the rules that had been laid down for its control. Citations from ten out of the sixteen members of the Committee, (sixteen was the average number in attendance), show that eleven members were fully determined to act upon the principle of exact and literal translation, which would permit them to travel far beyond the instructions they had received."

"The Committee being assembled, the passage for consideration was read. Dr. Scrivener offered the evidence favoring the Received Text, while Dr. Hort took the other side. Then a vote was taken."

"... Dr. Scrivener, in the Committee sessions, constantly issued his warning of what would be the outcome if Hort's imaginary theories were accepted. In fact, nine-tenths of the countless divisions and textual struggles around that table in the Jerusalem Chamber arose over Hort's determination to base the Greek New Testament of the Revision on the Vatican Manuscript. Nevertheless, the Received Text, by his own admission, had for 1400 years been the dominant Greek New Testament."

"... As Westcott and Hort outnumbered Scrivener two to one, so their followers outnumbered the other side two to one, and Scrivener was systematically outvoted. As Professor Sandy writes:"

"They were thus able to make their views heard in the council chamber, and to support them with all the weight of their personal authority, while as yet the outer public had but partial access to them."

"As a consequence, the Greek New Testament upon which the Revised Version is based, is practically the Greek New Testament of Westcott and Hort. Dr. Schaff says:"

"The result is that in typographical accuracy the Greek Testament of Westcott and Hort is probably unsurpassed, and that it harmonizes

essentially with the text adopted by the Revisers."¹²²

The Revised Version's Greek text also relied upon the work of some of the prominent New Testament textual critics of the preceding 150 years.

"Such were the textual labours of the Company. They were based on, and were the results of, the critical knowledge that had been slowly acquired during the 115 years that separated the early suggestions of Bentley from the pioneer text of Lachmann in 1831; and, in another generation, had become expanded and matured in the later texts of Tischendorf, and still more so in the trustworthy and consistent text of our countryman Tregelles."¹²³

THE ECUMENICAL FLAVOUR OF THE REVISED

VERSION: -

Besides the fact that the reviser's had for the most part followed Westcott and Hort's critical text, which was essentially based upon the corrupted Vaticanus and Sinaiticus Greek manuscripts, the reviser's also relied heavily upon the **Roman Catholic Rhemish and Vulgate versions** in their revision work.

"It will be observed **in the present Revision** a return has frequently been made to the very words, and still more often to the sense, of Wycliffe's and **the Rhemish versions and, substantially, to the rendering of the Vulgate; and in a considerable number of such passages the Greek Text has been followed which underlies the Vulgate**, in preference to that of Stephens [the *Textus Receptus*], on which Tyndale

¹²² "Our Authorized Bible Vindicated"; by Benjamin G. Wilkinson; 1930; pp. 170 - 173.

¹²³ "Addresses on the Revised Version of Holy Scripture"; by C. J. Ellicott; 1901; p. 31 [paging according to The Echo Library, 2009 edition]; "Address III - Hebrew and Greek Text".

and the Authorised Version are based. **These instances, so far as they go - and they go a good way - serve to show that the textual authorities upon which the current Greek text have been amended are in agreement with the Vulgate, and that the Vulgate represents better and older MSS.** than those which were known to Erasmus, Beza, or Stephens; in other words, they support the principle adopted by modern critics of preferring the testimony of the few ancient MSS. which are now known, to that of the later but more numerous authorities."¹²⁴

The make up of the various members of the Revision companies, reflected the attempts to make the Revised Version a truly ecumenical venture, at least as far as the various Protestant Churches was concerned.

"Let us hold fast by all means to the strongest bond of interdenominational and international union which we have in a common Bible. **The new revision, when completed, should appear with the imprimatur of the united Biblical scholarship of English-speaking Christendom.** ... In the delicate task of selection, reference was had, first of all, to ability, experience, and reputation in Biblical learning and criticism; **next, to denominational connection and standing, so as to have a fair representation of the leading Churches and theological institutions;** and last, to local convenience, in order to secure regular attendance."¹²⁵

The ecumenical flavour of the revision process was practically demonstrated, by the inclusion of Dr. G. Vance Smith, a Unitarian scholar on the New Testament Revision Company.

¹²⁴ *The Bible in English - its History and Influence*"; by David Daniell; Yale University Press; 2003; p. 693.

¹²⁵ *The Revision of the English Version of the New Testament*"; by J. B. Lightfoot, R. C. Trench and C. J. Ellicott; 1873; *Trench, Ellicott, and Lightfoot on Revision*"; pp. XV & XVII.

"The first chairman was Bishop Wilberforce. One meeting, however, was sufficient for him. He wrote to an intimate friend, "what can be done in this most miserable business?" Unable to bear the situation, he absented himself and never took part in the proceedings."

"His tragic death occurred three years later. **One factor had disturbed him considerably, — the presence of Dr. G. Vance Smith, the Unitarian scholar.** In this, however, he shared the feelings of the people of England, who were scandalized at the sight of a **Unitarian, who denied the divinity of Christ, participating in a communion service held at the suggestion of Bishop Westcott in Westminster Abbey, immediately preceding their first meeting. ... The extreme liberalism of Dr. G. Vance Smith, the Unitarian member of the Committee, is well known through his book on the "Bible and Theology."** This amounted practically to **Christianized infidelity.**"¹²⁶

THE END PRODUCT OF THE REVISION

PROCESS: -

The final product of the years of work undertaken by the English and American Revisers is briefly described in the following statement.

"The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. ... The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetic books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly. The revision of **the Apocrypha**, not originally contemplated, came to be included only because of copyright arrangements made with the university

¹²⁶ "Our Authorized Bible Vindicated"; by Benjamin G. Wilkinson; 1930; pp. 168 & 169, 175.

presses of Oxford and Cambridge **and was first published in 1895."**

"The American Standard Version"

"According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States."¹²⁷

"In the United States, the Revised Version was adapted and revised as the "Revised Version, Standard American Edition" (better known as the American Standard Version) in 1901. The American Standard Version is largely identical to the Revised Version of 1885, with minor variations in wording considered to be slightly more accurate. One noticeable difference is the much more frequent use of the form "Jehovah" in the Old Testament of the American Standard Version, rather than "the LORD" that is used more so in the Revised Version of 1885, to represent the Divine Name, the Tetragrammaton."¹²⁸

Instead of strictly following the revision guidelines as laid down by the Southern Convocation in 1870, the end result of the Reviser's work, was a Bible where over 35,000 changes had been made from the Authorized King James Version, which resulted in a completely new version being produced!

"Even the jots and tittles of the Bible are important. God has pronounced terrible woes upon

¹²⁷ **"Biblical Literature."** Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

¹²⁸ "Revised Version" - https://en.wikipedia.org/wiki/Revised_Version.

the man who adds to or takes away from the volume of Inspiration. **The Revisers apparently felt no constraint on this point, for they made 36,000 changes in the English of the King James Version, and very nearly 6,000 in the Greek Text.** Dr. Ellicott, in submitting the Revised Version to the Southern Convocation in 1881, declared that **they had made between eight and nine changes in every five verses, and in about every ten verses three of these were made for critical purposes.**"¹²⁹

Instead of updating some of the supposedly archaic language of the Authorised Version, in a large number of places, the Revised Version actually uses more archaic words than the Authorised Version.

"In some regards, they made the language even more archaic than KJV, adding such ancient English words as 'howbeit', 'behooved' and a dozen others, newly joining 'haply' to KJV's 'lest' in seventeen places, and newly adding '-ward' to make 'to us-ward' in fourteen places. One scholar estimated that the Revised Version New Testament is more archaic than KJV in at least 549 places."¹³⁰

What was the English public's reception to the Revised Version? And was it a good translation? The following simple statement answers both of these questions.

"The chief and uncontrovertible reason for the British public not accepting the Revised Version was that **it was not very good.**"¹³¹

What is the historical significance of the Revised Version? It was the forerunner, or set a

¹²⁹ *"Our Authorized Bible Vindicated"*; by Benjamin G. Wilkinson; 1930; p. 175.

¹³⁰ *"The Bible in English - its History and Influence"*; by David Daniell; Yale University Press; 2003; p. 694.

¹³¹ *Ibid.*, p. 700.

precedent for the flood of modern English Bible versions, in the attempt to displace the Authorised King James Bible's overwhelming predominance in the English language.

"While the text of the translation itself is widely regarded as excessively literal and flat, the Revised Version is significant in the history of English Bible translation for many reasons. At the time of the RV's publication, the nearly 300-year-old King James Version was still the only viable English Bible in Victorian England. **The RV, therefore, is regarded as the forerunner of the entire modern translation tradition.**"¹³²

THE DANGEROUS BEHIND THE SCENES

INFLUENCE OF DR. KURT ALAND ON

MOST MODERN VERSIONS: -

I want to spend some time documenting for the reader, the textual critical work of, and some of the heretical views of Dr. Kurt Aland. He has had a large, behind the scenes influence on some of the most well known modern English versions, which most Christians are unaware of.

"Dr Kurt Aland is perhaps the most renowned Biblical textual critic of the 20th century. Born in Berlin in 1915, he died in Münster/Westphalia in 1994. **The most famous modern English versions of the New Testament — the Revised Standard Version, the New American Standard Version, the New International Version, and the English Standard Version — are all grounded on, and, for the most part, translated from, Dr Aland's work.** These translations utilise as their principal text (with its critical apparatus and alternate readings) the United Bible Societies version of the Greek New Testament, a version over which Dr Aland was a

¹³² *"Revised Version"* - https://en.wikipedia.org/wiki/Revised_Version.

principal editor. **Indeed, the UBS version third edition (1983) is virtually the same as Aland's own twenty-sixth edition of the Nestle-Aland text: such was his influence over the UBS text.**"

"The Nestle-Aland Greek 26th edition and the UBS 1966 and 1983 Greek texts differ widely from the common Received Text which was used by all the great translations of the Reformation, including the Authorised Version in the English language (also known in some parts of the world as the 'King James Version'). Thus, the versions translated from this new 'critical' text differ significantly from our Authorised Version as well."¹³³

The following quotations will highlight some of Dr. Aland's heretical views regarding the apostolic authorship of some of the New Testament books; and of some of his views relating to the New Testament Canon.

"It can be rather difficult to find anything that openly displays Dr Aland's views concerning the inspiration, inerrancy and infallibility of the Scriptures. However, there are three little-known works of his that are most revealing, two relatively early works, written in 1961 and 1962, and one later work, in 1985."

"We address first the two earlier works. **One is entitled 'The Problem of Anonymity and Pseudonymity in Christian Literature of the First Two Centuries', written in 1961. In that booklet, Dr Aland denies the apostolic authorship of the Four Gospels, the Catholic Epistles, the Pastoral Epistles, and Hebrews. The other work is entitled *The Problem of the New Testament Canon*, written in 1962. In this work, Dr Aland expresses his doubts as to the canonicity of several New Testament books.**"

"Now, we must interject the following. With respect to the apostolic authorship of the Four Gospels, these books in their titles begin 'The Gospel according to Matthew' or 'The Gospel according to Mark', and so on. Though some may question whether the titles are inspired per se, yet

¹³³ *"The Doctrinal Views of Dr Kurt Aland, Textual Critic"*; by A. Hembd; Trinitarian Bible Society - "Quarterly Record - Issue Number 579 - April to June 2007"; p. 17.

we cannot deny that the titles of all the complete Greek manuscripts of the New Testament books, going back to the earliest of times, attribute the authorship of the Gospels to Matthew, Mark, Luke, and John, as did all the Church Fathers going back to the earliest ages of the Church. (For more detail on the variations that exist in the headings, and yet how they all attribute authorship to the men, the author refers the reader to F.H.A. Scrivener's excellent work *A Plain Introduction to the Criticism of the New Testament*, 1.65 – 71.) Thus, there really is no manuscript or patristic evidence whatever, other than mere conjecture, that could merit Aland's questioning who authored them. **But unquestionably, a man who doubts the canonicity of several books of the Bible — specifically, 2 Peter, James, 1 and 2 John, and Jude — cannot at all believe in Bible inerrancy. How can the Bible be infallible, if it has several books in it that do not belong there?"**¹³⁴

What about Dr. Aland's influence on the NIV?

"Dr Aland's pernicious views of the unreliability of our Bibles in the original manuscripts is profoundly seen in the NIV Bible. The same hand that would excise whole books of the Bible from our Canon would also excise many, many texts."

"For this reason, in the earlier editions of the NIV we find statements like this one which is printed at the beginning of John 8:"

"The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53 – 8:11."

"These words echo Dr Aland's words in his *magnus opus* entitled *The Text of the New Testament*, written in collaboration with his wife Barbara, and translated into English by Erroll F. Rhodes. In that work, page 232, we find the following explanation for the use of brackets in the footnotes of the UBS and Nestle-Aland Greek texts:"

"Words enclosed in single brackets [] have only a dubious claim to authenticity as part of the original New Testament writings. A text enclosed in

¹³⁴ *Ib.*, pp. 20 & 21.

double brackets [[]] is clearly **not** part of the original text; e.g., however early the tradition of the pericope of the Woman Taken in Adultery [in **John 7:53–8:11**] may be, **it is certain that these verses did not form a part of the original text of the gospel of John when it was first circulated in the Church.**"¹³⁵

Concerning Dr. Aland's views on the authorship of the four gospels and some of the Catholic [that is, the General] and Pastoral epistles, we read,

"But what does Kurt Aland say on this matter? We proceed by examining 'The Problem of Anonymity and Pseudonymity in Christian Literature of the First Two Centuries'. ... On page 5 of this work, Dr Aland says the following:"

"Let us start with anonymous literature. In my opinion, it is **beyond doubt** that all the gospels were published anonymously. Our present opinion about their authors dates from information which derives from the time of Papias or later. Not only the four canonical ones, but also the other gospels of the earlier period were not thought of as 'the gospel of *Mark*,' 'the gospel of *Matthew*,' and so on, but, in their original home, as '*the* gospel.' The more the individual gospels won common acknowledgement, and the more numerous they were in any one place, **the more it proved necessary to differentiate between them (or to combine them into, for instance, a Diatessaron, as did Tatian). All the titles and subscriptions in the gospel manuscripts are of a later period.** And it is no evidence against this that Papyrus Bodmer II (around 200) has the inscription:

εὐαγγέλιον κατὰ ἰωάννην. It belongs to the time after Papias, when not only were the gospels fully distinguished, **but also certain traditions had achieved their developed form.**"

"... But now we proceed to examine Dr Aland's claims that the Pastoral Epistles and the Catholic Epistles were written under 'pseudonyms'. ... On page 4 of 'Anonymity and Pseudonymity', Dr Aland says:"

"To the category of pseudonymous writings I would like to ascribe: the Pastorals, 1 and 2 Peter, James, Jude, possibly Hebrews, 2

and 3 John, possibly the gospel of John, the Didache, and the non-anonymous New Testament apocrypha. Whether or not we have to assign the epistles to the Colossians and to the Ephesians to this category is controversial."

"(A 'pseudonymous' writing would be one that was written by an author who was using a false name, a name that was not his own. **Aland is here claiming that the authors of the Pastorals, 1 and 2 Peter, James, Jude, 2 and 3 John and possibly Hebrews, were not written by the apostles whose names appear in the titles of the books, nor by the men professing to have written them in the opening verses, but that these epistles were rather written by other men, who feigned being those other men.)"**

"... Aland goes on to assert what he sees as the folly of assuming the apostolic authorship of the New Testament writings by attempting to prove its absurdity from the Catholic Epistles. Says he:"

"If the catholic epistles were **really** written by the apostles whose names they bear and by people who were closest to Jesus (by James, the brother of the Lord; by Jude, James's brother; by the prince of the apostles, Peter; by John, the son of Zebedee; if the Gospel of John was really written by the beloved disciple of Jesus), then **the real question arises: was there really a Jesus? Can Jesus really have lived, if the writings of his closest companions are filled with so little of his reality? The catholic epistles, for example, have so little in them of the reality of the historical Jesus and his power, that it suffices for James, for example, to mention only Christ's name in passing... When we observe this — assuming that the writings about which we are speaking really come from their alleged authors — it almost then appears as if Jesus were a mere phantom and that the real theological power lay not with him, but with the apostles and with the earthly church...**' [p. 106]"

"To the writer of this tract, the foolishness of these statements almost equals the wickedness of their blasphemies. The epistles of Peter paint Christ as a mere phantom? The life of Christ expressed in the precepts of James had to have been written by a man who really didn't know Christ at all? **These statements are not only wicked; they are downright strange. How can a man who holds the inspired Catholic Epistles in such**

¹³⁵ *Ib.*, p. 27.

contempt, making such derogatory statements as these, really believe that they are indeed the inspired, inerrant Word of God, that merit a place in the inspired Canon? He simply cannot. The Kurt Aland of 1985 is the same Kurt Aland of 1961 and 1962, only worse."¹³⁶

The following statement sums up the dangerous influence Dr. Aland has had on the Greek text underlying the modern English versions. He was **NOT** a spiritually safe man who could be trusted to faithfully discern what was the inspired Word of God in the original Greek.

