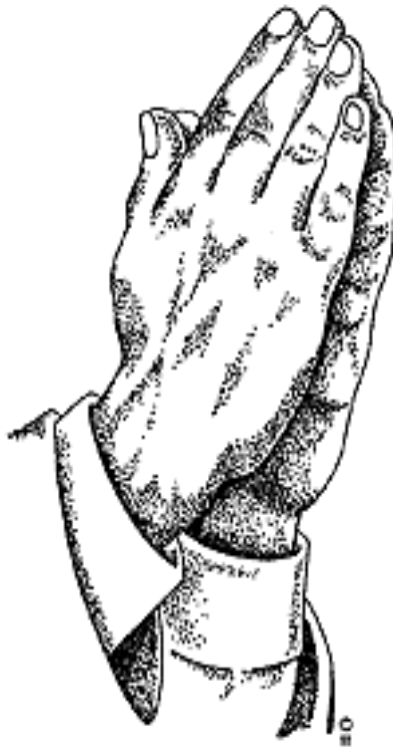


A LAYMAN'S THOUGHTS ON THE
DIFFERING CHRISTIAN
BIBLE VERSIONS



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SCOPE

Why would you use a Bible if you discovered that it had changed some verses to:

- *Deny the Trinity?
- *Remove redemption through Jesus Christ?
- *Deny the source of redemption?
- *Change the meaning of eternal life?
- *Deny Jesus Christ as God?
- *Deny Jesus Christ's mission on Earth?

I heard of a printer working for a famous publisher who told the following story about the differences in rulers. He was laying out a template grid on the light table for a printing job. Puzzled that his dimensions kept mismatching, he decided to compare two rulers. The dimensions for one ruler were slightly more than the other. It was no wonder his templates would not match.

So, which ruler was right? He knew there was no way to know for sure, short of going to Washington, D.C., where the Bureau of Weights and Measures maintains standard samples. Realistically, in the shop where he was working, he knew the only thing he could do was to compare the dimensions of other rulers and the printing press to decide which of the two rulers would work best.

This illustrates the quandary we have in relation to Bible versions. When one Bible contains Acts 8:37 and the other does not, or the other includes the verse with a footnote that it is not contained in "the best" ancient texts, where does one go to determine which one is correct? Which one is really God's word for modern man?

The Holy Bible is like a measuring ruler. The ruler sets the standard for accurate measurements in many occupations, no matter what the standard measuring units are for the country. The correct version of the Bible is the best one to use. Think of the differences between metric units and avoirdupois or Imperial measurements of weights, volumes and length/distances. They all are capable of being used to present the final product, yet they are not the same. Conversion tables are useful and the differences are always slight in comparison to one another. Those differences in Bible versions reflect differences in mans' philosophical perspectives, not God's perspective.

The reader's answer will not be simple. Some will compare the rulers, the different Bible versions, and decide for themselves. You might compare your Bible to friends' Bibles in your church and agree to go along with them. Or certain of you might rely on your pastor's or your denomination's assurances that all the Bible translations are good because we can trust the scholars who researched the ancient manuscripts and who "all" agree modern translations are best to use. This is their decision made in their will, not God's will.

Let's face it, their decisions are non-answers, because all ancient manuscripts are not the same and because some modern Bible versions are based upon the notes and comments found in the margins that were placed after the original scribe had written the ancient manuscript. Different ancient manuscripts have produced different and unreliable rulers resulting in different and unreliable Bible versions for today's use in the English language.

For every believer who claims to follow Christ, there is no more important subject or text than the Holy Bible. However, spending hours, days, even weeks, poring over hundreds of books, articles, videos and websites, trying to decide which version to use is not what most people are willing to do to make a critical choice, even one as important as choosing which Bible to store in one's heart.

This book presupposes not only the existence of God, but his position as Creator as well as his immanence; and, will present only a few of the many thousands of critical elements of theology (the Godhead's doctrine), ecclesiology (the church's doctrine), angelology (angels' doctrines), satanology (Satan's doctrine), bibliology (the Bible's doctrine), eschatology (prophetic doctrine), soteriology (the salvation doctrine), and Christology (Christ's doctrine) with the goal of building the faithful reader's confidence in only one version of the Christian Bible.

A detailed analysis of numerous New Age versions is too broad to attempt in this précis. This writer has even included many questions, which would turn this short analysis into several books if all or even most answers were to be addressed. However, by the time you reach the end, perhaps you will have a better understanding as to which version of the Bible should be your version of choice in consideration of Biblical and, therefore, Christian doctrine.