"Dr Aland has exercised a very powerful and dangerous influence upon the textual views of our modern Bible translators. **He clearly does not believe the Bible to be the Word of God.** Believing the Bible to be the Word of God is plainly the foundation of saving faith. Faith comes by hearing, Romans 10.17 tells us but this hearing is by the Word of God. ... **Being as Dr Aland was not a true believer in any sense, we cannot deem him to be of the line of the true Church by which the true readings of Scripture would be preserved.**"¹³⁷



These documented facts, should alert any honest in heart reader, that the Greek **critical text** edited by Dr. Aland, and which forms the basis of most modern versions New Testament translation, is **NOT** reliable. This then automatically means, that the modern English translations made from it, are also **NOT** reliable!

THE ECUMENICAL NATURE OF MOST MODERN ENGLISH BIBLE VERSIONS: -

As we have previously seen on [Page 48](#), that the revision company who worked on the Revised Version's New Testament, besides relying very heavily on Westcott's and Hort's critical text

¹³⁶ Ib., pp. 30, 31, 33 & 37.

¹³⁷ Ibi, p. 39.

[which was essentially based upon the corrupted Vaticanus and Sinaiticus Greek manuscripts], the reviser's also relied heavily upon the **Roman Catholic Rhemish and Vulgate versions** in their revision work. This reliance on old Roman Catholic translations of the Bible, helped to establish a trend or precedent if you like, concerning having Roman Catholic influence involved [even if it was in an indirect form] in the making of modern English Bible versions. As I shall document for the reader under this [Sub-Section](#), this ecumenical precedent of the Revised Version, has continued unabated in most of the modern English Bible versions.

The following quotations give an overview of the ecumenical nature of most modern Bible Society's efforts to spread new translations of the Scriptures, in both English and non-English language versions.

"Over the years, the Trinitarian Bible Society has repeatedly drawn attention to the compromise of faith and principle which is involved in joint Protestant-Catholic projects to translate and distribute the Scriptures. In the past twenty years there has been an enormous growth in the number of such ecumenical projects, and it is clear that the serious implications of this trend are not widely understood. ... Whereas, in the past, evangelical Christians were certain that the Roman Catholic system of doctrine was fundamentally unbiblical and false, that the Roman Catholic church was the persecutor of true believers, and that Catholics as individuals were in need of conversion, many "evangelicals" now regard Roman Catholics, by and large, as fellow Christians. This change of attitude manifests itself in the increasing encouragement given to Catholic participation in local councils of churches, joint services, and even joint evangelistic campaigns, which are all regarded as a valid form of "common witness". **The United Bible Societies (including the British and Foreign Bible Society, the American Bible Society and the other national Bible societies around the world) have played a leading role in this ecumenical process, to which they are deeply committed."**

"... The ecumenical movement, and in particular ecumenical activity in the translation and distribution of the Scriptures, has not led to

the change of a single Roman Catholic doctrine, but has if anything enabled the Roman Catholic church to enlarge her sphere of influence and control. Evangelical believers who remind themselves of the true nature of the Roman church will see that there can be no such thing as a joint Protestant-Catholic "common witness", **and that joint projects to translate and distribute the Scriptures can only be a source of confusion and compromise in fundamental matters of the Christian faith.** ... Many evangelicals who support the British and Foreign Bible Society (and the various other national Bible societies around the world) are not sufficiently aware that **their financial contributions are being used to promote the circulation of Roman Catholic Bibles.** By "Roman Catholic Bibles" is meant, not simply Bibles for Roman Catholics, but Bibles which contain Catholic doctrinal notes, the Apocryphal books, and the seal of approval (the "imprimatur") of Catholic Bishops. It is precisely this type of Bible that is welcomed by the Catholic authorities as helping to reinforce the traditional (erroneous) Catholic teachings."¹³⁸

"BIBLE SOCIETIES. In several countries the Bible societies are a privileged place of ecumenical encounter and cooperation, because these societies make an effort to involve all Christian communities in their work. Since Vatican II, also the Roman Catholic Church ... seeks cooperation with various Bible Societies, and many of their staff are Roman Catholics. This is also true for Orthodox ... churches, which show an increasing interest in the translation and distribution of Bibles. **In 1968 the Vatican Secretariat for Promoting Christian Unity ... endorsed the publication *Guiding Principles for Interconfessional Cooperation in Translating the Bible*, together with the United Bible Societies (UBS), which came into existence in 1946."**¹³⁹

¹³⁸ "Ecumenism and the United Bible Societies"; Trinitarian Bible Society; 1985; pp. 3 & 6.

¹³⁹ "Historical Dictionary of Ecumenical Christianity"; by Ans Joachim van der Bent; p. 50.

Having clearly documented the ecumenical nature of many of the Bible Societies and their work of producing new Bible versions, I want to now briefly touch on the ecumenical involvement in some of the most popular modern English versions.

The *Revised Standard Version* that was published in 1952, was a truly ecumenical effort.

"The affiliated denominations of the International Council of Religious Education¹⁴⁰ supplied an Advisory Board of fifty representatives with an impressive fairness; included, for example, were both the African Methodist Episcopal Church in Philadelphia and the African Methodist Episcopal Zion Church in Chicago, and four different kinds of Lutheran church. Specialists were consulted on the history of medicine, English usage, the names of trees and - in the case of Professor G. R. Driver of Oxford - on 'drafts of many of the Old Testament books'."¹⁴¹

In 1966, a Roman Catholic edition of the *Revised Standard Version* was published in Britain.

"A step forward in the same direction had been the production in Britain of a Catholic edition of the RSV in 1966 (the same year as the Catholic Jerusalem Bible). This was introduced by Cardinal Heenan, Archbishop of Westminster. He pointed out that in the previous four hundred years, 'Catholics and Protestants have gone their separate ways.' Their mutually suspected translations had been biased, he wrote, 'in the interests of doctrinal presuppositions'. Now:"

¹⁴⁰ Concerning the *International Council of Religious Education* referred to in this quotation we read,

"In 1950, the ICRE merged with the Federal Council of Churches to form the National Council of the Churches of Christ in the USA. The former ICRE became the new Council's Division of Christian Education, and the NCC became the RSV's official sponsor." - *"Revised Standard Version"* - https://en.wikipedia.org/wiki/Revised_Standard_Version.

¹⁴¹ *"The Bible in English - its History and Influence"*; by David Daniell; Yale University Press; 2003; pp. 738 & 739.

"the sciences of textual criticism and philology¹⁴², not to mention others, have made such great advances that the Bible text used by translators is substantially the same for all - Protestants and Catholics alike."

"It happens, however, that in places"

"considerations of Catholic tradition have favoured a particular rendering or the inclusion of a passage omitted by the RSV translators."¹⁴³

Concerning the popular *New International Version*, the following quotations give the reader concrete information about its ecumenical flavour, and its critical textual base.

"The New International Version is a completely new translation of the Holy Bible made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. It had its beginning in 1965 when, after several years of exploratory study by committees from the Christian Reformed Church and the National Association of Evangelicals, a group of scholars met at Palos Heights, Illinois, and concurred in the need for a new translation of the Bible in contemporary English. **This group, though not made up of official church representatives, was transdenominational. Its conclusion was endorsed by a large number of leaders from the many denominations who met in Chicago in 1966.**"

"Responsibility for the new version was delegated by the Palos Heights group to a self-governing body of fifteen, the Committee on Bible Translation, composed for the most part of Biblical scholars from colleges, universities and seminaries. In 1967 the New York Bible Society (now the International Bible Society) generously undertook the financial sponsorship of the project — a sponsorship that made it possible to enlist the help

¹⁴² *The Oxford English Dictionary* defines "**PHILOLOGY**" as: -

"Noun - The branch of knowledge that deals with the structure, historical development, and relationships of a language or languages."

¹⁴³ *Ib.*, p. 742.

of many distinguished scholars. The fact that participants from the United States, Great Britain, Canada, Australia and New Zealand worked together gave the project its international scope. **That they were from many denominations — including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches — helped to safeguard the translation from sectarian bias."**

"... For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest editions of *Biblia Hebraica*, was used throughout. The Dead Sea Scrolls contain material bearing on an earlier stage of the Hebrew Text. They were consulted, as were the Samaritan Pentateuch and the ancient scribal traditions relating to textual changes. Sometimes a variant Hebrew reading in the margin of the Masoretic text was followed instead of the text itself. Such instances, being variants within the Masoretic tradition, are not specified by footnotes. In rare cases, words in the consonantal text were divided differently from the way they appear in the Masoretic text. Footnotes indicate this. The translators also consulted the more important early versions — the Septuagint; Aquila, Symmachus and Theodotion; **the Vulgate**; the Syriac Peshitta; the Targums; **and for the Psalms the *Juxta Hebraica* of Jerome. Readings from these versions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading.** Such instances are footnoted. ... **The Greek text used in translating the New Testament was an eclectic¹⁴⁴ one.** No other piece of ancient literature has such an abundance of manuscript witnesses as does the New Testament. **Where existing manuscripts differ, the translators made their**

¹⁴⁴ *The Oxford English Dictionary* defines "**ECLECTIC**" as: - "Adjective - Deriving ideas, style, or taste from a broad and diverse range of sources: *universities offering an eclectic mix of courses.*"

choice of readings according to accepted principles of New Testament textual criticism.¹⁴⁵ Footnotes call attention to places where there was uncertainty about what the original text was. **The best current printed texts of the Greek New Testament were used.**"¹⁴⁶

Concerning the *New Revised Standard Version*, in 1995, a **'politically correct inclusive'** American edition of the New Testament and the Psalms was released.

"A weird American extension of the NRSV process, for those who did not think that the text was 'politically correct' enough, produced the Inclusive Version of the New Testament and Psalms in 1995. The editors systematically altered objectionable and oppressive language in NRSV; an observed patriarchy in 'the kingdom of God' was removed, to make 'the dominion of God'. 'The Jews' in the fourth Gospel became 'religious authorities'. **Jesus' naming of God as his 'Father' would not do, and became - in defiance of the Greek, and indeed of both understanding and sanity - 'Father-Mother', causing Jesus to say 'I am in the Father-Mother, and the Father-Mother is in me ...'** It was maintained that the resulting incomprehensibility revealed the otherness of God. **That is not New Testament Christianity.**"¹⁴⁷

The *Revised English Bible - 1989*, was a truly ecumenical Bible, having direct input from Roman Catholic and professing Protestant Scholars.

"For the first time published by both Oxford and Cambridge University Presses together, **the Revised English Bible of 1989** continued where NEB [that is, the New English Bible - compiler] left off, and was the work of some of the same

¹⁴⁵ From the previous Sub-Section, the reader will remember that the NIV's Greek critical text was based upon the doctrinally unsound, Dr. Kurt Aland's editorship.

¹⁴⁶ "The Holy Bible - New International Version - Preface"; 1984; pp. i & ii.

¹⁴⁷ "The Bible in English - its History and Influence"; by David Daniell; Yale University Press; 2003; p. 743.

scholars. Sponsoring this British, wholly new, version (rather than a revision making adjustments to NEB) **the Joint Committee of the Churches now included, and involved, the Roman Catholic Church, and, presently, as well as the major Non-conformist churches, the Salvation Army and the Moravian Church.**"¹⁴⁸



It should be clear to the reader, that many of the Bible Societies, are heavily involved in the ecumenical movement, in working on joint Protestant-Catholic efforts to produce and circulate the Scriptures. I have also established the fact, that many of the most popular modern versions, have been produced with an heavy ecumenical influence involved in the translation process. It would appear, that the flood of modern Bible versions, is a subtle part of the modern ecumenical movement, to bring all professing Christians together in unity, while compromising the true Biblical Protestant faith!

In the modern versions, we are indeed being modernized - modernized back to Rome!

¹⁴⁸ *Ib.*, pp. 762 & 763.

PART 2 - WEIGHING THE EVIDENCE: -

A COMPARISON OF SCORES OF KEY BIBLE TEXTS FOUND IN THE AUTHORIZED KING JAMES VERSION WITH SOME POPULAR MODERN ENGLISH VERSIONS: -

In this PART 2 of the Study Document, I shall examine the practical evidence on this issue of the various modern English Bible versions. I shall do this, by putting before the reader a representative sample of some key Bible verses and passages, comparing the King James Version's rendering with a few of the modern versions. I shall examine more than 100 Bible verses or passages for comparison purposes in this SECTION. By doing this comparison, the honest in heart reader will be able to perceive that there are some real and significant doctrinal differences between the King James Version and the modern translations.¹⁴⁹

One thing will become crystal clear, by doing this comparison; and that is the fact, that the modern versions **generally**, tend to agree with each other, in their disagreement with the King James Version's rendering of a particular verse. The end conclusion of documenting all these changes for the reader, between the modern English versions and the King James Version, is the fact, that **in general**, it makes no substantial difference which modern version a person reads, as they will all tend to be in textual conflict with the King James Version's rendering of any particular passage.

¹⁴⁹ Please be aware, that I am only showing the reader a **small sample** of some of the major textual changes between the King James Version and some of the most popular modern versions. I could easily show the reader several hundred major textual changes.

The modern versions that I am going to use for comparison purposes in this SECTION of the Study Document are: -

- The Contemporary English Version. For convenience it shall be identified as the CEV.
- Holy Bible, New Living Translation. For convenience it shall be identified as the NLT.
- New International Version. For convenience it shall be identified as the NIV.
- New Revised Standard Version. For convenience it shall be identified as the NRSV.

NOTE: - In a small number of the passages that will be examined in this SECTION, one of the particular modern version's translation of the passage under consideration, will not contain any textual or doctrinal problems. Hence, that particular modern version's rendering will not be listed. Such cases when they do occur, are very few and far between though!

THE BIBLE HAS REVEALED THE PATTERN OF SATAN'S ATTACK ON THE HOLY SCRIPTURES:-

A careful reading of the Scriptures has revealed **HOW** Satan has attempted to undermine the testimony of God's Word throughout Biblical history. And if the reader is aware of his method of operation, they will be able to see the same pattern at work, in many of the textual changes contained within the modern versions of the Scriptures.

In the Lord's dealing with our first parents, we see the pattern of Satan's attack on God's Word revealed in the first book of the Bible - Genesis. We shall see a three step pattern by Satan to undermine God's Word.

1. Omission;
2. Addition; and,
3. Substitution.

The Lord had plainly commanded Adam, that he was not to eat of the fruit of the Tree of knowledge of good and evil, otherwise, he would die.

"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: **But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**" - Genesis 2:16 & 17.

We can consider these verses, as the **original text**, so to speak of the Lord's command to our first parents. Satan then **queried** God's Word, causing doubt to arise in Eve's mind, as to what the Lord had **originally** commanded..

"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, **Yea, hath God said, Ye shall not eat of every tree of the garden?**" - Genesis 3:1.

Eve's response to Satan's doubting question, contained an **omission, addition, and a substitution**, to the words of God's Command, which the Lord had never stated. In other words, Eve was giving a **new or altered text**, as to what the Lord had actually commanded in the first place.

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, **neither shall ye touch it, lest ye die.**" - Genesis 3:2 & 3.

Omission: - Eve **omitted** the words "**every**" [from the phrase "**every tree**"], and "**freely**" [from the phrase "**freely eat**"].

Addition: - Eve **added** the words "**neither shall ye touch it**".

Substitution: - Eve **substituted** the phrase "**lest ye die**", for the phrase "**thou shalt surely die**".

☞ This Biblical incident in reality, gave us the first "**revised version**" of God's Word in Biblical history, with disastrous results for the human family!

Another attempt of the devil in attempting to change and corrupt God's Word, is recorded in the wilderness temptation of Christ. Satan came to Jesus quoting Scripture to our Saviour.

"And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: **For it is written, He shall give his angels charge over thee, to keep thee: And in [their] hands they shall bear thee up, lest at any time thou dash thy foot against a stone.**" - Luke 4:9 - 11.

What I have highlighted above, contains a precious promise from the Book of Psalms. But we will notice the fact, that Satan **misquoted** the Scripture passage to Jesus.

"For he shall give his angels charge over thee, to keep thee **in all thy ways**. They shall bear thee up in [their] hands, lest thou dash thy foot against a stone." - Psalms 91:11 & 12.

The devil **omitted** the phrase "**in all thy ways**", in the first part of the passage. And he **added** the phrase "**at any time**" to the second part of the passage, and thus perverted the Word of God, in his attempt to cause Christ to fall.



Now that I have established Satan's plan of attack against God's Word, the alert reader should be able to see this pattern of attack and raising doubt concerning the Scriptures, found in the modern Bible versions!

One final point should be made before I start this comparison of Bible passages. This concerns the following fact, relating to the very real differences between the Greek text that underlies the New Testament in the Authorized Version and in the various modern versions: -

"We should be clear that the textual differences between the Authorised Version and modern versions **are not confined to just a few passages or a few words**. Here are some figures to indicate the extent of the problem. (These or similar figures will be found in the many publications which cover this subject.) The figures relate to the text of the New Testament, where the problem largely occurs."

"The Greek text underlying the New Testament in modern versions is approximately

2,500 words shorter than the Greek text underlying the New Testament in the Authorised Version. This is nearly 2% of the whole. It is the equivalent of removing 1 and 2 Peter from the Bible."

"The total number of word differences (chiefly omissions, additions and substitutions) between these two texts is approximately 10,000 or nearly 7% of the whole."