Contending for the faith is necessary. (Jude 1:3) "Many false prophets are gone out into the world." (1 John 4:1) And there are many versions of the Bible claiming to be God's Word. But, are differing versions false gospels? Are clear and sometimes contradictory differences really the same? If the differences exist, how is Biblical doctrine affected? (The list, above, may give you a hint.) When reading aloud, how is community harmony affected by hearing different words than are being read by the readers? Only if testimonial historicity is preserved in God's written word will that testimony have continuing value throughout the generations and societal differences of mankind.

Many different versions of the Holy Bible in English have the potential of leading Christian believers to different ideas that are not what God intended to have his chosen ones believe. Changing one word in the Bible can be like the loss of one nail in a horse's hoof. Lack of a nail can lose the horse and even its rider. That loss can lead to the loss of a battle, then to loss of a war. Satan's goal is to change as many words as possible so that the entire Bible is compromised; and, by approving as many different "modern, updated" versions as possible, he appears to be succeeding. We have all noted word changes in many Sunday school classes, sermons, books, articles, videos and Bible studies; however, the notoriety of one Bible version over another masks those differences in the belief that

what is different can be the same. In other words, secular humanism (the adoration of one's mind as the ultimate standard for truth and rightness) attempts to overrule the absolutism found in God, and more specifically, his Word.

The Bible warns us, "A little leaven leaveneth the whole lump." (Galatians 5:9). God uses this word picture to make clear to us what he means. Leaven is used in bread making to accomplish three things: to sour the dough, to puff it up, and to fill the dough with holes. If you have ever made or seen homemade bread in the making, you'll have first-hand knowledge of what I mean. Please note that leaven is right for bread making, but leaven has no place in truth: truth becomes soured, the presenter of truth is puffed up, and solid truth becomes filled with holes. Leaven applied to the Bible by changing words, adding to them and leaving others out is a damning leaven that must not be ignored. Changes made in God's Word mix errors with truth thereby adding leaven to God's Word and making an unsound representation of truths the Holy Bible means to present. New Age bibles are not holy, being soured with men's thoughts being placed above God's thoughts, puffed up by the translator's pride, and full of holes made by changes of words, which by definition carry other meanings than the original.

This book will examine only some of the many present-day versions of Christian written standard, that is the entire compilation that God wrote, consisting of 66 individual books, using approximately 40 human writers spanning thousands of years, all in total agreement. Due to the large number of versions (Over 135 "complete" [Old Testament with New Testament] Bible versions between A.D. 1388 and 2015.1) the scope of this paper will include references to only the following New Age versions listed as best sellers by present-day Bible publishers, as follows: American Standard Version (ASV); English Standard Version (ESV); Authorized King James Version (KJV); New American Standard Version (NASV); New International Version (NIV); New King James (NKJV); New Living Translation (NLT.) Other versions may be referenced, but will noted individually.

THE "WHY" BEHIND THIS BOOK

I was saved by grace in the spring of 1976. During the next few years I visited several churches of different denominations while completing a (then) five-year long locally hosted Bible study conducted by Bible Study Fellowship, based in Austin, Texas. One thing those churches and Bible Study Fellowship all had in common was their acceptance and use of any Bible version the members wanted to use. Choice of Bible versions during worship services, Sunday school classes or during home study groups was up to the participating individual. Areas of study in the Bible always included reading certain passages with the intent of letting the Holy Spirit bring us to the proper and prayerful conclusions for our personal applications. Coherence between Bible versions was accomplished by the pastor's sermons or the class leader's comments and direction.

By 1974 the Lord had instilled in me a serious desire to learn about Jesus and other Bible prophets. Bible Study Fellowship came to my attention as a serious non-denominational Bible study course for Christian who wanted to learn about the Bible and how God works in our lives. Bible Study Fellowship (BSF) (<https://www.bsfindernational.org/>) provided the best Bible study for lay Christians that I could find back in 1974.

I mentioned the dates because the Lord led me on a long journey to salvation. He first called me to learn about why Israel was and still is a key player in world events. Research among the many secular publications did not fill me with the knowledge I was seeking; so, I turned to the Bible to read about Israel's history.

An interesting event occurred in 1975. At that time, I was working for the AT&SF Railway in San Francisco. I commuted daily from Livermore, CA on a commuter bus, about a two-hour ride each way. One morning a new passenger showed up on the bus. I believe this person may have been an angel. You'll see why in a moment.

Since the bus was usually packed to capacity by the time we reached his embarkation point, it was unusual that a seat was still available that day. But there was, and he sat next to me. Of course, we struck up a conversation, and he offered me the Romans Road to salvation. I did not pray for salvation with him; however, I did take him up on his offer to search for a church to attend. We commuted together for several weeks thereafter and visited several churches. But none seemed right for me.

It took two years of BSF classes before I realized I needed to put aside myself and submit to God's Lordship and direction. My bus-riding companion's admonition to join a church frequently came to mind, although he disappeared one day without so much as a mention of departure. So, while working in my garden, all the while pondering the Bible lessons I had been studying, I prayed for salvation. I knelt near our bedroom window and prayed for forgiveness of my sins and asked for wisdom and direction and for God's continual leading. I quickly found a solid Bible believing church, got baptized and became a member of the congregation. And yes, all Bible versions were present in our Bible studies. But it wasn't long before I noticed that things that are different may be similar, but they are not the same. Let me repeat that: Things that are different are not the same.

My wife, Dirinda, passed away in December 2014. The Lord impressed on me that living as a widower was not going to work. I knew that I wanted a second wife grounded in the Bible and that whoever came up on a matching service would not be the right one. My prayer was to meet a pastor's widow. So, with a sense of unexplainable urgency in February 2015, I started an account on Eharmony.com. In late March, the Lord answered my prayer. I met Julia Moats in Napa, CA on April 15 and we married that July in Yountville, CA. During our first meeting, Julia told me she had been on Eharmony for several years following her husband's death, to no avail. Her purpose in getting on Eharmony the day I sent her a "wink" was to terminate her account.

I sold my house and moved to Napa. Julia and I attended her church in Yountville, which encouraged Bible reading from any of the dozens of versions. Our studies included

reading many Bible passages aloud in class. The Lord impressed me with the confusion that existed in our Sunday school class because of that. I could not even follow along because the words being spoken were so different than what I was reading in my KJV. I was dismayed and confused at times. I knew I had to do something; so, I prayed for guidance. The idea of research and writing a college style research paper was given to me.

Then another interesting occurrence happened. The pastor asked me to teach a Sunday school class on Biblical Creation. I was happy to do that, having previously testified before the congregation of how the Lord had answered my prayer many years prior for knowledge on the subject. I mentioned to him the confusion that was present in our class readings and suggested that everyone use only the KJV. He agreed, and classes began.

About a month into the course, it came to the attention of pastor and deacons that I had not become an official member of the congregation. There was paperwork to complete and statements to agree to before I would be allowed to continue teaching. Among their demands was to renounce my KJV position. I did not renounce it; and, we were asked to leave the church. But the seed for this book was planted, and work began

VISION

I concluded early in my rebirth that the only way to follow God's leading was to accept his Word in toto as an inerrant and immutable (unchanging) absolute, non-negotiable understanding that God is personal and immanent. (Reminder to the reader: immanence and imminence are two different concepts.) At that time, like every believer in my acquaintance, I had some very limited knowledge of different Bible translations, and, to some extent, different versions in English. The number of "complete" English versions was stunning. Adding to the "complete" versions are almost one hundred "abridged" versions of the New Testament from which publishers expect all readers to arrive at the same conclusion; i.e., the immutability of God's Word. With that vast number of man's differing versions of God's Word, how is a Christian, new born or mature, to discern which version is right? Is there only one reliable version? Is what is different the same?

Christian readers in many educational venues are noting disturbing differences in Bible passage interpretation today. Observing the differences caused this writer's quest for clarification. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1Peter 3:15) Hearing the use of different words to promote unique utterances that were never meant to be changed made clear to this writer that changes in words led to changes in thinking. Actual changes in understanding scriptures were noted among Christ's followers because different words were being used to present different, sometimes erroneous perspectives, of the same verses. The early church, centuries ago, suffered from different words as much as we do today. Clearly, something was and is wrong among believers.

Knowing what God originally intended helps us spot those differences. In some cases, paraphrases based on Hebrew and Greek in earliest known texts have been shown to be not only misleading, but in some cases completely change the original meaning of the verse, meanings that are changed by the use of one simple word or phrase. This leads to false conclusions. False conclusions lead Christian readers to think differently, affecting the scholarly thoughts influencing church doctrine and, ultimately, individual lay Christians' agendas and actions in daily choices.

Accurate memorization may be almost impossible for some believers; and so, paraphrasing as a teaching aid can be acceptable; but not for quotation and certainly not for any form of in-depth study. Every one of us are at this moment, after all is said and done, a product of the input of all five of our senses over the span of our entire lives. Choosing to absorb God's Word in his context should be our highest priority.

This book is an attempt to aid those readers who are "on the fence" and even some readers convinced "their" version is the correct one for them. The attempt will do so by presenting arguments focusing on translation, using the premise that "What is different is NOT the same."

I apologize for bringing scrutiny to an issue that many believe is closed. I do not dispute that many believers have been brought to saving grace via some of the limp New Age Bible versions; however, I am prayerfully concerned for you, the reader, because in God's sovereign grace, God gives many warnings to believers throughout the Bible in almost every Bible version. But some versions are so watered down that the warnings are not even presented! (In 1 Corinthians 10:28 "Unto idols" is omitted. And there are other examples.)