"While many of these differences are minor, according to Everett W. Fowler over 1,500 affect the meaning of the text and nearly 500 of these substantially affect the meaning. Biblical doctrine is at stake. So there are **theological** implications as well as practical problems if we take this viewpoint."¹⁵⁰

WEIGHING THE EVIDENCE: -

Text 1: - Genesis 3:4 & 5 - KJV: - "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be **as gods**, knowing good and evil."

CEV: - "No, you won't!" the snake replied. "God understands what will happen on the day you eat fruit from that tree. You will see what you have done, and you will know the difference between right and wrong, **just as God does.**"

NLT: - "You won't die!" the serpent replied to the woman. God knows that your eyes will be opened as soon as you eat it, and you will be **like God**, knowing both good and evil."

NIV: - "You will not certainly die," the serpent said to the woman. For God knows that when you eat from it your eyes will be opened, and you will be **like God**, knowing good and evil."

COMMENT: - The KJV has used a **small "g"** and has the word **"gods"** in the **plural**. Whereas, the modern versions compared have used the **capital**

¹⁵⁰ "Which Bible Version: Does it really Matter?"; by David Blunt; Trinitarian Bible Society; 2007; pp. 10 & 11.

"G", and has the word **"God"** in the singular! Please note, that **"God"** with a **capital "G"** is **NOT** evil!

Text 2: - 1st Samuel 13:1: - KJV: - "Saul reigned one year; and when he had reigned two years over Israel."

NLT: - "Saul was thirty years old when he became king, and he reigned for forty-two years."

NIV: - "Saul was thirty years old when he became king, and he reigned over Israel forty-two years."

NRSV: - "Saul was . . . years old when he began to reign; and he reigned . . . and two years over Israel."

COMMENT: - The discrepancy between the modern versions concerning the chronology of the beginning of King Saul's reign, with the KJV's rendering could not be clearer. Also notice how uncertain the NRSV is on this point, as it uses ellipsis ... in the body of the text, rather than insert any numbers into the verse. To put it mildly, that is rather confusing for the reader!

Text 3: - 2nd Samuel 21:19 - KJV: - "And there was again a battle in Gob with the Philistines, where **Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite**, the staff of whose spear was like a weaver's beam."

CEV: - "There was still another battle with the Philistines at Gob. **A soldier named Elhanan killed Goliath[a] from Gath**, whose spear shaft was like a weaver's beam. Elhanan's father was Jari from Bethlehem."

Footnote: - "a. **21.19 Goliath:** According to 1 Chronicles 20.5, Elhanan killed the brother of Goliath."

NLT: - "During another battle at Gob, **Elhanan son of Jair from Bethlehem killed the brother of Goliath of Gath.[b]** The handle of his spear was as thick as a weaver's beam!"

Footnote: - "b. 21:19b As in parallel text at 1 Chr 20:5; Hebrew reads *killed Goliath of Gath.*"

NIV: - "In another battle with the Philistines at Gob, **Elhanan son of Jair the Bethlehemite killed the brother of**[b] **Goliath the Gittite**, who had a spear with a shaft like a weaver's rod."

Footnote: - "b. 2 Samuel 21:19 See 1 Chron. 20:5; Hebrew does not have *the brother of*."

NRSV: - "Then there was another battle with the Philistines at Gob; and **Elhanan son of Jaare-oregim, the Bethlehemite, killed Goliath the Gittite**, the shaft of whose spear was like a weaver's beam."

COMMENT: - The KJV rightly supplied the phrase "**the brother of**", so that the text does not contradict 1 Chronicles 20:5 - "*And there was war again with the Philistines; and **Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite**, whose spear staff [was] like a weaver's beam.*" And which is also consistent with the Bible truth that David slew Goliath - See 1 Samuel 17:49 - 51. Whereas, the CEV and NRSV teach outright that Elhanan killed Goliath, rather than David, thus making the Bible contradict itself. The NLT and NIV while having the phrase "**the brother of**" in the body of the translation, have **footnote comments** which cast doubt on this phrase being an authentic part of the verse. Thus also making the Bible contradict itself concerning who actually killed Goliath - David or Elhanan!

Text 4 - Job 4:17 - KJV: - "Shall **mortal man** be more just than God? shall a man be more pure than his maker?"

CEV: - "**No humans** are innocent in the eyes of God their Creator."

NLT: - "Can **a mortal** be innocent before God? Can anyone be pure before the Creator?"

NIV: - "Can **a mortal** be more righteous than God? Can a man be more pure than his Maker?"

NRSV: - "Can **mortals** be righteous before God? Can human beings be pure before their Maker?"

COMMENT: - The KJV's translation makes it clear that humanity is mortal - subject to death, by the use of the phrase "**mortal man**". The new versions have obscured this vital Biblical truth by **changing** this phrase to either "**no humans**", "**a mortal**" or "**mortals**". A mortal *what*, I could well ask?

Text 5: - Job 26:5 - KJV: - "Dead *things* are formed from under the waters, and the inhabitants thereof."

CEV: - "Remember **the terrible trembling of those in the world of the dead** below the mighty ocean."

NLT: - "**The dead tremble — those who live** beneath the waters."

NIV: - "**The dead are in deep anguish, those beneath the waters and all that live in them.**"

NRSV: - "**The shades** below tremble, the waters and their inhabitants."

COMMENT: - The KJV refers to "*dead things*" being formed from under the waters; whereas the new translations make reference to the dead trembling and being in deep anguish. In other words, these new versions are teaching that the dead are trembling as departed spirits. Whilst, the NRSV refers to "*the shades below*", which is a rather meaningless phrase.

Text 6: - Psalm 8:5 - KJV: - "For thou hast made him a little lower than **the angels**, and hast crowned him with glory and honour."

CEV: - "You made us a little lower than **you yourself**, and you have crowned us with glory and honor."

NLT: - "Yet you made them only a little lower **than God** and crowned them with glory and honor."

NIV: - "You have made them a little lower **than the angels**^[b] and crowned them with glory and honor."

Footnotes: -

b. Psalm 8:5 "Or *than God*".

NRSV: - "Yet you have made them a little lower **than God**, and crowned them with glory and honor."

COMMENT: - The KJV states that mankind was created **a little lower than the angels**, which harmonizes with the statement found in Hebrews 2:7 - "**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;** whereas the modern versions elevate mankind by

teaching that mankind was created **a little lower than God himself.**

Text 7: - Psalm 37:20 - KJV: - "But the wicked shall perish, and the enemies of the LORD *shall be* as the fat of lambs: **they shall consume; into smoke shall they consume away.**"

CEV: - "Wicked people are enemies of the LORD and **will vanish like smoke from a field on fire.**"

NLT: - "But the wicked will die. The LORD's enemies are like flowers in a field — **they will disappear like smoke.**"

NIV: - "But the wicked will perish: Though the LORD's enemies are like the flowers of the field, they will be consumed, **they will go up in smoke.**"

NRSV: - "But the wicked perish, and the enemies of the Lord are like the glory of the pastures; **they vanish — like smoke they vanish away.**"

COMMENT: - The KJV's translation makes it clear that the wicked will be **consumed**, that is, **consumed into smoke** by the fires of God's wrath. Whereas, the new versions teach that the wicked will just disappear or vanish away **like** smoke - suddenly. They have removed the literal truth of the fires of God's wrath consuming the wicked.

Text 8: - Isaiah 7:14 - KJV: - "Therefore the Lord himself shall give you a sign; Behold, **a virgin** shall conceive, and bear a son, and shall call his name Immanuel."

CEV: - "But the LORD will still give you proof. **A virgin*** is pregnant; she will have a son and will name him Immanuel."

* **7.14 virgin:** Or "young woman".

NLT: - "All right then, the Lord himself will give you the sign. Look! **The virgin**^[a] will conceive a child! She will give birth to a son and will call him Immanuel (which means 'God is with us')."

Footnotes:

a. 7:14 Or *young woman*.

NRSV: - "Therefore the Lord himself will give you a sign. Look, **the young woman** is with child and shall bear a son, and shall name him Immanuel."

COMMENT: - The KJV upholds the Virgin Birth of Christ; while the some of new translations do use the word "**virgin**" in the body of the text, but they put in as a footnote the alternative translation "**young woman**," which casts doubt in the reader's mind concerning the Virgin Birth of Christ.

Text 9: - Isaiah 14:12 - KJV: - "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!"

CEV: - "You, **the bright morning star**, have fallen from the sky! You brought down other nations; now you are brought down."

NLT: - "How you are fallen from heaven, **O shining star**, son of the morning! You have been thrown down to the earth, you who destroyed the nations of the world."

NIV: - "How you have fallen from heaven, **morning star**, son of the dawn! You have been cast down to the earth, you who once laid low the nations!"

NRSV: - "How you are fallen from heaven, **O Day Star**, son of Dawn! How you are cut down to the ground, you who laid the nations low!"

COMMENT: - The KJV clearly identifies **Lucifer** as being the "son of the morning" who fell from heaven. The modern versions have **changed** the word "**Lucifer**" to the "**morning star**", or "**day star**", or "**shining star**". Of course in Revelation 22:16 in the KJV, Jesus identifies himself as being "**the morning star**" - "**I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.**"

Reading the modern versions, one could reasonably draw **the erroneous conclusion** from reading Isaiah 14:12 in connection with Revelation

22:16, that Jesus was the morning star who fell from heaven!

Text 10: - Daniel 3:25 - KJV: - "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like **the Son of God.**"

CEV: - "But I see four men walking around in the fire," the king replied. "None of them is tied up or harmed, and the fourth one looks like **a god.**"[a]

Footnotes: "a. **3.25 a god:** Aramaic, "a son of the gods."

NLT: - "'Look!' Nebuchadnezzar shouted. 'I see four men, unbound, walking around in the fire unharmed! And the fourth looks like **a god[a]!**'"

Footnotes: "a. **3:25 Aramaic like a son of the gods.**"

NIV: - "He said, "Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like **a son of the gods.**"

NRSV: - "He replied, "But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of **a god.**"[a]

Footnotes: "a. Daniel 3:25 **Aram a son of the gods.**"

COMMENT: - The KJV clearly teaches that in the burning fiery furnace, the three faithful Hebrews had the protecting presence of "**the Son of God**". Whereas, all the modern versions have **changed** this teaching, to now refer to either "**a god**", or "**a son of the gods**" in their **footnote comment**. It should be pointed out, that there is only **ONE** God, and **NOT** a multiplicity of gods, as the modern versions' renderings teach - "**For [there is] one God, and one mediator between God and men, the man Christ Jesus.**" - 1st Timothy 2:5.

Text 11: - Micah 5:2 - KJV: - "But thou, Bethlehem Ephrathah, *though* thou be little among the

thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**"

CEV: - "Bethlehem Ephrath, you are one of the smallest towns in the nation of Judah. But the LORD will choose one of your people to rule the nation — **someone whose family goes back to ancient times.**"

NLT: - "But you, O Bethlehem Ephrathah, are only a small village among all the people of Judah. Yet a ruler of Israel, **whose origins are in the distant past**, will come from you on my behalf."

NIV: - "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, **whose origins are from of old, from ancient times.**"

NRSV: - "But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, **whose origin is from of old, from ancient days.**"

COMMENT: - In this prophecy concerning Christ, the KJV refers to Christ going forth from everlasting or as the margin has it "**the days of eternity**"; whereas the new translations state that Christ had some kind of origin in the distant past.

Text 12: - Zechariah 9:9 - KJV: - "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and **having salvation**; lowly, and riding upon an ass, and upon a colt the foal of an ass."

CEV: - "Everyone in Jerusalem, celebrate and shout! Your king has won a victory, and he is coming to you. He is humble (**deletion**) and rides on a donkey; he comes on the colt of a donkey."

NLT: - "Rejoice, O people of Zion! Shout in triumph, O people of Jerusalem! Look, your king is coming to you. He is righteous and (**deletion and change of word**) victorious, yet he is humble, riding on a donkey — riding on a donkey's colt."

NRSV: - "Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; **(deletion)** triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey."

COMMENT: - The KJV's translation concerning this prophecy of Christ states that the King of the Jews has salvation; whereas the new translations have **deleted** the word "**salvation**" concerning Christ.

Text 13: - Matthew 1:25 - KJV: - "And knew her not till she had brought forth her **firstborn** son: and he called his name JESUS."

CEV: - "But they did not sleep together before her **(deletion)** baby was born. Then Joseph named him Jesus."

NLT: - "But he did not have sexual relations with her until her **(deletion)** son was born. And Joseph named him Jesus."

NIV: - "But he did not consummate their marriage until she gave birth to a **(deletion)** son. And he gave him the name Jesus."

NRSV: - "But had no marital relations with her until she had borne a **(deletion)** son; and he named him Jesus."

COMMENT: - As a virgin, Mary's child of necessity had to be her "**firstborn**", which the KJV makes very clear. Whereas, the modern versions have **omitted** the word "**firstborn**", thus casting doubt on the virgin birth of Jesus.

Text 14: - Matthew 6:13 - KJV: - "And lead us not into temptation, but deliver us from evil: **For thine is the kingdom, and the power, and the glory, for ever. Amen.**"

CEV: - "Keep us from being tempted and protect us from evil. **(deletion)**"

NLT: - "And don't let us yield to temptation, but rescue us from the evil one. **(deletion)**"

NIV: - "And lead us not into temptation, but deliver us from the evil one. **(deletion)**"

NRSV: - "And do not bring us to the time of trial, but rescue us from the evil one. **(deletion)**"

COMMENT: - The KJV contains the wonderful doxology of praise to God the Father. All the modern versions have **omitted** it.

Text 15: - Mathew 8:2 - KJV: - "And, behold, there came a leper and **worshipped** him, saying, Lord, if thou wilt, thou canst make me clean."

CEV: - "Suddenly a man with leprosy came and **knelt in front of** Jesus. He said, "Lord, you have the power to make me well, if only you wanted to."

NLT: - "Suddenly, a man with leprosy approached him and **knelt before** him. "Lord," the man said, "if you are willing, you can heal me and make me clean."

NIV: - "A man with leprosy came and **knelt before** him and said, "Lord, if you are willing, you can make me clean."

NRSV: - "And there was a leper who came to him and **knelt before** him, saying, "Lord, if you choose, you can make me clean."

COMMENT: - The KJV has Jesus accepting "**worship**". Hence, this is another strong proof text to Jesus being God, as only God is to be worshipped. All the modern versions have **changed** the word "**worshipped**" to "**knelt in front of**", or "**knelt before**". A person can kneel before royalty, but they are **NOT** worshipping the monarch; whereas, the leper recognized Jesus as being God, and therefore, he **worshipped** Jesus.

Text 16: - Matthew 9:13 - KJV: - "But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners **to repentance.**"

CEV: - "Go and learn what the Scriptures mean when they say, 'Instead of offering sacrifices to me, I want you to be merciful to others.' I didn't come to invite good people to be my followers. I came to invite sinners **(deletion)**."

NLT: - "Then he added, "Now go and learn the meaning of this Scripture: 'I want you to show mercy, not offer sacrifices.' For I have come to call not those who think they are righteous, but those who know they are sinners (**deletion**)."

NIV: - "But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners (**deletion**)."

NRSV: - "Go and learn what this means, "I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners (**deletion**)."

COMMENT: - The KJV has included the statement from Jesus that he came to call sinners to repentance; whereas the new translations have **deleted** the words "**to repentance**" concerning Christ's saving mission.

Text 17: - Matthew 9:18 - KJV: - "While he spake these things unto them, behold, there came a certain ruler, and **worshipped** him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live."

CEV: - "While Jesus was still speaking, an official came and **knelt in front of** him. The man said, "My daughter has just now died! Please come and place your hand on her. Then she will live again."

NLT: - "As Jesus was saying this, the leader of a synagogue came and **knelt before** him. "My daughter has just died," he said, "but you can bring her back to life again if you just come and lay your hand on her."

NIV: - "While he was saying this, a synagogue leader came and **knelt before** him and said, "My daughter has just died. But come and put your hand on her, and she will live."

NRSV: - "While he was saying these things to them, suddenly a leader of the synagogue came in and **knelt before** him, saying, "My daughter has just died; but come and lay your hand on her, and she will live."

COMMENT: - The KJV has Jesus accepting "**worship**". Hence, this is another strong proof text to Jesus being God, as only God is to be worshipped. All the modern versions have **changed**

the word "**worshipped**" to "**knelt in front of**", or "**knelt before**". A person can kneel before royalty, but they are **NOT** worshipping the monarch; whereas, the ruler recognized Jesus as being God, and therefore, he **worshipped** Jesus.

Text 18: - Matthew 17:21 - KJV: - "Howbeit this kind goeth not out but by prayer and fasting."

CEV: - This verse has been deleted from this version.

NLT: - This verse has been deleted from this version.

NIV: - This verse has been deleted from this version.

NRSV: - This verse has been deleted from this version.

COMMENT: - No comment need be made concerning this verse, as the difference between the versions should be obvious.

Text 19: - Matthew 18:2 & 3 - KJV: - "And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except **ye be converted**, and become as little children, ye shall not enter into the kingdom of heaven."

CEV: - "Jesus called a child over and had the child stand near him. Then he said: I promise you this. **If you don't change** and become like a child, you will never get into the kingdom of heaven."

NLT: - "Jesus called a little child to him and put the child among them. Then he said, "I tell you the truth, unless **you turn from your sins** and become like little children, you will never get into the Kingdom of Heaven."

NIV: - "He called a little child to him, and placed the child among them. And he said: "Truly I tell you, unless **you change** and become like little children, you will never enter the kingdom of heaven."

NRSV: - "He called a child, whom he put among them, and said, "Truly I tell you, **unless you change** and become like children, you will never enter the kingdom of heaven."

COMMENT: - The KJV has the action of conversion taking place for the sinner. In other words, we do **not** convert ourselves, but God converts us; whereas the new translations have omitted the word "**converted**" entirely, and have **changed** the act of conversion to something that the sinner does for themselves.

Text 20: - Matthew 18:11 - KJV: - "For the Son of man is come to save that which was lost."

CEV: - This verse has been deleted from this version.

NLT: - This verse has been deleted from this version.

NIV: - This verse has been deleted from this version.

NRSV: - This verse has been deleted from this version.

COMMENT: - No comment need be made concerning this verse, as the difference between the versions should be obvious.

Text 21: - Matthew 19:9 - KJV: - "And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: **and whoso marrieth her which is put away doth commit adultery.**"

CEV: - "I say that if your wife has not committed some terrible sexual sin, you must not divorce her to marry someone else. If you do, you are unfaithful. (**deletion**)"

NLT: - "And I tell you this, whoever divorces his wife and marries someone else commits adultery — unless his wife has been unfaithful. (**deletion**)"

NIV: - "I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery. (**deletion**)"

NRSV: - "And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery. (**deletion**)"

COMMENT: - The KJV has a clear prohibition against marrying a divorced wife. All the modern

versions have **omitted** this prohibition. In our day and age, we do **NOT** need omissions like this one!

Text 22: - Matthew 20:20 - KJV: - "Then came to him the mother of Zebedee's children with her sons, **worshipping** *him*, and desiring a certain thing of him."

CEV: - "The mother of James and John came to Jesus with her two sons. She **knelt down** and started begging him to do something for her."

NLT: - "Then the mother of James and John, the sons of Zebedee, came to Jesus with her sons. She **knelt respectfully** to ask a favor."

NIV: - "Then the mother of Zebedee's sons came to Jesus with her sons and, **kneeling down**, asked a favor of him."

NRSV: - "Then the mother of the sons of Zebedee came to him with her sons, and **kneeling before him**, she asked a favor of him."

COMMENT: - The KJV has Jesus accepting "**worship**". Hence, this is another strong proof text to Jesus' Divinity, because only God is to be worshipped. All the modern versions have **changed** the word "**worshipped**" to "**knelt down**", or "**knelt respectfully**", or "**knelling down**", or "**knelling before**". A person can kneel before royalty, but they are **NOT** worshipping the monarch; whereas, the mother of Jesus' two disciples recognized Jesus as being God, and therefore, she **worshipped** him.

Text 23: - Matthew 23:14 - KJV: - "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."

CEV: - This verse has been deleted from the body of the translation in this version.

NLT: - This verse has been deleted from the body of the translation in this version.

NIV: - This verse has been deleted from the body of the translation of this version.

NRSV: - This verse has been deleted from the body of the translation of this version.

COMMENT: - All of the modern versions have included a **footnote comment**, indicating that this verse is found in some manuscripts. Thus completely casting doubt about the authenticity of this verse.

Text 24: - Matthew 24:20 - KJV: - "But pray ye that your flight be not in the winter, neither on **the sabbath day.**"

CEV: - "And pray that you won't have to escape in winter or **on a Sabbath.**"

NLT: - "And pray that your flight will not be in winter or **on the Sabbath.**"

NIV: - "Pray that your flight will not take place in winter or **on the Sabbath.**"

NRSV: - "Pray that your flight may not be in winter or **on a sabbath.**"

COMMENT: - The KJV records Jesus' instruction to his followers relating to their having to flee, that they should pray that they would not have to flee on the Sabbath day. That is, the definite, 24 hour day that his disciples would have understood he was referring to - the 7th day Saturday Sabbath of the Fourth Commandment. Whereas, the new versions, have all **omitted** the word "**day**", the definite **day of the Sabbath**. And the CEV and NRSV's renderings are not even referring to any definite Sabbath day, but rather an indefinite "**a Sabbath/sabbath**".

Text 25: - Matthew 26:28 - KJV: - "For this is my blood of the **new** testament, which is shed for many for the remission of sins."

CEV: - "This is my blood, and with it God makes his (**deletion**) agreement with you. It will be poured out, so that many people will have their sins forgiven."

NLT: - "For this is my blood, which confirms the (**deletion**) covenant between God and his people. It

is poured out as a sacrifice to forgive the sins of many."

NIV: - "This is my blood of the (**deletion**) covenant, which is poured out for many for the forgiveness of sins."

NRSV: - "For this is my blood of the (**deletion**) covenant, which is poured out for many for the forgiveness of sins."

COMMENT: - The KJV records Jesus testifying to his disciples that his blood is the blood of the "**new**" testament. All the modern versions have **omitted** the word "**new**" from the body of the translation; whilst they have a footnote indicating that the word appears in some manuscripts. These textual footnotes in the modern versions, all tend to create doubt in the minds of the reader, concerning the authenticity and certainty of the New Testament text.

Text 26: - Matthew 27:24 - KJV: - "When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this **just** person: see ye *to it.*"

CEV: - "Pilate saw that there was nothing he could do and that the people were starting to riot. So he took some water and washed his hands in front of them and said, "I won't have anything to do with killing this (**deletion**) man. You are the ones doing it!"

NLT: - "Pilate saw that he wasn't getting anywhere and that a riot was developing. So he sent for a bowl of water and washed his hands before the crowd, saying, "I am innocent of this (**deletion**) man's blood. The responsibility is yours!"

NIV: - "When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this (**deletion**) man's blood," he said. "It is your responsibility!"

NRSV: - "So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the

crowd, saying, "I am innocent of this **(deletion)** man's blood; see to it yourselves."

COMMENT: - The KJV gives Pilate's public testimony, to Jesus being a "**just**" or righteous man. The modern versions have **omitted** the word "**just**", which omission detracts from the righteousness of Jesus' character.

Text 27: - Matthew 27:35 - KJV: - "And they crucified him, and parted his garments, casting lots: **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.**"

CEV: - "The soldiers nailed Jesus to a cross and gambled to see who would get his clothes **(deletion).**"

NLT: - "After they had nailed him to the cross, the soldiers gambled for his clothes by throwing dice **(deletion).**"

NIV: - "When they had crucified him, they divided up his clothes by casting lots **(deletion).**"

NRSV: - "And when they had crucified him, they divided his clothes among themselves by casting lots **(deletion);**"

COMMENT: - The new versions have deleted the statement that the soldiers casting lots upon the garments of Jesus was a fulfillment of the Bible prophecy of Psalms 22:18.

Text 28: - Mark 1:1 - KJV: - "The beginning of the gospel of Jesus Christ, **the Son of God.**"

CEV: - "This is the good news about Jesus Christ, **the Son of God** ^a."

Footnote: - ^a - "the Son of God: These words are not in some manuscripts."

NLT: - "This is the Good News about Jesus the Messiah, the Son of God.^[a] It began

Footnotes:

^a - 1:1 Some manuscripts do not include *the Son of God*.

NIV: - "The beginning of the good news about Jesus the Messiah, the Son of God,^[b]"

Footnote: - b. - Mark 1:1 Some manuscripts do not have *the Son of God*.

NRSV: - "The beginning of the good news of Jesus Christ, the Son of God."^{*}

Footnote: - * - "Other ancient authorities lack *the Son of God*."

COMMENT: - The KJV makes it clear without any doubt, that Jesus Christ is the Son of God. Whereas, the new versions with the use of the footnote, introduce doubt into the reader's minds, as to whether the phrase "**the Son of God**" really belongs in Mark 1:1. This is a subtle way to undermine a person's faith that Jesus is the Son of God!

Text 29: - Mark 1:2 & 3 - KJV: - "**As it is written in the prophets,** Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

CEV: - "It began just as God had said **in the book written by Isaiah the prophet,** "I am sending my messenger to get the way ready for you. In the desert someone is shouting, 'Get the road ready for the Lord! Make a straight path for him.'"

NLT: - "Just as **the prophet Isaiah had written:** "Look, I am sending my messenger ahead of you, and he will prepare your way. He is a voice shouting in the wilderness, 'Prepare the way for the LORD's coming! Clear the road for him!'"

NIV: - "**As it is written in Isaiah the prophet:** "I will send my messenger ahead of you, who will prepare your way" — "a voice of one calling in the wilderness,

'Prepare the way for the Lord, make straight paths for him.'

NRSV: - "As it is written in the prophet Isaiah,* 'See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: "Prepare the way of the Lord, make his paths straight,"'

Footnote: - * "Other ancient authorities read *in the prophets*."

COMMENT: - The KJV correctly assigns the two quotes from the Old Testament prophets to the book of the prophets; whereas the new versions have **incorrectly** assigned both of these quotations to the writings of the prophet Isaiah. (The quotations are actually from Malachi 3:1 & Isaiah 40:3.)

Text 30: - Mark 2:17 - KJV: - "When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners **to repentance**."

CEV: - "Jesus heard them and answered, "Healthy people don't need a doctor, but sick people do. I didn't come to invite good people to be my followers. I came to invite sinners **(deletion)**."

NLT: - "When Jesus heard this, he told them, "Healthy people don't need a doctor — sick people do. I have come to call not those who think they are righteous, but those who know they are sinners **(deletion)**."

NIV: - "On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners. **(deletion)**."

NRSV: - "When Jesus heard this, he said to them, "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners **(deletion)**."

COMMENT: - The KJV has included the statement from Jesus that he came to call sinners to repentance; whereas the new translations have

deleted the words "to repentance" concerning Christ's saving mission.

Text 31: - Mark 5:6 KJV: - "But when he saw Jesus afar off, he ran and **worshipped** him."

CEV: - "When the man saw Jesus in the distance, he ran up to him and **knelt down**."

NLT: - "When Jesus was still some distance away, the man saw him, ran to meet him, and **bowed low before him**."

NIV: - "When he saw Jesus from a distance, he ran and **fell on his knees in front of him**."

NRSV: - "When he saw Jesus from a distance, he ran and **bowed down before him**."

COMMENT: - The KJV has Jesus accepting "**worship**". Hence, this is another strong proof text that Jesus is God, as only God is to be worshipped. All the modern versions have **changed** the word "**worshipped**" to "**knelt down**", or "**bowed low before**", or "**fell on his knees in front of**", or "**bowed down before**". A person can kneel before royalty, but they are **NOT** worshipping the monarch; whereas, this man recognized Jesus as being God, and therefore, he **worshipped** him.

Text 32: - Mark 6:11 - KJV: - "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. **Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city**."

CEV: - "If any place won't welcome you or listen to your message, leave and shake the dust from your feet as a warning to them. **(deletion)**"

NLT: - "But if any place refuses to welcome you or listen to you, shake its dust from your feet as you leave to show that you have abandoned those people to their fate. **(deletion)**"

NIV: - "And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them. **(deletion)**"

NRSV: - "If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them. **(deletion)**"

COMMENT: - All the modern versions have completely **omitted** the sentence of solemn warning "**Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.**"

Text 33: - Mark 7:16 - KJV: - "If any man have ears to hear, let him hear."

CEV: - This verse has been deleted from the body of the translation in this version.

NLT: - This verse has been deleted from the body of the translation in this version.

NIV: - This verse has been deleted from the body of the translation in this version.

NRSV: - This verse has been deleted from the body of the translation in this version.

COMMENT: - All of the modern versions have included a **footnote comment**, with words to the effect that this verse is found in some manuscripts. Thus casting doubt about the authenticity of this verse.

Text 34: - Mark 7:19 - KJV: - "Because it entereth not into his heart, but into the belly, and goeth out into the draught, **purging all meats?**"

CEV: - "It doesn't go into your heart, but into your stomach, and then out of your body." **By saying this, Jesus meant that all foods were fit to eat.**"

NLT: - "Food doesn't go into your heart, but only passes through the stomach and then goes into the sewer." **(By saying this, he declared that every kind of food is acceptable in God's eyes.)**"

NIV: - "For it doesn't go into their heart but into their stomach, and then out of the body." **(In saying this, Jesus declared all foods clean.)**"

NRSV: - "Since it enters, not the heart but the stomach, and goes out into the sewer?" **(Thus he declared all foods clean.)**"

COMMENT: - The KJV does **not** teach that Jesus' statement removed the Biblical distinction between clean and unclean foods; whereas the new translations record Jesus as abolishing this Biblical distinction.

Text 35: - Mark 9:24 - KJV: - "And straightway the father of the child cried out, and said with tears, **Lord**, I believe; help thou mine unbelief."

CEV: - "Right away the boy's father shouted, **(deletion)** I do have faith! Please help me to have even more."

NLT: - "The father instantly cried out, **(deletion)** I do believe, but help me overcome my unbelief!"

NIV: - "Immediately the boy's father exclaimed, **(deletion)** I do believe; help me overcome my unbelief!"

NRSV: - "Immediately the father of the child cried out, **(deletion)** I believe; help my unbelief!"

COMMENT: - The new translations have **deleted** the word "**Lord**" that the father of the demon-possessed boy used to address Jesus.

Text 36: - Mark 9:44 & 46 - KJV: - "Where their worm dieth not, and the fire is not quenched. ... Where their worm dieth not, and the fire is not quenched."

CEV: - These two verses have been completely deleted.

NLT: - These two verses have been completely deleted.

NIV: - These two verses have been completely deleted.

NRSV: - These two verses have been completely deleted.

COMMENT: - No comment need be made concerning these verses, as the difference between the versions is obvious.

Text 37: - Mark 11:8 - KJV: - "And many spread their garments in the way: and **others cut down branches off the trees**, and strowed *them* in the way."

CEV: - "Many people spread clothes on the road, while **others went to cut branches from the fields.**"

NLT: - "Many in the crowd spread their garments on the road ahead of him, **and others spread leafy branches they had cut in the fields.**"

NIV: - "Many people spread their cloaks on the road, **while others spread branches they had cut in the fields.**"

NRSV: - "Many people spread their cloaks on the road, and **others spread leafy branches that they had cut in the fields.**"

COMMENT: - The KJV has some of the people **cutting the branches off the trees**, to spread before Jesus' path. The modern versions have the people **cutting branches in the fields**. This **change** has occurred because the modern versions' underlining Greek text has been changed from the "**received text**" of the Authorized Version.

Text 38: - Mark 11:26 - KJV: - "**But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**"

CEV: - This verse has been deleted from this version.

NLT: - This verse has been deleted from this version.

NIV: - This verse has been deleted from this version.

NRSV: - This verse has been deleted from this version.

COMMENT: - No comment need be made concerning this verse, as the difference between the versions should be obvious.

Text 39: - Mark 14:24 - KJV: - "And he said unto them, This is my blood of the **new** testament, which is shed for many."

CEV: - "Then he said, "This is my blood, which is poured out for many people, and with it God makes his **(deletion)** agreement."

NLT: - "And he said to them, "This is my blood, which confirms the **(deletion)** covenant between God and his people. It is poured out as a sacrifice for many."

NIV: - "This is my blood of the **(deletion)** covenant, which is poured out for many," he said to them."

NRSV: - "He said to them, "This is my blood of the **(deletion)** covenant, which is poured out for many."

COMMENT: - The KJV records Jesus testifying to his disciples that his blood is the blood of the "**new**" testament. All the modern versions have **omitted** the word "**new**" from the body of the translation.

Text 40: - Mark 15:28 - KJV: - "And the scripture was fulfilled, which saith, And he was numbered with the transgressors."

CEV: - This verse has been deleted from this version.

NLT: - This verse has been deleted from this version..

NIV: - This verse has been deleted from this version.

NRSV: - This verse has been deleted from this version.

COMMENT: - No comment need be made concerning this verse, as the difference between the versions should be obvious.

Text 41: - Mark 16:9 - 20 - KJV: - "Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as

they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen."

CEV: - This passage while listed in the translation, appears under the HEADING - "ONE OLD ENDING TO MARK'S GOSPEL", and has a footnote questioning its authenticity.

NLT: - This passage while listed in the translation, appears under the HEADING - [*Longer Ending of Mark*], which raises some doubt in the reader's mind concerning its authenticity.

NIV: - This passage while it is listed in the translation, appears under the following HEADING - [The earliest manuscripts and some other ancient witnesses do not have verses 9 – 20.]

NRSV: - This passage while it is listed in the translation, has the following **footnote comment** at the end of VS. 8: -

"Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9-20. In most authorities verses 9-20 follow immediately after verse 8, though in some of these authorities the passage is marked as being doubtful."

COMMENT: - No comment need be made concerning this passage, as the difference between the versions is obvious.

Text 42: - Luke 2:33 - KJV: - "And **Joseph** and his mother marvelled at those things which were spoken of him."

CEV: - "**Jesus' parents** were surprised at what Simeon had said."

NLT: - "**Jesus' parents** were amazed at what was being said about him."

NIV: - "The **child's father** and mother marveled at what was said about him."

NRSV: - "And **the child's father** and mother were amazed at what was being said about him."

COMMENT: - The KJV translation clearly indicates that Joseph was **NOT** Jesus' actual father. Thus, upholding the Biblical truth of the virgin birth of Christ. Whereas, the new versions by **changing** the phrase "**Joseph and his mother**" to "**Jesus' parents**" or "**the child's father**", implies that Joseph was in actual fact, Jesus' biological father, which translations undermine the truth of the virgin birth of Christ.