God warns us throughout the Bible about what we allow in our hearts, and how He will handle any resulting wickedness. Choice, understanding and fully believing in our choice, is of the utmost importance, as it is a cornerstone not only of our relationship with our Lord and of our self-esteem, but of peer recognition and social respect. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev 3:16)

Last, but not least, recall a hackneyed admonishment, "If a job is worth doing, it's worth doing right." So it is with knowing God's word, placing it correctly in your heart and mind so that you can draw on it accurately and fully within God's will for the betterment of your soul as well as the edification of your family, friends and students.

Total submission to God's will is found in Jesus's own example, where in the garden of Gethsamene in his final hours on earth, our Lord expressed total submission to our Father's will, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done."

For the modern day Christian and Bible student, the temptation to read "easy-to-understand" Bible versions must be seen as submitting to self, not God. Dictionaries of

Old English words used in the KJV Bible can be found in print as well as on line. Some KJV Bibles contain word definitions at the ends of certain verses for easy clarification of difficult or archaic words. (See "Desk References" in the Bibliography.) New Age versions open a window of slothfulness to serious Bible readers, connoting and promoting the influence of secular humanism.

REASONS FOR DEFENSE OF THE KING JAMES VERSION

Our Father in Heaven, being who he is, is sovereign and capable of seeing the whole picture. There is a reason for everything he does or allows, and most often he is the only one who knows that reason. (Isaiah 55:9, KJV). For example, we Bible readers were horrified in our first reading of the scriptures to learn that Abraham was leading his son to be sacrificed. At first God's reason for such a demand was not clear to Abraham or to us. But we later learned that faith is tested like fine gold, heated, melted, and purified, thereby eliminating the weak in faith from God's chosen followers. New Age texts are clearly that test for today's believers.

But the reader may ask, "Does God not give faith to those who read and accept New Age versions as God's word?" Again, the answer is clear. He does and their devotion to him is no less compelling. "Why, then, is there a problem?" The problem lies in the shift of text from the absolute given and proven text for the last 400 years to text demanding unabashed secular-human relativism. Given that most people are not capable of, or willing to, learn several new languages in order to study the Bible, it remains that slothfulness, the ease of reading, outweighs the benefits of learning a few dozen simple Old English words to understand the thoughts and ideas originally put forth in God's specific terminology and order.

People today are being "dumbed" down, which is another discussion beyond the scope of this book. Our society, today, looks at our scientific and industrial achievements and think that modern is better in terms of individual education and worldview. Quoting Dr. D. A. Waite:

"They say you can't understand it, that it is outmoded. (Editorial note: Refers to KJV.) Can't you understand John 3:16? Listen to it: 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' What is difficult about that? I observed last Christmas-time that the retarded children from SHEPHERD'S HOME, during their presentation of 'Christmas Is,' memorized all of their Bible verses from the King James Bible. Why can't the rest of us understand it who go to grade school, elementary school, high school, college, graduate school, and/or seminary? But that is the way it is sold. Publishers said that the new translation makes the Bible so much easier to understand."

Generally speaking, we tend to accept newness as being better than the old. When it comes to New Age translations based on ancient manuscripts, however, that thinking is

reversed: Older is somehow deemed better. Then New Age versions switch the logic once again, saying new is better, often claiming new information, which may or may not be valid. Consider the differences in Aleph and B, the two corrupt ancient texts used as foundational documents in Wescott and Hort's 1881 Greek translation: Over 3,000 contradictions in only the Gospels were noted by H. C. Hoskier in his two-volume book, *Codex B And Its Allies*. The following quote bears deadly advice for anyone using any of the New Age translations:

“It is mainly the Vatican manuscript (B) which Westcott and Hort relied upon. It was supposedly written in 350 to 375 A. D. They just about worshiped that manuscript. Burgon and Miller came along with over 86,000 quotations from the Church Fathers, many of which antedated either B or Aleph. Dr. Moorman did further research along the same lines, as mentioned above. If indeed the “oldest is the best,” Westcott and Hort are beaten at their own game. The Church Fathers thereby demolish the arguments of B and Aleph of the 4th century because the Fathers go back before even the 4th century and bear witness to a much earlier text than either B or Aleph...Pastor Moorman cited eighty-six Church Fathers who wrote and died before 400 A. D. Ignatius, for example died in 110 A. D. All three of his quotations were from Traditional or Textus Receptus type text. The Westcott and Hort people say a manuscript is bad because it is not old enough. They also erroneously boast that there are no Textus Receptus readings before 400 A. D. Yet the above evidence proves this to be in error. Not only were readings found from the Traditional Text, but they were found to be in the MAJORITY of cases.”²

However, examination of scholastic achievement of King James himself and his translators is, in this writer's opinion, beyond impressive. It's phenomenal! King James was able to quote scripture accurately in several languages. He was a widely recognized scholar, capable of lecturing to university faculty at the age of 17. His belief in, and dependence on, divine intervention and authority was widely noted in his prolific writings as well, as were the noted observations of religious leaders, politicians and educators of the time. Each of the chosen translators were experts in their field of languages, with at least one of the KJV translators fluently speaking 15 languages, including ancient Hebrew, Latin and Greek.