Text 43: - Luke 2:43 - KJV: - "And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and **Joseph and his mother** knew not of *it*."

CEV: - "After Passover **his parents** left, but they did not know that Jesus had stayed on in the city."

NLT: - "After the celebration was over, they started home to Nazareth, but Jesus stayed behind in Jerusalem. **His parents** didn't miss him at first."

NIV: - "After the festival was over, while **his parents** were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it."

NRSV: - "When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but **his parents** did not know it."

COMMENT: - The KJV translation clearly indicates that Joseph was **NOT** Jesus' actual father. Thus clearly upholding the Biblical truth of the virgin birth of Christ. Whereas, the new versions by **changing** the phrase "**Joseph and his mother**" to "**his**

parents", implies that Joseph was in actual fact, Jesus' biological father, which translation undermines the truth concerning the virgin birth of Christ.

Text 44: - Luke 4:4 - KJV: - "And Jesus answered him, saying, It is written, That man shall not live by bread alone, **but by every word of God.**"

CEV: - "Jesus answered, "The Scriptures say, 'No one can live only on food (**deletion**).'"

NLT: - "But Jesus told him, "No! The Scriptures say, 'People do not live by bread alone.' (**deletion**)."

NIV: - "Jesus answered, "It is written: 'Man shall not live on bread alone.'**(deletion)**"

NRSV: - "Jesus answered him, "It is written, "One does not live by bread alone (**deletion**).'"

COMMENT: - The KJV quotes fully Jesus' quoting from Deuteronomy 8:3; whereas the new translations have omitted the important phrase concerning mankind living by every word of God.

Text 45: - Luke 9:35 - KJV: - "And there came a voice out of the cloud, saying, This is my **beloved** Son: hear him."

CEV: - "From the cloud a voice spoke, "This is my **chosen** Son. Listen to what he says!"

NLT: - "Then a voice from the cloud said, "This is my Son, my **Chosen One**. Listen to him."

NIV: - "A voice came from the cloud, saying, "This is my Son, whom **I have chosen**; listen to him."

NRSV: - "Then from the cloud came a voice that said, "This is my Son, **my Chosen**; listen to him!"

COMMENT: - The KJV teaches that God the Father audibly described Jesus as his "**beloved**" Son. The modern versions have **changed** the word "**beloved**" to "**chosen**"; and now have the Father audibly describing Jesus as his **chosen** Son.

Text 46: - Luke 9:56 - KJV: - "**For the Son of man is not come to destroy men's lives, but to save them.** And they went to another village."

CEV: - "**(deletion)** Then they all went on to another village."

NLT: - "**(deletion)** So they went on to another village."

NIV: - "**(deletion)** Then he and his disciples went to another village."

NRSV: - "**(deletion)** Then they went on to another village."

COMMENT: - The KJV has included Christ's words concerning his mission to save the lives of men; whereas the new translations have completely **deleted** this important statement of Jesus' saving mission.

Text 47: - Luke 17:36 - KJV: - "Two *men* shall be in the field; the one shall be taken, and the other left."

CEV: - This verse had been deleted from this version.

NLT: - This verse had been deleted from this version.

NIV: - This verse had been deleted from this version.

NRSV: - This verse had been deleted from this version.

COMMENT: - No comment need be made concerning this verse, as the difference between the versions should be obvious.

Text 48: - Luke 22:32 - KJV: - "But I have prayed for thee, that thy faith fail not: and when **thou art converted**, strengthen thy brethren."

CEV: - "But Simon, I have prayed that your faith will be strong. And when **you have come back to me**, help the others."

NLT: - "But I have pleaded in prayer for you, Simon, that your faith should not fail. So when **you have**

repented and turned to me again, strengthen your brothers."

NIV: - "But I have prayed for you, Simon, that your faith may not fail. And when **you have turned back**, strengthen your brothers."

NRSV: - "But I have prayed for you that your own faith may not fail; and you, when once **you have turned back**, strengthen your brothers."

COMMENT: - The new versions by **changing** the word "**converted**", and replaced it with phrases such a "**have come back to me**", "**have repented and turned to me again**", "**have turned back**", have undermined the Biblical doctrine of conversion or the new birth.

Text 49: - Luke 22:43 & 44 - KJV: - "And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

CEV: - "Then an angel from heaven came to help him. Jesus was in great pain and prayed so sincerely that his sweat fell to the ground like drops of blood.[a]"

Footnotes: "a.22.43,44 *Then an angel... like drops of blood*: Verses 43,44 are not in some manuscripts."

NLT: - "Then an angel from heaven appeared and strengthened him. He prayed more fervently, and he was in such agony of spirit that his sweat fell to the ground like great drops of blood.[a]"

Footnotes: "a. 22:43-44 Verses 43 and 44 are not included in the most ancient manuscripts."

NIV: - "An angel from heaven appeared to him and strengthened him. And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.[a]"

Footnotes: "a. Luke 22:44 Many early manuscripts do not have verses 43 and 44."

NRSV: - "[[Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.]]**[a]**"

Footnotes: "a. Luke 22:44 Other ancient authorities lack verses 43 and 44."

COMMENT: - The KJV has a full account of the soul agony Jesus went through in the Garden of Gethsemane. Whilst all the modern versions do have these two verses in the body of their translations, they have also **all** inserted **footnote comments** that cast doubt about the authenticity of these two verses.

Text 50: - Luke 23:34 - KJV: - "**Then said Jesus, Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots."

CEV: - "Jesus said, "Father, forgive these people! They don't know what they're doing.[a] While the crowd stood there watching Jesus, the soldiers gambled for his clothes. "

Footnote: - "a 23.34,35 *Jesus said, "Father, forgive these people! They don't know what they're doing."*: These words are not in some manuscripts."

NLT: - "Jesus said, "Father, forgive them, for they don't know what they are doing."**[a]** And the soldiers gambled for his clothes by throwing dice."

Footnote: - "23:34a This sentence is not included in many ancient manuscripts."

NIV: - "Jesus said, "Father, forgive them, for they do not know what they are doing."**[a]** And they divided up his clothes by casting lots."

Footnote: - "a. Luke 23:34 Some early manuscripts do not have this sentence."

NRSV: - "Then Jesus said, "Father, forgive them; for they do not know what they are doing."**[a]** And they cast lots to divide his clothing."

Footnote: - "a. Luke 23:34 Other ancient authorities lack the sentence *Then Jesus . . . what they are doing.*"

COMMENT: - The KJV gives a clear and certain witness to the authenticity of Jesus' forgiving prayer for his murderers upon the cross. While all the modern versions examined, have Jesus' prayer in the body of the translation, they **ALL** have footnotes, casting doubt upon the authenticity of this wonderful prayer of Christ!

Text 51: - John 1:28 - KJV: - "These things were done in **Bethabara** beyond Jordan, where John was baptizing."

CEV: - "John said this as he was baptizing east of the Jordan River in **Bethany**[a]."

Footnote: - "a. 1:28 *Bethany*: An unknown village east of the Jordan with the same name as the village near Jerusalem."

NLT: - "This encounter took place in **Bethany**, an area east of the Jordan River, where John was baptizing."

NIV: - "This all happened at **Bethany** on the other side of the Jordan, where John was baptizing."

NRSV: - "This took place in **Bethany** across the Jordan where John was baptizing."

COMMENT: - The KJV records the fact that this incident in the ministry of John the Baptist, took place in **Bethabara**. All the modern versions have **changed** the place where John was baptizing to **Bethany**, which is a completely different place! In fact, the CEV's footnote comment is correct - "*Bethany*: **An unknown village** east of the Jordan with the same name as the village near Jerusalem." Yes it really is an unknown village, because there is **no** historical evidence to support its existence in that location!

Text 52: - John 4:42 - KJV: - "And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed **the Christ**, the Saviour of the world."

CEV: - "They told the woman, "We no longer have faith in Jesus just because of what you told us. We have heard him ourselves, and we are certain that he is **(deletion)** the Savior of the world!"

NLT: - "Then they said to the woman, "Now we believe, not just because of what you told us, but because we have heard him ourselves. Now we know that he is indeed **(deletion)** the Savior of the world."

NIV: - "They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is **(deletion)** the Savior of the world."

NRSV: - "They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly **(deletion)** the Savior of the world."

COMMENTS: - The KJV has recorded the Samaritans testimony concerning Jesus being **the Christ**, the Saviour of the world; whereas the new translations have **deleted** the words "**the Christ**" from the Samaritan's testimony about Jesus.

Text 53: - John 5:3 & 4 - KJV: - "In these lay a great multitude of impotent folk, of blind, halt, withered, **waiting for the moving of the water. 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.**"

CEV: - The highlighted portion has been deleted from this version.

NLT: - The highlighted portion has been deleted from this version.

NIV: - The highlighted portion has been deleted from this version.

NRSV: - The highlighted portion has been deleted from this version.

COMMENTS: - No comment need be made concerning this passage, as the difference between the versions should be obvious.

Text 54: - John 5:39 - KJV: - "**Search** the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

CEV: - "**You search** the Scriptures, because you think you will find eternal life in them. The Scriptures tell about me."

NLT: - "**You search** the Scriptures because you think they give you eternal life. But the Scriptures point to me!"

NIV: - "You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me."

NRSV: - "**You search** the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf."

COMMENT: - The KJV's rendering of this text has Jesus giving an imperative command to search the Scriptures. The new versions' **addition** of the one word "**you**" remove Jesus' imperative command to search the Scriptures to obtain eternal life.

Text 55: - John 6:47 - KJV: - "Verily, verily, I say unto you, He that believeth **on me** hath everlasting life."

NLT: - "I tell you the truth, anyone who believes **(deletion)** has eternal life."

NIV: - "Very truly I tell you, the one who believes **(deletion)** has eternal life."

NRSV: - "Very truly, I tell you, whoever believes **(deletion)** has eternal life."

COMMENT: - The KJV teaches that truth that we have to believe "**on me**", that is, on Jesus Christ for everlasting life. Whereas the modern versions examined have **omitted** the words "**on me**", which is meaningless. Upon who do we have to believe on, for everlasting life? The object of our faith has been removed from the modern versions!

Text 56: - John 6:69 - KJV: - "And we believe and are sure that thou art **that Christ, the Son of the living God.**"

CEV: - "We have faith in you, and we are sure that you are **God's Holy One.**"

NLT: - "We believe, and we know you are the **Holy One of God.**"

NIV: - "We have come to believe and to know that you are the **Holy One of God.**"

NRSV: - "We have come to believe and know that you are the **Holy One of God.**"

COMMENT: - The disciple Peter was **emphatic** in his **declaration** concerning Jesus being "**that Christ, the Son of the living God**". The term "**Christ**" or the "**Anointed One**" is synonymous with the Hebrew "**Messiah**". In contrast, all the modern versions have substituted this emphatic phrase with the term "**the Holy One of God**". This latter phrase has been bestowed upon different religious leaders throughout history, such as gurus and popes.

Text 57: - John 7:53 - 8:11 - KJV: - "And every man went unto his own house. Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

CEV: - This passage while listed in the translation, has a footnote that questions its authenticity.

NLT: - This passage while listed in the translation, appears under the HEADING - [The most ancient Greek manuscripts do not include John 7:53 – 8:11.]

NIV: - This passage while listed in the translation appears under the HEADING - "[The earliest manuscripts and many other ancient witnesses do not have John 7:53—8:11. A few manuscripts include these verses, wholly or in part, after John 7:36, John 21:25, Luke 21:38 or Luke 24:53.]"

NRSV: - This passage while listed in the translation, has the following **footnote comment** after John 8:11: -

"The most ancient authorities lack 7.53—8.11; other authorities add the passage here or after 7.36 or after 21.25 or after Luke 21.38, with variations of text; some mark the passage as doubtful."

COMMENT: - These doubting footnotes and headings found in these new versions raises serious questions in the reader's mind concerning this passage's authenticity.

Text 58: - John 9:8 - KJV: - "The neighbours therefore, and they **which before had seen him that he was blind**, said, Is not this he that sat and begged?"

CEV: - "The man's neighbors and the people **who had seen him begging** wondered if he really could be the same man."

NIV: - "His neighbors and those **who had formerly seen him begging** asked, "Isn't this the same man who used to sit and beg?"

NRSV: - "The neighbors and those **who had seen him before as a beggar** began to ask, "Is this not the man who used to sit and beg?"

COMMENT: - The KJV records the fact that his neighbours knew that he had formerly been **blind**; whilst the modern versions have **changed** the text, to now focus on his neighbours knowing that he

had **begged**, without any reference to his having been blind.

Text 59: - John 9:35 - KJV: - "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of **God**?"

CEV: - "When Jesus heard what had happened, he went and found the man. Then Jesus asked, "Do you have faith in the Son of **Man**?"

NLT: - "When Jesus heard what had happened, he found the man and asked, "Do you believe in the Son of **Man**?"

NIV: - "Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of **Man**?"

NRSV: - "Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of **Man**?"

COMMENT: - The KJV has Jesus asking the former blind man whom he had healed if he had faith in the Son of God; while the new translations have **changed** the word "**God**" to "**Man**" which undermines the Divinity of Jesus.

Text 60: - John 12:40 - KJV: - "He hath blinded their eyes, and hardened their heart; that they should not see with *their eyes*, nor understand with *their heart*, and **be converted**, and I should heal them."

CEV: - "The Lord has blinded the eyes of the people, and he has made the people stubborn. He did this so that they could not see or understand, and so that they would not **turn to the Lord** and be healed."

NLT: - "The Lord has blinded their eyes and hardened their hearts - so that their eyes cannot see, and their hearts cannot understand, and they cannot **turn to me** and have me heal them."

NIV: - "He has blinded their eyes and hardened their hearts, so they can neither see with their eyes,

nor understand with their hearts, nor **turn** — and I would heal them.”

NRSV: - "He has blinded their eyes and hardened their heart, so that they might not look with their eyes, and understand with their heart and **turn** — and I would heal them.”

COMMENT: - The KJV rendering contains the Bible doctrine of conversion; whereas the modern translations have **changed** the words "**be converted**", to "**turn**", which is watering down the Bible doctrine of conversion.

Text 61: - John 16:16 - KJV: - "A little while, and ye shall not see me: and again, a little while, and ye shall see me, **because I go to the Father.**"

CEV: - "Jesus told his disciples, "For a little while you won't see me, but after a while you will see me **(deletion).**"

NLT: - "In a little while you won't see me anymore. But a little while after that, you will see me again." **(deletion).**"

NIV: - "Jesus went on to say, "In a little while you will see me no more, and then after a little while you will see me **(deletion).**"

NRSV: - "A little while, and you will no longer see me, and again a little while, and you will see me **(deletion).**"

COMMENT: - The KJV records the fact that the disciples would see Jesus again, because he was going to ascend to his heavenly Father; while the new translations have **deleted** this phrase completely from this verse.

Text 62: - Acts 2:30 - KJV: - "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up **Christ** to sit on his throne."

CEV: - "But David was a prophet, and he knew that God had made a promise he would not break. He had told David **that someone from his own family** would someday be king."

NLT: - "But he was a prophet, and he knew God had promised with an oath that **one of David's own descendants** would sit on his throne."

NIV: - "But he was a prophet and knew that God had promised him on oath that he would place **one of his descendants** on his throne."

NRSV: - "Since he was a prophet, he knew that God had sworn with an oath to him that he would put **one of his descendants** on his throne."

COMMENT: - The KJV indicates that it is Christ who is going to sit upon David's throne; whereas the new translations have **omitted** the word "**Christ**" from this verse.

Text 63: - Acts 6:8 - KJV: - "And Stephen, **full of faith** and power, did great wonders and miracles among the people."

CEV: - "God gave Stephen **(deletion)** the power to work great miracles and wonders among the people."

NLT: - "Stephen, a man full of God's **grace** and power, performed amazing miracles and signs among the people."

NIV: - "Now Stephen, a man full of God's **grace** and power, performed great wonders and signs among the people."

NRSV: - "Stephen, full of **grace** and power, did great wonders and signs among the people."

COMMENT: - The KJV has Stephen being full of "**faith**" and power to work great wonders and miracles. The CEV has **omitted** the word "**faith**"; whilst the other three modern versions have changed the word "**faith**", to "**grace**". Thus removing any reference to Stephen being a man full of faith, so as to work miracles.

Remember, what Jesus said about having faith so that his disciples could work miracles - "*And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*" - Luke 17:6.

Text 64: - Acts 8:36 & 37 - KJV: - "And as they went on *their way*, they came unto a certain water: and the eunuch said, See, *here is water*; what doth hinder me to be baptized? **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.**"

CEV: - "As they were going along the road, they came to a place where there was some water. The official said, "Look! Here is some water. Why can't I be baptized? **(deletion)**"

NLT: - "As they rode along, they came to some water, and the eunuch said, "Look! There's some water! Why can't I be baptized? **(deletion)**"

NIV: - "As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. What can stand in the way of my being baptized? **(deletion)**"

NRSV: - "As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized? **(deletion)**"

COMMENT: - The KJV includes VERSE 37 in full, which refers to the necessity of believing that Jesus Christ is the Son of God before one can be baptized; whereas the new versions have completely **omitted** VERSE 37.