The New Age is asking, no, not just asking, frothing at the mouth and demanding that God's word be compromised by ignoring the openly recorded abilities of King James and his translators in preserving God's word as God himself intended. The compromise is subtle, a word here, a word there, and, "Oh, by the way, this word won't change what God really means, will it? If the words are different, it is still God's word, isn't it?"

The earliest scribes in ancient times used extreme methods to maintain the accuracy given in the original Old Testament texts. Today, it seems like publishers are willing to do anything to gain an edge on competition by publishing so-called Bibles that have added to, subtracted from and omitted entire passages found in, for example, the Textus Receptus, the most accurate New Testament manuscript used by the early church. Modern publishers, many of which are atheistic secular humanists, do not seem to dwell

on accuracy when money is on the table. Money, to them, is more important than preserving God's Word; and, since changes will bring in more money, why not allow a few changes? People will still get the message. So what if it's a different message? What part of different do you, the serious and dedicated follower of Christ, not get?

Serious Bible students are aware of the meticulous, ritualistic ways that Jewish scholars have preserved the Torah, our Old Testament. Reiterating that discussion is beyond the scope of this paper. The point is, the King James translators, even King James himself, were devout in their belief of God's sovereign power and triune authority. King James I was a scholar even beyond today's standards of scholastic achievement.

The King James translators were as meticulous as the ancient scribes. Their spiritual insight, like King James's, was beyond reproach, documented in numerous documents of the age, even internationally. The final manuscript given to King James for approval before initial publication, was confirmed by no less than fourteen separate proof readings. His translators, by some estimates, numbered 54 unofficially with 47 being officially accounted for in Cambridge University's records. No other version in any language can claim the esteem of the translators or the thoroughness of their work in producing the final copy.

On the other hand, New Age versions, including the NIV, have used secular translators, people who neither believe in God, nor especially that God's word is truth. Statements made by Westcott and Hort in five of their books show they are liberal, apostate unbelievers.⁹ Whether or not they were successful in accurate translation, which they clearly were not, would you, as a serious Bible teacher or student, want such a person telling you what is right or wrong about your core beliefs in a New Age Version?

FOUNDATIONAL DOCUMENTS FOR NEW AGE BIBLE VERSIONS

The task of looking into the existing primary sources of Hebrew, Aramaic and Greek texts, in which the Bible was originally written, studying individual words and phrases and noting their changes through history, is formidable for even the most seasoned of scholars. Certain scholars in the last two-hundred years have done just that. Burgon, Moorman and Waite, for example, allege to spending their lives examining the issue by searching out and going to ancient texts. They noted not only the original writing, but the footnotes and margin notes inserted directly on the source document. They, and others, have found that, in many cases, footnotes and margin notes were added not for clarification, but in support or denial of some of the socio-political issues of the day. "The editors of these new versions have footnotes that depart from the traditional Masoretic Hebrew Words. They often decide the issue on the basis of pure guesswork! But how do you know their decision was the correct one?"⁹

Many New Age translators in the best-selling versions today may claim to be Christian; but examination of their works and their lives proves beyond doubt that they are apostate. Their secular participation in the scholarly translation of ancient writings is inappropriate at best and misleading at worst. Only God will judge their hearts; but it appears that they view Christianity as an industry, which provides a job; they may be irresponsible hirelings at best.

A notable example is the claim by several independent scholars that some modern translators have engaged in necromancy, which is forbidden in both Old and New Testaments. King James warned of consulting with necromancers. “Unlike B. F. Westcott, F. H. A. Hort and J. B. Phillips, (Who are) (Parentheses mine.) corrupt new version editors who engaged in necromancy, King James warned "Consult therefore with no necromancer" (Coston, p. 52)”¹².

The most notable and egregious of translating errors is this: Most if not all, New Age translators employed doctrinal equivalency (allows the addition, subtraction or change of individual words and concepts to or from earliest texts), rather than formal equivalency (demands a more literal translation as closely as possible.) KJV translators used the verbal equivalence and formal translation techniques (word-for-word where possible.) This writer asserts that use of dynamic equivalency throughout the New Age translations smacks of secular humanism, which is a false religion; and is, therefore, a sin both for the translators and for the readers relying solely on New Age translations for study and guidance.