Text 65: - Acts 9:5 & 6 - KJV: - "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: ***it is hard for thee to kick against the pricks.*** **And he trembling and astonished said, Lord, what wilt thou have me to do?** And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do."

CEV: - "Who are you?" Saul asked. "I am Jesus," the Lord answered. "I am the one you are so cruel to. **(deletion)** Now get up and go into the city, where you will be told what to do."

NLT: - "Who are you, lord?" Saul asked. And the voice replied, "I am Jesus, the one you are persecuting! **(deletion)** Now get up and go into the city, and you will be told what you must do."

NIV: - "Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied. **(deletion)** "Now get up and go into the city, and you will be told what you must do."

NRSV: - "He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. **(deletion)** But get up and enter the city, and you will be told what you are to do."

COMMENT: - The KJV records Saul's being convicted and being pricked in his conscience; while the new versions have **omitted** all evidence of Saul's being convicted in his conscience.

Text 66: - Acts 13:42 - KJV: - "And when the Jews were gone out of the synagogue, **the Gentiles** besought that these words might be preached to them the next sabbath."

CEV: - "As Paul and Barnabas were leaving the meeting, **the people** begged them to say more about these same things on the next Sabbath."

NLT: - "As Paul and Barnabas left the synagogue that day, **the people** begged them to speak about these things again the next week."

NIV: - "As Paul and Barnabas were leaving the synagogue, **the people** invited them to speak further about these things on the next Sabbath."

NRSV: - "As Paul and Barnabas were going out, **the people** urged them to speak about these things again the next sabbath."

COMMENT: - The KJV records the fact that it was the **Gentiles** who were beseeching the apostles to preach the Word of God to them on the next Sabbath day. This is solid New Testament proof for Gentile Sabbath-keeping; whereas the new versions have **changed** the words "**the Gentiles**" to "**the people**", thus removing the evidence that these Gentiles were Sabbath-keepers.

Text 67: - Acts 15:34 - KJV: - "Notwithstanding it pleased Silas to abide there still."

CEV: - This verse had been deleted from this version.

NLT: - This verse had been deleted from this version.

NIV: - This verse had been deleted from this version.

NRSV: - This verse had been deleted from this version.

COMMENT: - No further comment is necessary on this verse.

Text 68: - Acts 20:28 - KJV: - "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with **his own blood.**"

CEV: - "Look after yourselves and everyone the Holy Spirit has placed in your care. Be like shepherds to God's church. It is the flock that he bought with **the blood of his own Son.[a]**"

Footnotes: "a. 20.28 *the blood of his own Son:* Or "his own blood."

NLT: - "So guard yourselves and God's people. Feed and shepherd God's flock—his church, purchased with his own blood[a]—over which the Holy Spirit has appointed you as leaders."

Footnotes: "a. 20:28a *Or with the blood of his own [Son].*"

NIV: - "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with **his own blood.[b]**"

Footnote: - "b. Acts 20:28 *Or with the blood of his own Son.*"

NRSV: - "Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with **the blood of his own Son. [b]**"

Footnote: - "b. Acts 20:28 *Or with his own blood; Gk with the blood of his Own.*"

COMMENT: - The KJV teaches that the church of God was purchased by "**his own blood**". That is, by God's own blood. And the blood that has purchased or redeemed us is Jesus Christ's blood - "*Forasmuch as ye know that ye were not **redeemed** with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; But **with the precious blood of Christ**, as of a lamb without blemish and without spot.*" - 1st Peter 1:18 & 19. Therefore, the KJV's rendering is another powerful witness to the Biblical truth that Jesus Christ is God!

Whereas, all the modern versions have confused this teaching either in the body of the translation itself, or through a **footnote comment**, they have inserted the phrase "**the blood of his own Son**". Thus removing or casting doubt as to the authenticity of another powerful witness to the Biblical truth that Jesus Christ is God!

Text 69: - Acts 28:29 - KJV: - "And when he had said these words, the Jews departed, and had great reasoning among themselves."

CEV: - This verse had been deleted from the body of the translation in this version.

NLT: - This verse had been deleted from the body of the translation in this version.

NIV: - This verse had been deleted from the body of the translation in this version.

NRSV: - This verse had been deleted from the body of the translation in this version.

COMMENT: - No further comment on this verse is necessary.

Text 70: - Romans 1:16 - KJV: - "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."

CEV: - "I am proud of the good news (**deletion**)! It is God's powerful way of saving all people who have faith, whether they are Jews or Gentiles."

NIV: - "For I am not ashamed of the gospel (**deletion**), because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile."

NRSV: - "For I am not ashamed of the gospel (**deletion**); it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek."

COMMENT: - The KJV clearly identifies **the gospel**, as being the gospel "**of Christ**". Whereas the modern versions, have **omitted** the phrase "**of Christ**"; so that the gospel is **NOT** directly associated with Christ.

Text 71: - Romans 10:17 - KJV: - "So then faith cometh by hearing, and hearing **by the word of God.**"

CEV: - "No one can have faith without hearing **the message about Christ.**"

NLT: - "So faith comes from hearing, that is, hearing **the Good News about Christ.**"

NIV: - "Consequently, faith comes from hearing the message, and the message is heard through **the word about Christ.**"

NRSV: - "So faith comes from what is heard, and what is heard comes through **the word of Christ.**"

COMMENT: - The KJV is clear, that to have faith, we must hear "**the word of God**". This translation, anchors a person's faith to hearing **the word of God**. The modern versions have **changed** this teaching, by **substituting** the concept of hearing **the message or good news or the word about Christ, or the word of Christ.**

Text 72: - Romans 14:10 & 12 - KJV: - "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of **Christ.** ... So then every one of us shall give account of himself to God."

CEV: - "Why do you criticize other followers of the Lord? Why do you look down on them? The day

is coming when **God** will judge all of us. ... And so, each of us must give an account to God for what we do."

NLT: - "So why do you condemn another believer? Why do you look down on another believer? Remember, we will all stand before the judgment seat of **God.** ... Yes, each of us will give a personal account to God."

NIV: - "You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before **God's** judgment seat. ... So then, each of us will give an account of ourselves to God."

NRSV: - "Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of **God.** ... So then, each of us will be accountable to God."

COMMENT: - By comparing VERSES 10 & 12 in the KJV we can see that when we are to stand before the Judgment seat of Christ, we will be giving an account of ourselves to God. Therefore the KJV is teaching that Christ is God; whereas in the new versions, in VERSE 10 they have **changed** the word "**Christ**" to "**God**", and have thus removed a strong proof text to the Divinity of Christ.

Text 73: - Romans 15:29 - KJV: - "And I am sure that, when I come unto you, I shall come in the fulness of the blessing **of the gospel** of Christ."

CEV: - "And when I do arrive in Rome, I know it will be with the full blessings (**deletion**) of Christ."

NLT: - "And I am sure that when I come, Christ will richly bless (**deletion**) our time together."

NIV: - "I know that when I come to you, I will come in the full measure of the blessing (**deletion**) of Christ."

NRSV: - "And I know that when I come to you, I will come in the fullness of the blessing (**deletion**) of Christ."

COMMENT: - The KJV records the fact that the blessing Paul would receive when he came to Rome would be through the **gospel of Christ;**

whereas the new translations have **omitted** the word “**gospel**” as being the source of the blessing.

Text 74: - Romans 16:23 & 24 - KJV: - "Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. **The grace of our Lord Jesus Christ be with you all. Amen.**"

CEV: - "Gaius welcomes me and the whole church into his home, and he sends his greetings. Erastus, the city treasurer, and our dear friend Quartus send their greetings too. **(deletion)**"

NLT: - "Gaius says hello to you. He is my host and also serves as host to the whole church. Erastus, the city treasurer, sends you his greetings, and so does our brother Quartus. **(deletion)**"

NIV: - "Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. Erastus, who is the city's director of public works, and our brother Quartus send you their greetings. **(deletion)**"

NRSV: - "Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.* **(deletion)** "

* **Footnote:** - "Other ancient authorities add verse 24, *The grace of our Lord Jesus Christ be with all of you. Amen.*"

COMMENT: - The KJV records Paul's prayer that the grace of the Lord Jesus Christ would be with all the Roman Christians; whereas the new versions have **omitted** this prayer of Paul completely from the body of the translation.

Text 75: - 1st Corinthians 5:7: - "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.**"

CEV: - "Get rid of the old yeast! Then you will be like fresh bread made without yeast, and that is what you are. Our Passover lamb is Christ, who has already been sacrificed **(deletion)**."

NIV: - "Get rid of the old yeast, so that you may be a new unleavened batch — as you really are. For Christ, our Passover lamb, has been sacrificed. **(deletion)**."

NRSV: - "Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed **(deletion)**."

COMMENT: - The KJV teaches that Christ suffered “**for us**”; whereas the new versions have **omitted** the words “**for us**” which attacks Christ's atoning death for us sakes.

Text 76: - 1st Corinthians 6:20 - KJV: - "For ye are bought with a price: therefore glorify God in your body, **and in your spirit, which are God's.**"

CEV: - "God paid a great price for you. So use your body to honor God **(deletion)**."

NLT: - "For God bought you with a high price. So you must honor God with your body **(deletion)**."

NIV: - "You were bought at a price. Therefore honor God with your bodies. **(deletion)**."

NRSV: - "For you were bought with a price; therefore glorify God in your body **(deletion)**."

COMMENT: - The KJV indicates that in our spirit we must also glorify God, which belongs to him; the new translations have **omitted** this phrase completely.

Text 77: - 1st Corinthians 7:39 - KJV: - "The wife is bound **by the law** as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

CEV: - "A wife **(deletion)** should stay married to her husband until he dies. Then she is free to marry again, but only to a man who is a follower of the Lord."

NLT: - "A wife is bound **(deletion)** to her husband as long as he lives. If her husband dies, she is free to marry anyone she wishes, but only if he loves the Lord."

NIV: - "A woman is bound (**deletion**) to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord."

NRSV: - "A wife is bound (**deletion**) as long as her husband lives. But if the husband dies, she is free to marry anyone she wishes, only in the Lord."

COMMENT: - The KJV teaches that a wife is bound "**by the law**" (that is the law of marriage) as long as her husband lives; whereas the new versions have **omitted** any reference to the law of marriage at all.

Text 78: - 1st Corinthians 15:47 - KJV: - "The first man *is* of the earth, earthy: the second man *is* **the Lord** from heaven."

CEV: - "The first man was made from the dust of the earth, but the second man (**deletion**) came from heaven."

NIV: - "The first man was of the dust of the earth; the second man is (**deletion**) of heaven."

NRSV: - "The first man was from the earth, a man of dust; the second man is (**deletion**) from heaven."

COMMENT: - The KJV identifies that the second man Paul is referring to as having come from heaven is **the Lord**; whereas the new versions have **omitted** any reference to "**the Lord**" entirely.

Text 79: - 2nd Corinthians 2:17 - KJV: - "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."

CEV: - "A lot of **people try to get rich from preaching God's message**. But we are God's sincere messengers, and by the power of Christ we speak our message with God as our witness."

NLT: - "You see, we are not like the many **hucksters** who preach for personal profit. We preach the word of God with sincerity and with Christ's authority, knowing that God is watching us."

NIV: - "Unlike so many, we do not **peddle** the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as those sent from God."

NRSV: - "For we are not **peddlers** of God's word like so many; but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence."

COMMENT: - It is rather ironic, that one of the clearest verses, that in the KJV reveals that during the apostle Paul's lifetime, many people were trying to "**corrupt**" the Word of God, has been completely **distorted** in the modern versions, by removing the word "**corrupt**". In its stead, the modern versions have "**people try to get rich from preaching God's message**", or "**hucksters**", or "**peddle**", or "**peddlers**".

Text 80: - Galatians 3:1 - KJV: - "O foolish Galatians, who hath bewitched you, **that ye should not obey the truth**, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

CEV: - "You stupid Galatians! (**deletion**) I told you exactly how Jesus Christ was nailed to a cross. Has someone now put an evil spell on you?"

NLT: - "Oh, foolish Galatians! Who has cast an evil spell on you? (**deletion**) For the meaning of Jesus Christ's death was made as clear to you as if you had seen a picture of his death on the cross."

NIV: - "You foolish Galatians! Who has bewitched you? (**deletion**) Before your very eyes Jesus Christ was clearly portrayed as crucified."

NRSV: - "You foolish Galatians! Who has bewitched you? (**deletion**) It was before your eyes that Jesus Christ was publicly exhibited as crucified!"

COMMENT: - The KJV's translation which includes the phrase "**that ye should not obey the truth**", indicates that the truth of a crucified Christ, requires obedience on our part. Whereas, the new versions have **omitted** this phrase concerning obedience to the truth of a crucified Christ.

Text 81 - Galatians 4:7 - KJV: - "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God **through Christ**."

CEV: - "You are no longer slaves. You are God's children, and you will be given what he has promised (**deletion**)."

NLT: - "Now you are no longer a slave but God's own child. And since you are his child, God has made you his heir (**deletion**)."

NIV: - "So you are no longer a slave, but God's child; and since you are his child, God has made you also an heir. (**deletion**)."

NRSV: - "So you are no longer a slave but a child, and if a child then also an heir, through **God (changed)**."

COMMENT: - The **KJV** has the believer becoming an heir of God **through Christ**; while the new versions have **omitted** the words "**through Christ**". Whilst, the **NRSV** has changed the word "**Christ**" to "**God**".

Text 82: - Galatians 5:12 - KJV: - "I would they were even **cut off** which trouble you."

CEV: - "I wish that everyone who is upsetting you **would not only get circumcised, but would cut off much more!**"

NLT: - "I just wish that those troublemakers who want to mutilate you by circumcision **would mutilate themselves**.[a]"

Footnote: - "a. 5:12 **Or castrate themselves, or cut themselves off from you**; Greek reads *cut themselves off*."

NIV: - "As for those agitators, I wish they would go the whole way **and emasculate themselves!**"

NRSV: - "I wish those who unsettle you **would castrate themselves!**"

COMMENT: - The **KJV** has the apostle Paul hoping that those false brethren who were troubling the Galatians, would be "**cut off**"; that is, **cut off by**

the Lord in judgment. All the modern versions have Paul hoping that the false brethren who were troubling the Galatians, would **castrate themselves!**

Text 83: - Galatians 6:15 - KJV: - "For **in Christ Jesus** neither circumcision availeth any thing, nor uncircumcision, but a new creature."

CEV: - "**(deletion)** It doesn't matter if you are circumcised or not. All that matters is that you are a new person."

NLT: - "**(deletion)** It doesn't matter whether we have been circumcised or not. What counts is whether we have been transformed into a new creation."

NIV: - "**(deletion)** Neither circumcision nor uncircumcision means anything; what counts is the new creation."

NRSV: - "**(deletion)** For neither circumcision nor uncircumcision is anything; but a new creation is everything!"

COMMENT: - The **KJV's** translation reveals the importance of the saving relationship which the true believer has **in Christ Jesus**, which makes circumcision or uncircumcision of no consequence. The new versions by **omitting** the phrase "**in Christ Jesus**", do **NOT** reveal the vital importance of a true believer in Christ abiding in him by living faith.

Text 84: - Ephesians 3:9 - KJV: - "And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things **by Jesus Christ**."

CEV: - "God, who created everything (**deletion**), wanted me to help everyone understand the mysterious plan that had always been hidden in his mind."

NLT: - "I was chosen to explain to everyone this mysterious plan that God, the Creator of all things (**deletion**), had kept secret from the beginning."

NIV: - "And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things **(deletion)**."

NRSV: - "And to make everyone see what is the plan of the mystery hidden for ages in God who created all things **(deletion)**."

COMMENT: - The KJV has rightly identified that God created all things by Jesus Christ; whereas the new translations have **deleted** the phrase "**by Jesus Christ**".

Text 85: - Ephesians 5:9 - KJV: - "(For **the fruit of the Spirit** is in all goodness and righteousness and truth;)"

CEV: - "**And make your light shine.** Be good and honest and truthful."

NLT: - "For **this light within you produces** only what is good and right and true."

NIV: - "(For **the fruit of the light** consists in all goodness, righteousness and truth)"

NRSV: - "For **the fruit of the light** is found in all that is good and right and true."

COMMENT: - The KJV refers to "**the fruit of the Spirit**". Whereas, the modern versions have **changed** this definite phrase, to now refer to "**the light**", or "**the fruit of the light**". Thus **omitting** any reference to the Holy Spirit.

Text 86: - Philippians 4:13 - KJV: - "I can do all things through **Christ** which strengtheneth me."

NLT: - "For I can do everything through **Christ,[a]** who gives me strength."

Footnotes: "a. 4:13 Greek **through the one.**"

NIV: - "I can do all this through **him** who gives me strength."

NRSV: - "I can do all things through **him** who strengthens me."

COMMENT: - The KJV identifies "**Christ**" as the one who strengthens us. Whilst the NLT has retained the word "**Christ**" in the body of the text, it has a **footnote**, which gives an **indefinite** alternative based on the Greek "**critical text**", "**through the one**". The two other modern versions examined have **changed** the word "**Christ**" to the indefinite "**him**" who strengthens us. Leaving the reader, unaware that Christ is the one who strengthens the believer to be able to do all things!

Text 87: - Colossians 1:14 - KJV: - "In whom we have redemption **through his blood**, *even* the forgiveness of sins."