DOCTRINAL DIFFERENCES FOUND IN NEW AGE VERSIONS

Christians are advised to rightly divide the Word of God. (2 Timothy 2:15) Given that God's word is divine creates a sound foundation for critical thinking.

2 Timothy 2:9-16: “**9** Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. **10** Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. **11** *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: **12** If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: **13** If we believe not, *yet* he abideth faithful: he cannot deny himself. **14** Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. **15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of truth. **16** But shun profane *and* vain babblings: for they will increase unto more ungodliness. **17** And their word will eat as doth a canker...”

Examination of the above passage reveals several critical admonitions. Verse 14 tells us to “put them in remembrance.” “Them,” in the context of the passage, not only refers back to the thoughts in verses 10 through 13, but ultimately to the independent phrase in

verse 9, which denotes the crux of this discussion: "...but the word of God is not bound." God's word, in New Age translations, appears to be bound by the thoughts and semantic perversion offered by man, since the changing of one word in a phrase can, and often does, change the meaning of the verse, the sentence, indeed, even doctrine in some versions. Verse 10 begins with "Therefore," denoting Paul's conclusive thought as well as the preferred example of his ministry, and his personal example to Timothy.

Verse 14, remembering them, "...that they strive not about words to no profit..." taken by itself could be counterproductive to this writer's argument. But the sentence goes on, "...but to the subverting of the hearers."

So, going back to foundational thought, semantics in translating technique affects words and will subvert hearers (readers) of God's word. However, no matter from which culture or subculture one derives /descends, the use of semantics is unavoidable. Faulty semantics may have led to the false ideas that, when translating ancient writing, older is better in terms of authority.

Again, I ask the reader, "How, then, is it possible to rightly divide God's word if different words with different meanings are being read?" Surely truth has fled when faced with change that differences bring. Admittedly, truth in concept can sometimes be maintained. The nuances of our English language definitely allow that. But in many cases throughout the Bible, using different words in a phrase change the perceived meaning of the sentence. God, as well as any human, uses specific words in order to not only connote intended meaning, but denote specific ideas not meant to be changed.

Words, individual words, are extremely important not only to God's chosen original writers, but to God's children in later generations who struggle reading them. Insofar as the English language is concerned, God has provided one, and only one translation combining traditional Hebraic Masoretic texts with Textus Receptus in ancient Greek, which has withstood the tests of time by its continued existence in the onslaught of different philosophies and perspectives, including Christian, secular humanist atheism and agnosticism. Use of other primary texts, including their marginal notes, from the mind of man can, and has, lead to clear perversion of God's original words and intentions.

Changing Words Can Lead To Changes In Doctrine

One prolific writer and apologist, Dr. J. A. Moorman, has recorded over 8000 references showing "...every place where words and passages of the Modern Version Greek Text (Nestle-Aland 26, 27) differ from those of the Received Text that underlies the Authorized version." He goes on to say, "There are over 8032 variation units! (Emphasis is his.) A variation unit may consist of a single word or many words--and at times entire verses.

A variation unit may involve --

- *spelling of a word
- * substitution by different words
- * interchange of the same words in a sentence
- * frequently, the removal of words
- * at times, the addition of words

Therefore, a variation unit may comprise anything from one word to many verses, for example, the last eleven verses of Mark 16. Its length is determined by manuscript evidence showing it to be a unit that could not readily be divided into further parts.”⁸

Translation, then, should become the focus in choosing a Bible version, and the authority as well as veracity of translators is of prime importance.

Comparisons of Doctrinal Verses

False doctrine is, to the serious Bible believer, of serious concern. Many false statements have been made in support of New Age Bible versions. Regarding “variant readings” in the Greek, here is one made by Dr. Philip Schaff about doctrine being affected.

“Only about 400 affect the sense, and of these 400 only about 50 are of real significance for one reason or another, and not one of these 50 affect an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching.”⁹

Of course, there are dozens of others supporting his statements. In this writer’s opinion, Dr. Schaff may have an inquiring mind, but does not have a discerning heart. His New Age beliefs appear to be affecting his judgement when applied to scripture. Does he not understand that it may take only one incorrect reading to turn a first-time reader of a corrupt version away from God. Sustainability in other passages does not count if a new reader does not get the correct message the first time through! Sustainability, then, adds to confusion if a new reader has a wrong first impression.

Countering Dr. Schaff, Dr. Jack Moorman “...takes up in some detail (with manuscript evidence) a total of 356 doctrinal passages that are affected by variations in Greek manuscript readings between the Received Greek Text that underlies the King James Bible, and the revised Greek Text of Westcott and Hort, Nestle-Aland 26th, and others. There were 5,604 places where these two texts differ. This involves 9,970 Greek words.”¹⁰

See for yourself. In support of the list of questions given in the Scope section, above, consider the following short, and by no means comprehensive, comparison of versions. The comparison cites verses affecting Bible doctrine; i.e. doctrine central to Christian worldview:

DENIAL OF THE TRINITY 1 John 5:7,8

[1 John 5:7 \(ASV\)](#) And it is the Spirit that beareth witness, because the Spirit is the truth.

[1 John 5:7 \(ESV\)](#) For there are three that testify:

[1 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.

[1 John 5:7 \(NAS\)](#) For there are three that testify:

[1 John 5:7 \(NIV\)](#) For there are three that testify:

[1 John 5:7 \(NKJV\)](#) For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

[1 John 5:7 \(NLT\)](#) So we have these three witnesses —

1 John 5:8:

[1 John 5:8 \(ASV\)](#) For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.

[1 John 5:8 \(ESV\)](#) the Spirit and the water and the blood; and these three agree.

[1 John 5:8 \(KJV\)](#) And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

[1 John 5:8 \(NAS\)](#) the Spirit and the water and the blood; and the three are in agreement.

[1 John 5:8 \(NIV\)](#) the Spirit, the water and the blood; and the three are in agreement.

[1 John 5:8 \(NKJV\)](#) And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.

[1 John 5:8 \(NLT\)](#) the Spirit, the water, and the blood—and all three agree.

1 John 5:7,8 is one of the clearest references in the Bible to the Christian Trinity. Notice that in addition to missing words, words which clarify and glorify our God, the names are different. Omissions in the modern versions are also missing in the Greek versions used by the different translators into English. Omissions are condemned in Revelations 22:19 *"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."*

Removal of Redemption Through Christ - Colossians 1:14

[Colossians 1:14 \(ASV\)](#) in whom we have our redemption, the forgiveness of our sins:

[Colossians 1:14 \(ESV\)](#) in whom we have redemption, the forgiveness of sins.

[Colossians 1:14 \(KJV\)](#) In whom we have redemption through his blood, even the forgiveness of sins:

[Colossians 1:14 \(NAS\)](#) in whom we have redemption, the forgiveness of sins.

[Colossians 1:14 \(NIV\)](#) in whom we have redemption, the forgiveness of sins.

[Colossians 1:14 \(NKJV\)](#) in whom we have redemption through His blood, the forgiveness of sins.

[Colossians 1:14 \(NLT\)](#) who purchased our freedom and forgave our sins.

What is known to a mature believer may not be known to a new believer. Omitting the words “through his blood” is the same as denying the person as well as the means in which we are redeemed. This is an extremely important doctrinal issue, which is falsely addressed by some theologians and translators.

Denial of the source of redemption and salvation Mark 9:42

[Mark 9:42 \(ASV\)](#) And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

[Mark 9:42 \(ESV\)](#) "Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.

[Mark 9:42 \(KJV\)](#) And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

[Mark 9:42 \(NAS\)](#) "Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.

[Mark 9:42 \(NIV\)](#) “If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea.

[Mark 9:42 \(NKJV\)](#) "But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.

[Mark 9:42 \(NLT\)](#) “But if you cause one of these little ones who trusts in me to fall into sin, it would be better for you to be thrown into the sea with a large millstone hung around your neck.

Here, only the NIV is remiss. But the point is doctrinally extremely important: We are redeemed by Christ, not by a blank belief. Belief in what? If you were to try to lead someone to Christ using this verse in NIV they could believe in whatever crossed their mind. NIV is providing theological perversion to a new reader.

Change the meaning of eternal life – 1 Timothy 6:19

[1 Timothy 6:19 \(ASV\)](#) laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is [life] indeed.

[1 Timothy 6:19 \(ESV\)](#) thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

[1 Timothy 6:19 \(KJV\)](#) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

[1 Timothy 6:19 \(NAS\)](#) storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

[1 Timothy 6:19 \(NIV\)](#) In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

[1 Timothy 6:19 \(NKJV\)](#) storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

[1 Timothy 6:19 \(NLT\)](#) By doing this they will be storing up their treasure as a good foundation for the future so that they may experience true life.

Changing the words here clearly changes the meaning. Life could be any life described by whatever the reader may be thinking or feeling at the time. Eternal life is specific, leaving no doubt that preparing spiritually for the future includes eternal life, life everlasting. How would a new reader know that in ASV, ESV, NAS, NIV or NLT?

Denial of Christ as God - 1 Timothy 3:16

[1 Timothy 3:16 \(ASV\)](#) And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory.

[1 Timothy 3:16 \(ESV\)](#) Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

[1 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.

[1 Timothy 3:16 \(NAS\)](#) By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

[1 Timothy 3:16 \(NIV\)](#) 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.