CEV: - "Who forgives our sins and sets us free **(deletion)**."

NLT: - "Who purchased our freedom **(deletion)** and forgave our sins."

NIV: - "In whom we have redemption **(deletion)**, the forgiveness of sins."

NRSV: - "In whom we have redemption **(deletion)**, the forgiveness of sins."

COMMENT: - The KJV teaches that redemption is "**through his blood**", that is, through Christ's blood. All the modern versions have **omitted** the phrase "**through his blood**".

Text 88: - 2nd Thessalonians 2:2 - KJV: - "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, **as that the day of Christ is at hand.**"

CEV: - "Not to be easily upset or disturbed by people who claim that **the Lord has already come**. They may say that they heard this directly from the Holy Spirit, or from someone else, or even that they read it in one of our letters."

NLT: - "Don't be so easily shaken or alarmed by those who say **that the day of the Lord has already begun**. Don't believe them, even if they claim to have had a spiritual vision, a revelation, or a letter supposedly from us."

NIV: - "Not to become easily unsettled or alarmed by the teaching allegedly from us — whether by a prophecy or by word of mouth or by letter — asserting that **the day of the Lord has already come.**"

NRSV: - "Not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that **the day of the Lord is already here.**"

COMMENT: - The KJV warns us against being deceived by any means that the Day of the Lord is **near**; whereas the new versions warn against being deceived by any means that the Day of the Lord **has already come.** That is a complete change in the warning Paul has recorded for believers.

Text 89: - 1st Timothy 3:16 - KJV: - "And without controversy great is the mystery of godliness: **God** was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

CEV: - "Here is the great mystery of our religion: **Christ** came as a human. The Spirit proved that he pleased God, and he was seen by angels. Christ was preached to the nations. People in this world put their faith in him, and he was taken up to glory."

NLT: - "Without question, this is the great mystery of our faith: **Christ** was revealed in a human body and vindicated by the Spirit. He was seen by angels and announced to the nations. He was believed in throughout the world and taken to heaven in glory."

NIV: - "Beyond all question, the mystery from which true godliness springs is great: **He** appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory."

NRSV: - "Without any doubt, the mystery of our religion is great: **He** was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory."

COMMENT: - The KJV teaches that **God was manifested in the flesh**, with God referring to Christ. This is another proof text for the divinity of Christ; whereas the new versions have **changed** the word "**God**" to "**Christ**"; or to "**he**", which removes another text that proves the divinity of Christ from the pages of the New Testament.

Text 90: - Hebrews 9:27 - KJV: - "And as it is appointed unto men once to die, **but after this the judgment.**"

CEV: - "We die only once, **and then we are judged.**"

NLT: - "And just as each person is destined to die once **and after that comes judgment.**"

NIV: - "Just as people are destined to die once, **and after that to face judgment.**"

COMMENT: - The KJV teaches that after death comes **the** judgment – not an immediate judgment, but the Day of Judgment; whereas the new translations by **omitting** the word "**the**" teach that at the death of every person there follows "**a**" judgment. This opens the door to a belief in an intermediate state after death.

Text 91: - James 5:16 - KJV: - "Confess *your faults* one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

CEV: - "If you have **sinned**, you should tell each other what you have done. Then you can pray for one another and be healed. The prayer of an innocent person is powerful, and it can help a lot."

NLT: - "Confess your **sins** to each other and pray for each other so that you may be healed. The earnest prayer of a righteous person has great power and produces wonderful results."

NIV: - "Therefore confess your **sins** to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective."

NRSV: - "Therefore confess your **sins** to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective."

COMMENT: - The KJV exhorts believers to confess their **faults** to one another; whereas the new versions have **changed** the word "**faults**" to "**sins**", thus teaching believer's to confess their **sins** to one another. This change opens the door to the Roman Catholic doctrine of confessing our sins to a priest.

Text 92: - 1st Peter 4:1 - KJV: - "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."

CEV: - "Christ suffered (**deletion**) here on earth. Now you must be ready to suffer as he did, because suffering shows that you have stopped sinning."

NLT: - "So then, since Christ suffered physical pain (**deletion**), you must arm yourselves with the same attitude he had, and be ready to suffer, too. For if you have suffered physically for Christ, you have finished with sin."

NIV: - "Therefore, since Christ suffered (**deletion**) in his body, arm yourselves also with the same attitude, because whoever suffers in the body is done with sin."

NRSV: - "Since therefore Christ suffered (**deletion**) in the flesh, arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin),"

COMMENT: - The KJV teaches that Christ suffered "**for us**"; whereas the new versions have **omitted** the words "**for us**" which attacks Christ's atoning death for us sakes.

Text 93: - 1st Peter 4:6 - KJV: - "For for this cause **was the gospel preached also to them that are dead**, that they might be judged according to men in the flesh, but live according to God in the spirit."

CEV: - "**The good news has even been preached to the dead**, so that after they have been judged for what they have done in this life, their spirits will live with God."

NLT: - "That is **why the Good News was preached to those who are now dead** — so although they were destined to die like all people, they now live forever with God in the Spirit."

NIV: - "For this is the reason **the gospel was preached even to those who are now dead**, so that they might be judged according to human standards in regard to the body, but live according to God in regard to the spirit."

NRSV: - "For this is the reason **the gospel was proclaimed even to the dead**, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does."

COMMENT: - The KJV presents the truth that the gospel was preached to those who have died, **while they were living**. Whereas, the modern versions are somewhat ambiguous in their rendering of this verse. The new translations read as having the gospel being preached to the dead, **after they have died**. This **change** opens the door to a belief in some state of intermediate existence after death, where the gospel is preached to them.

Text 94: - 2nd Peter 2:9 - KJV: - "The Lord knoweth how to deliver the godly out of temptations, **and to reserve the unjust unto the day of judgment to be punished.**"

CEV: - "This shows that the Lord knows how to rescue godly people from their sufferings **and to punish evil people while they wait for the day of judgment.**"

NLT: - "So you see, the Lord knows how to rescue godly people from their trials, even **while keeping the wicked under punishment until the day of final judgment.**"

NIV: - "If this is so, then the Lord knows how to rescue the godly from trials and **to hold the unrighteous for punishment on the day of judgment.**"

NRSV: - "Then the Lord knows how to rescue the godly from trial, and **to keep the unrighteous under punishment until the day of judgment.**"

COMMENT: - The KJV teaches that the ungodly people have been reserved by the Lord to the Day of Judgment to be punished; whereas the new translations teach that the ungodly are being punished **now before** the Day of Judgment arises. This **change** is an impeachment against God's righteous justice.

Text 95: - 2nd Peter 3:10 - KJV: - "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and **the works that are therein shall be burned up.**"

CEV: - "The day of the Lord's return will surprise us like a thief. The heavens will disappear with a loud noise, and the heat will melt the whole universe. Then the earth and **everything on it will be seen for what they are.**"

NLT: - "But the day of the Lord will come as unexpectedly as a thief. Then the heavens will pass away with a terrible noise, and the very elements themselves will disappear in fire, and the earth and **everything on it will be found to deserve judgment.**"

NIV: - "But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and **everything done in it will be laid bare.**"

NRSV: - "But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and **everything that is done on it will be disclosed.**"

COMMENT: - The KJV teaches that when the day of the Lord comes, "**the works that are therein** [that is, the earth - compiler] **shall be burned up**". Whereas, all the modern versions have **changed** this concept, to now refer to **everything that is done on the earth will be seen**, or **to deserve judgment** or **laid bare**, or **disclosed**.

Text 96: - 1st John 5:7 - KJV: - "For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost: and these three are one.**"

CEV: - "In fact, there are three who tell about it (**deletion**)."

NLT: - "So we have these three witnesses — (**deletion**)."

NIV: - "For there are three that testify: (**deletion**)."

NRSV: - "There are three that testify: (**deletion**)."

COMMENT: - The KJV clearly testifies to the truth of the unity of the three Heavenly Witnesses of the Godhead. Whereas, the new versions have **deleted** all reference to this truth, by **omitting** the phrase "**in heaven, the Father, the Word, and the Holy Ghost: and these three are one.**"

Text 97: - 1st John 5:13 - KJV : - "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, **and that ye may believe on the name of the Son of God.**"

CEV: - "All of you have faith in the Son of God, and I have written to let you know that you have eternal life (**deletion**)."

NLT: - "I have written this to you who believe in the name of the Son of God, so that you may know you have eternal life. (**deletion**)."

NIV: - "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life (**deletion**)."

NRSV: - "I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life (**deletion**)."

COMMENT: - The new versions have **deleted** the clause "**and that ye may believe on the name of the Son of God**".

Text 98: - Revelation 1:8 - KJV: - "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

CEV: - "The Lord **God** says, "I am Alpha and Omega, the one who is and was and is coming. I am God All-Powerful!"

NLT: - "I am the Alpha and the Omega — the beginning and the end," says the Lord **God**. "I am the one who is, who always was, and who is still to come - the Almighty One."

NIV: - "I am the Alpha and the Omega," says the Lord **God**, "who is, and who was, and who is to come, the Almighty."

NRSV: - "I am the Alpha and the Omega," says the Lord **God**, who is and who was and who is to come, the Almighty."

COMMENT: - The text as it reads in the KJV testifies to the full Divinity of the Lord Jesus being the Almighty God. By the modern versions **adding** the one word "**God**" after the word "**Lord**", this verse no longer testifies to the Lord Jesus' full Divinity, but now applies to God the Father.

Text 99: - Revelation 1:9 - KJV: - "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus **Christ**, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus **Christ**."

CEV: - "I am John, a follower together with all of you. We suffer because Jesus (**deletion**) is our king, but he gives us the strength to endure. I was sent to Patmos Island, because I had preached God's message and had told about Jesus (**deletion**)."

NLT: - "I, John, am your brother and your partner in suffering and in God's Kingdom and in the patient endurance to which Jesus (**deletion**) calls us. I was exiled to the island of Patmos for preaching the word of God and for my testimony about Jesus (**deletion**)."

NIV: - "I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus (**deletion**), was on the island of Patmos because of the word of God and the testimony of Jesus (**deletion**)."

NRSV: - "I, John, your brother who share with you in Jesus (**deletion**) the persecution and the

kingdom and the patient endurance, was on the island called Patmos because of the word of God and the testimony of Jesus (**deletion**)."

COMMENT: - Both references to "**Christ**" have been **omitted** in all the modern versions.

Text 100: - Revelation 1:11 - KJV: - "Saying, **I am Alpha and Omega, the first and the last:** and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

CEV: - ""The voice said (**deletion**), "Write in a book what you see. Then send it to the seven churches in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

NLT: - "It said (**deletion**), "Write in a book everything you see, and send it to the seven churches in the cities of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

NIV: - Which said (**deletion**): "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

NRSV: - "Saying (**deletion**), "Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

COMMENT: - The KJV's translation testifies to Jesus' full Divinity. The new versions' having **deleted** the phrase "**I am Alpha and Omega, the first and the last**", is another subtle downgrading of Jesus' full Divinity.

Text 101: - Revelation 8:13 - KJV: - "And I beheld, and **heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!**"

CEV: - "Then I looked and saw **a lone eagle flying across the sky. It was shouting**, "Trouble, trouble, trouble to everyone who lives on earth! The other three angels are now going to blow their trumpets."

NLT: - "Then I looked, and **I heard a single eagle crying loudly as it flew through the air**, "Terror, terror, terror to all who belong to this world because of what will happen when the last three angels blow their trumpets."

NIV: - "As I watched, **I heard an eagle that was flying in midair call out in a loud voice**: "Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!"

NRSV: - "Then I looked, and **I heard an eagle crying with a loud voice as it flew in midheaven**, "Woe, woe, woe to the inhabitants of the earth, at the blasts of the other trumpets that the three angels are about to blow!"

COMMENT: - The KJV has the apostle John hearing "**an angel**" flying in the midst of heaven, and **speaking with a loud voice**, the warning of the three woes! Whereas, **ALL** the modern versions have the apostle John **hearing "a/an eagle"** flying through heaven, and **the eagle speaking** the warning of the three woes! What complete and utter nonsense is contained in this rendering of the modern versions!

Text 102: - Revelation 15:2 - KJV: - "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and **over his mark**, and over the number of his name, stand on the sea of glass, having the harps of God."

CEV: - "Then I saw something that looked like a glass sea mixed with fire, and people were standing on it. They were the ones who had defeated the beast and the idol (**deletion**) and the number that tells the name of the beast. God had given them harps."

NLT: - "I saw before me what seemed to be a glass sea mixed with fire. And on it stood all the people who had been victorious over the beast and his

statue (**deletion**) and the number representing his name. They were all holding harps that God had given them."

NIV: - "And I saw what looked like a sea of glass glowing with fire and, standing beside the sea, those who had been victorious over the beast and its image (**deletion**) and over the number of its name. They held harps given them by God."

NRSV: - "And I saw what appeared to be a sea of glass mixed with fire, and those who had conquered the beast and its image (**deletion**) and the number of its name, standing beside the sea of glass with harps of God in their hands."

COMMENT: - The KJV has the end time saints standing victorious upon the Sea of Glass, having gained the victory among the other things listed, also victory over **the mark of the beast**. All the modern versions have **omitted** the truth that the saints will also be victorious over **the mark of the beast!**

Text 103: - Revelation 22:6 - KJV: - "And he said unto me, These sayings *are* faithful and true: and the Lord God **of the holy prophets** sent his angel to show unto his servants the things which must shortly be done."

CEV: - "Then I was told: These words are true and can be trusted. The Lord God controls **the spirits** of his prophets, and he is the one who sent his angel to show his servants what must happen right away."

NLT: - "Then the angel said to me, "Everything you have heard and seen is trustworthy and true. The Lord God, who inspires his prophets,[a] has sent his angel to tell his servants what will happen soon."

Footnote: - "a. 22:6a Or *The Lord, the God of the spirits of the prophets*".

NRSV: - "And he said to me, "These words are trustworthy and true, for the Lord, the God of the **spirits** of the prophets, has sent his angel to show his servants what must soon take place."

COMMENT: - The modern versions examined have **inserted** either into the body of the translation itself, or into the **footnote comments** the phrase "**the spirits**", referring to God's holy prophets. That is, **the spirits of God's holy prophets**. This concept is opening the door to the spiritualistic concept that God is inspiring the **supposed** departed spirits of the holy prophets.

Text 104: - Revelation 22:14 - KJV: - "Blessed are they that **do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city."

CEV: - "God will bless all who **have washed their robes**. They will each have the right to eat fruit from the tree that gives life, and they can enter the gates of the city."

NLT: - "Blessed are those who **wash their robes**. They will be permitted to enter through the gates of the city and eat the fruit from the tree of life."

NIV: - "Blessed are those who **wash their robes**, that they may have the right to the tree of life and may go through the gates into the city."

NRSV: - "Blessed are those who **wash their robes**, so that they will have the right to the tree of life and may enter the city by the gates."

COMMENT: - A person's keeping God's commandments, and a person's washing their robes in the blood of Christ, are two different doctrines. The latter applies to the forgiveness for past sins, while the former applies to so abiding in Christ as to avoid sinning, or breaking the commandments. This is a **fundamental sift** in doctrine between the KJV and the new versions.

Text 105: - Revelation 22:19 - KJV: - "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the **book of life**, and out of the holy city, and *from* the things which are written in this book."

CEV: - "If you take anything away from these prophecies, God will not let you have part in the

life-giving tree and in the holy city described in this book."

NLT: - "And if anyone removes any of the words from this book of prophecy, God will remove that person's share in the **tree of life** and in the holy city that are described in this book."

NIV: - "And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the **tree of life** and in the Holy City, which are described in this scroll."

NRSV: - "If anyone takes away from the words of the book of this prophecy, God will take away that person's share in the **tree of life** and in the holy city, which are described in this book."

COMMENT: - The "**book of life**" has been **changed** to read as the "**life-giving tree**", or the "**tree of life**".

CONCLUDING SUMMARY: -

These more than 100 concrete examples that I have just documented for you, which clearly highlight some of the significant changes between the Authorized Version's renderings when compared with the modern versions' renderings, are merely the tip of the iceberg. No doubt a few hundred such like changes could be shown between the Authorized Version and the modern versions.

I don't think that any person is who truly honest in heart, can doubt that the changes made in the modern versions are for the worse, as far as it comes to strengthening the fundamental Christian doctrines of the Bible. A brief summary of a few of these important changes may be helpful for the reader: -

- The virgin birth of Jesus has been undermined;
- The full eternity and Divinity of Jesus Christ has been undermined;
- Christ's receiving worship from people has been undermined;

- Christ's sacrifice **for us** has been undermined;
- The door has been opened for the Roman Catholic confessional;
- Actual errors have been incorporated into the Biblical text;
- Whole Bible texts and passages have been omitted, or at the very least, have been included into the body of the text, with footnotes being inserted which question the authenticity of the particular passages. Thus creating doubts as to the actual content of the Scriptures.

I pose a couple of simple questions for the reader to ponder, particularly in relation to the changes I have documented as they relate to our Saviour, the Lord Jesus Christ: -

Why do these changes in the modern versions **always** have a tendency to degrade Jesus Christ? Why do these changes **never** uplift or magnify Jesus Christ?

IS THE NEW KING JAMES VERSION'S ENGLISH EASIER TO READ THAN THE AUTHORIZED VERSION?

Before I examine the evidence relating to the subject matter of this Sub-Section, I wish to share the following well known verse concerning Abraham offering his son Isaac upon the altar at God's Command. I shall compare it in both the Authorized Version and the New King James Version.

Genesis 22:8 - KJV: - "And Abraham said, **My son, God will provide himself a lamb for a burnt offering:** so they went both of them together."

NKJV: - "And Abraham said, "My son, **God will provide for Himself the lamb for a burnt offering.**" So the two of them went together."

COMMENT: - The KJV translation is clear and doctrinally sound.

Whereas, the NKJV rendering clearly teaches that "**God will provide for Himself the lamb for a burnt offering.**" This rendering is not only doctrinally erroneous, but also blasphemous, as it teaches that God needed to provide "**for Himself**" a lamb for a burnt offering. No other comment is necessary on this verse!

It is often assumed by many Christians who use the New King James Version, that it is simpler and easier to read, as compared to the Authorized Version. This is assumed to be the case, because it **supposedly** uses simpler and easier to understand words than the Authorized Version.

The following Table of Comparison plainly reveals that this commonly held **assumption** is just that, an **assumption**, and is incorrect. In many places, the New King James Version, actually uses the more difficult word than the Authorized Version; and in some cases, these words require one to use a dictionary so as to be able to understand their meaning.¹⁵¹

¹⁵¹ It is not my purpose in this Sub-Section to give a detailed analysis of the New King James Version. I am just showing the reader a few of the problems that are found within the pages of this modern version.

[NOTE: - The word or words that I will be comparing will be highlighted in **bold** print. The reader can see for themselves, that the Authorized Version is consistently using the easier to understand word or phrase, than the New King James Version.]

<u>TEXT: -</u>	<u>AUTHORIZED VERSION: -</u>	<u>NEW KING JAMES VERSION: -</u>
<u>Genesis 2:13: -</u>	"And the name of the second river <i>is</i> Gihon: the same <i>is</i> it that compasseth the whole land of Ethiopia ."	"The name of the second river <i>is</i> Gihon; it <i>is</i> the one which goes around the whole land of Cush ."
<u>Genesis 2:18: -</u>	"And the LORD God said, <i>It is</i> not good that the man should be alone; I will make him an help meet for him."	"And the LORD God said, " <i>It is</i> not good that man should be alone; I will make him a helper comparable to him ."
<u>Deuteronomy 28:50: -</u>	"A nation of fierce countenance, which shall not regard the person of the old , nor show favour to the young"	"A nation of fierce countenance, which does not respect the elderly nor show favor to the young."
<u>Joshua 22:24: -</u>	"And if we have not <i>rather</i> done it for fear of <i>this</i> thing, saying, In time to come your children might speak unto our children , saying, What have ye to do with the LORD God of Israel?"	"But in fact we have done it for fear, for a reason, saying, 'In time to come your descendants may speak to our descendants , saying, "What have you to do with the Lord God of Israel?"
<u>Judges 8:13: -</u>	"And Gideon the son of Joash returned from battle before the sun was up ."	"Then Gideon the son of Joash returned from battle, from the Ascent of Heres ."
<u>Judges 19:29: -</u>	"And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, <i>together</i> with her bones , into twelve pieces, and sent her into	"When he entered his house he took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb , and sent her throughout all the

	all the coasts of Israel."	territory of Israel."
<u>1st Samuel 10:19</u> -	"And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, <i>Nay</i> , but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands ."	"But you have today rejected your God, who Himself saved you from all your adversities and your tribulations; and you have said to Him, 'No, set a king over us!' Now therefore, present yourselves before the Lord by your tribes and by your clans ."
<u>1st Samuel 13:21</u> -	"Yet they had a file for the mattocks, and for the coulter, and for the forks, and for the axes, and to sharpen the goads."	"And the charge for a sharpening was a pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads."
<u>1st Samuel 16:14</u> -	"But the spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him."	"But the Spirit of the Lord departed from Saul, and a distressing spirit from the Lord troubled him."
<u>1st Samuel 22:6</u> -	"When Saul heard that David was discovered, and the men that <i>were</i> with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants <i>were</i> standing about him;)"	"When Saul heard that David and the men who were with him had been discovered--now Saul was staying in Gibeah under a tamarisk tree in Ramah, with his spear in his hand, and all his servants standing about him -."
<u>2nd Samuel 6:5</u> -	"And David and all the house of Israel played before the LORD on all manner of <i>instruments made of fir wood</i> , even on harps, and on psalteries, and on timbrels, and on cornets , and on cymbals."	"Then David and all the house of Israel played music before the Lord on all kinds of instruments of fir wood, on harps, on stringed instruments, on tambourines, on sistrums , and on cymbals."
<u>1st King 10:28</u> -	"And Solomon had horses brought out of	"Also Solomon had horses imported from

	Egypt, and linen yarn : the king's merchants received the linen yarn at a price."	Egypt and Keveh ; the king's merchants bought them in Keveh at the current price."
<u>1st Kings 14:24: -</u>	"And there were also sodomites in the land: <i>and</i> they did according to all the abominations of the nations which the LORD cast out before the children of Israel."	"And there were also perverted persons in the land. They did according to all the abominations of the nations which the LORD had cast out before the children of Israel."
<u>1st Kings 17:20: -</u>	"And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?"	"Then he cried out to the Lord and said, "O Lord my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?"
<u>2nd Kings 22:16: -</u>	"Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, <i>even</i> all the words of the book which the king of Judah hath read."	"Thus says the Lord: 'Behold, I will bring calamity on this place and on its inhabitants--all the words of the book which the king of Judah has read --."
<u>Job 2:10: -</u>	"But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips."	"But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity ?" In all this Job did not sin with his lips."
<u>Psalms 43:1: -</u>	" Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man."	" Vindicate me, O God, And plead my cause against an ungodly nation; Oh, deliver me from the deceitful and unjust man!"
<u>Proverbs 16:4: -</u>	"The LORD hath made all <i>things</i> for himself: yea, even the wicked for	"The Lord has made all for Himself, Yes, even the wicked for the day of

	the day of evil ."	doom ."
<u>Ecclesiastes 2:3: -</u>	"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life."	"I searched in my heart how to gratify my flesh with wine, while guiding my heart with wisdom, and how to lay hold on folly, till I might see what was good for the sons of men to do under heaven all the days of their lives."
<u>Ecclesiastes 12:1: -</u>	"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."	"Remember now your Creator in the days of your youth, Before the difficult days come, And the years draw near when you say, "I have no pleasure in them."
<u>Isaiah 2:16: -</u>	"And upon all the ships of Tarshish, and upon all pleasant pictures ."	"Upon all the ships of Tarshish, And upon all the beautiful sloops ."
<u>Isaiah 13:12: -</u>	"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."	"I will make a mortal more rare than fine gold, A man more than the golden wedge of Ophir."
<u>Isaiah 28:1: -</u>	"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty <i>is</i> a fading flower, which <i>are</i> on the head of the fat valleys of them that are overcome with wine!"	"Woe to the crown of pride, to the drunkards of Ephraim, Whose glorious beauty <i>is</i> a fading flower Which <i>is</i> at the head of the verdant valleys, To those who are overcome with wine!"
<u>Jeremiah 19:3: -</u>	"And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle."	"And say, 'Hear the word of the Lord, O kings of Judah and inhabitants of Jerusalem. Thus says the Lord of hosts, the God of Israel: "Behold, I will bring such a catastrophe on this place, that whoever hears of it, his ears will

		tingle."
<u>Jeremiah 44:17: -</u>	"But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for <i>then</i> had we plenty of victuals, and were well, and saw no evil ."	"But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, were well-off, and saw no trouble ."
<u>Lamentations 5:3: -</u>	"We are orphans and fatherless , our mothers are as widows."	"We have become orphans and waifs , Our mothers are like widows."
<u>Ezekiel 31:4: -</u>	"The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. "	"The waters made it grow; Underground waters gave it height, With their rivers running around the place where it was planted, And sent out rivulets to all the trees of the field."
<u>Daniel 6:2: -</u>	"And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage."	"And over these, three governors, of whom Daniel was one, that the satraps might give account to them, so that the king would suffer no loss."
<u>Amos 9:4: -</u>	"And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil , and not for good."	"Though they go into captivity before their enemies, From there I will command the sword, And it shall slay them. I will set My eyes on them for harm and not for good."
<u>Matthew 27:27: -</u>	"Then the soldiers of the governor took Jesus into	"Then the soldiers of the governor took Jesus into

	the common hall , and gathered unto him the whole band of soldiers ."	the Praetorium and gathered the whole garrison around Him."
<u>John 18:12: -</u>	"Then the band and the captain and officers of the Jews took Jesus, and bound him."	"Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him."
<u>John 18:28: -</u>	"Then led they Jesus from Caiaphas unto the hall of judgment : and it was early; and they themselves went not into the judgment hall , lest they should be defiled; but that they might eat the passover."	"Then they led Jesus from Caiaphas to the Praetorium , and it was early morning. But they themselves did not go into the Praetorium , lest they should be defiled, but that they might eat the Passover."
<u>Acts 17:22: -</u>	"Then Paul stood in the midst of Mars' hill , and said, Ye men of Athens, I perceive that in all things ye are too superstitious."	"Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious."
<u>Acts 17:29: -</u>	"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."	"Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising."
<u>Acts 21:31: -</u>	"And as they went about to kill him, tidings came unto the chief captain of the band , that all Jerusalem was in an uproar."	"Now as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar."
<u>Acts 27:17: -</u>	"Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands , struck sail, and so were driven."	"When they had taken it on board, they used cables to undergird the ship; and fearing lest they should run aground on the Syrtis Sands , they struck sail and so were driven."

<u>Romans 6:22: -</u>	"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."	"But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life."
<u>Romans 11:29: -</u>	"For the gifts and calling of God are without repentance.	"For the gifts and the calling of God are irrevocable. "
<u>Romans 13:1: -</u>	"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."	"Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God."
<u>Romans 14:13: -</u>	"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in <i>his</i> brother's way."	"Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way."
<u>2nd Corinthians 2:17: -</u>	"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."	"For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ."
<u>2nd Corinthians 5:2: -</u>	"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:"	"For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,"
<u>Galatians 5:4: -</u>	"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."	"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."
<u>Ephesians 5:1: -</u>	"Be ye therefore followers of God, as dear children."	"Therefore be imitators of God as dear children."
<u>2nd Timothy 2:15: -</u>	" Study to show thyself approved unto God, a	" Be diligent to present yourself approved to

	workman that needeth not to be ashamed, rightly dividing the word of truth."	God, a worker who does not need to be ashamed, rightly dividing the word of truth."
<u>1st Peter 3:20: -</u>	"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."	"Who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while <i>the</i> ark was being prepared, in which a few, that is, eight souls, were saved through water."
<u>2nd Peter 1:9: -</u>	"But he that lacketh these things is blind, and cannot see afar off , and hath forgotten that he was purged from his old sins."	"For he who lacks these things is shortsighted, even to blindness , and has forgotten that he was cleansed from his old sins."

CONCLUSION: -

WHY I PERSONALLY BELIEVE THAT THE AUTHORIZED KING JAMES VERSION, IS THE MOST TRUSTWORTHY ENGLISH TRANSLATION OF THE HOLY SCRIPTURES TODAY: -

Based upon the abundant weight of evidence, that I have provided for the reader within this Study Document, and in the previous 2015 Study Document in this two-part series¹⁵², I personally believe that our Authorized King James Bible is by far and away, the most trustworthy English translation available today.

Particularly is this the case, when comparing the modern English Versions, which generally agree with each other, in their disagreement with the Authorized Version. In PART 2 - "WEIGHING THE EVIDENCE", I provided over 100 Bible passages, in which there are serious doctrinal and textual defects throughout the modern versions, particularly in the New Testament, when compared with our Authorized Version. And I would like to repeat again, the two questions that I have asked previously, concerning the Modern Versions' textual changes and our Lord Jesus Christ: -

Why do these changes in the modern versions **always** have a tendency to degrade Jesus Christ? Why do these changes **never** uplift or magnify Jesus Christ?

On this one vital issue alone, I reject the modern English Versions, as being vastly inferior to our Authorized King James Bible.

But there are a number of other reasons, why I believe that the Authorized Version is the most trustworthy English translation available today.

Firstly: - It has been translated from the divinely preserved Hebrew and Greek texts, which have an overwhelming abundance of manuscript evidence in their support. As regards the New Testament, the term "**the majority text**" means exactly that. The text is supported by the overwhelming majority of Greek New Testament manuscripts.

Secondly: - It was translated by men who had real faith in the Word of God, and that they were handling the inspired oracles of God. They were men who had not had their faith undermined or corrupted by liberal theology, modernism, theistic evolution or textual criticism, as so many modern day theologians and Bible scholars have. The following statement sums up this POINT very clearly.

"In the Authorised Version we have a translation which originated in an environment still conditioned by the Reformation attitude to Scripture and to theology in general. A translator's view of Scripture and his theological presuppositions will influence the translation which he produces. Although the Church in England was internally divided over very significant matters and there was a wide range in the degree of the commitment of its ministers to Biblical Calvinism, the Church was still organisationally one and basically orthodox in its view of Scripture. Translation of the Bible cannot be a neutral exercise, which can be engaged in by the scholar whose theology is unbiblical just as competently as by the scholar whose theology is Biblical. However objective a translator may consider himself to be, he must be affected to a large extent by his presuppositions and his theological beliefs. **Because translation involves**

¹⁵² See the 2015 Study Document entitled - "*The Divine Preservation of God's inspired Word throughout history that has ultimately led to the Authorized King James Bible.*"

choices determined by an understanding of what is meant by the writer, the best translator is the one who is solemnised and controlled by the fact that he is handling the inspired, inerrant, infallible Word of God — whose understanding is regulated by the whole scope of Scripture — who works in believing submission to the doctrine of the Word. The translators of the Authorised Version were not only scholars of high repute, they were men who believed the Bible to be the Word of God and who felt a great responsibility to translate accurately that Word. ... **However representative some modern translations may be of men in different denominations, they are the product of a time when the Church is deeply divided and in no position, theologically, to safeguard the orthodoxy of translation.** It is significant that the emergence of texts and translations based on different principles from those operating in the production of the Authorised Version coincided with the capitulation of the churches to rationalistic thought in all areas of their belief and practice. ... **The Authorised Version, like versions in other languages such as the Dutch dating from the same general period, was the product of a time of scholarship and faith. The modern text and translations originate in a period of religious and ecclesiastical declension and even apostasy.**¹⁵³

Thirdly: - It was translated by men who were **NOT** ecumenical, and who were Protestants, not just in name (as many Bible scholars of today are), but who understood the machinations of the Papal supporters of their time. They recognised that the common people needed access to the Word of God in their native tongue, so as to see clearly the unbiblical traditions of the Roman Church. Today, most new English versions of the Bible have an ecumenical goal or influence working in their translation process. Influences which help to undermine or make less clear some of the foundational saving truths of Biblical Protestantism.

Fourthly, the Authorized Version is easier for memorization purposes, and for reading aloud in public worship, than the modern English versions are. Let us not forget, that it was designed to be read in the churches.

"In the Authorised Version we have a translation especially suited to memorising and to reading aloud in the context of worship. It is a frequent complaint that today there is widespread biblical illiteracy, even among those who attend places of worship. No doubt there are many reasons for this but one significant contributory factor is the multiplicity of versions and the nature of most of the popular versions of the Bible. When there was one Bible to which English-speaking Christians appealed, people made a point of learning and memorising what it had to say and when they met together they were all speaking the same language when they referred to Scripture. Some of the memorising came through frequent consultation causing the words to sink in and some came by specific application to the task of memorising. The language of the Authorised Version gives itself to being memorised and remembered."¹⁵⁴

A further point in relation to this last statement, is the fact that when the Authorized Version was the predominant English translation of the Scriptures, it brought unity of Biblical expression among believers, because everyone was reading from the same Bible. Today, with so many different English translations in use, we have a situation, that lends itself to confusion, as all the different translations are reading differently in any particular verse. So that in any Bible study class, or sermon, we have a state of some confusion existing among the congregation, as different Bible versions are being used. Let us not forget the words of the Apostle Paul, that *"God is not the author of confusion, but of peace, as in all churches of the saints."* - 1st Corinthians 14:33.

Our Authorized Version has stood the test of time. It is the standard by which all other English versions are measured. And it has been

¹⁵³ "THE AUTHORISED VERSION: The Enduring Legacy"; by Prof. Hugh Cartwright; Trinitarian Bible Society; 2011; pp. 2 & 3.

¹⁵⁴ *Ib.*, pp. 6 & 7.

responsible through the convicting power of the Holy Spirit, in its more than 400 years history, to be the means of leading unnumbered multitudes to have a saving faith in Jesus Christ.

"Our confidence in the Authorised Version as we go out into the future is based on its being the most faithful translation of the Word of God in the English language, and that the God who has used it so powerfully throughout the centuries will still honour His own Word. It is not a new version of the Scriptures we need but repentance and confidence in the Word of God as published and preached and dependence upon God the Holy Spirit to make it powerful in accomplishing the purposes of God in His grace."¹⁵⁵

"For ever, O LORD, thy word is settled in heaven." - Psalm 119:89.

¹⁵⁵ *Ib.*, p. 9.