[1 Timothy 3:16 \(NKJV\)](#) And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

1 Timothy 3:16 (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.

This may be the clearest verse in the Bible proclaiming that Jesus Christ was God. The King James plainly says, "GOD was manifest in the flesh". Four versions, above, read "HE appeared in a body". The use of the pronoun "he" lowers the divine status of God and Jesus. Everyone was born and appeared in a body! They sidetrack God in respect to the redemption plan. "He" is a pronoun that refers to a noun or antecedent but THERE IS NO ANTECEDENT 'HE' COULD REFER TO IN THAT CONTEXT! The statement DOES not make sense! Without God being specifically named, the statement is nonsense.

Denial of Christ's Mission – Matthew 18:11

Matthew 18:11 is not included in the website from which all of the above quotes were copied, (<http://www.biblestudytools.com/compare-translations/matthew/18/>) nor is it included in ASV, ESV, NASV, NIV OR NKJV or NLT. All six of the versions in the editions used in this paper, however, include it as a footnote. The verse is a direct quote from Jesus, and in KJV, reads, "11 For the Son of man is come to save that which was lost." This clear case of deliberate omission or relegating to a mere footnote, as if it was an afterthought, is outright denial of why Jesus became a man. Relegation to footnote status, based on erroneous ancient texts infers that the Textus Receptus, and therefore, the King James Bible is unreliable. (The Textus Receptus is the text that has been used for 2,000 years by Christians. This is also the text that agrees with more than 95% of the Bible Manuscripts in Koine (common) Greek. It is the enemy of the Roman Catholic Church.

In his essay Textual Criticism, Dr. Thomas Cassidy writes: "The Traditional text of the New Testament has existed from the time of Christ right down to the present. It has had many different names down through the years, such as Byzantine Text, Eastern Text, Received Text, Textus Receptus, Majority Text, and others. Although no complete Bible manuscripts have survived which would allow us to date the Traditional text to the first century, there is a strong witness to the early existence and use of the Traditional text by the early church in its lectionaries.")¹¹

A FINAL LOOK AT A FEW OTHER BIBLE VERSIONS

There is a continual pattern of diminishment of God and the Son of God in the modern Bibles compared to the King James Version. Although individually these may appear to be very small and seemingly insignificant differences, the total effect can be seen as

working against God’s character, his reputation and his divinity. This is not only true in the Old Testament against the God of Israel, but also against Jesus and his divinity and his Messiahship. Below is a small sampling of the more familiar verses that demonstrate this tendency.

Look what they did to these verses!¹²

<u>Version</u>	<u>KJV</u>	<u>HCSB</u>	<u>ESV</u>	<u>NLT</u>	<u>NIV (2011 Version)</u>
Verse					
Proverbs 11:30	he that winneth souls is wise	but violence takes lives	whoever captures souls is wise	a wise person wins friends	the one who is wise saves lives

This wonderful scripture that has encouraged soul winners for centuries is thoroughly scrambled by strange translations. Refer to the section Foundational Documents For New Age Bible Versions, above, concerning the translators' education and reliability.

Jeremiah 17:9	The heart is deceitful above all things and desparately wicked:	The heart is more dedeitful than anything else and incurable:	the heart is deceitful above all things and desparately sick:	The human heart is the most deceitful of all things and desparately wicked.	The heart is deceitful above all things and beyond cure.
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The shift from wicked as sick replaces the need for repentance with the need for medicine or perhaps secular psychiatry. Today many sins are described as illnesses. Sinful behavior is today named as mental illness or a sick mind.

John 3:16	gave his only begotten Son,	He gave His One and Only Son,	he gave his only Son,	gave his one and only Son,	gave his one and only Son,
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"One and only..." contradicts the fact that we are all "sons of God" in a sense. "Begotten" specifies how Jesus was a special, unique Son of God, sent from Heaven to be born on earth by a virgin teenage girl.

John 9:35	Dost thou believe on the Son of God?	Do you believe in the Son of Man?	Do you believe in the Son of Man	Do you believe in the Son of Man?	"Do you believe in the Son of Man?"
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This is a direct take-down of the nature of Jesus!

John 11:47	for this man doeth many miracles	This man does many signs	For this man performs many signs	This man certainly performs many miraculous signs	here is this man performing many signs
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"Miracles" is obvious to the reader, but "signs, simply leaves the reader wondering what the "sign' means.

Philippians 2:6	thought it not robbery to be equal with God:	did not consider equality with God as something to be used for His own advantage.	did not count equality with God a thing to be gospel	did not think of equality with God as something to cling to.	did not consider equality with God something to be used to his own advantage;
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Jesus was already God. He didn't see it as a problem. The other versions can't seem to figure this out. So, all they do is express their confusion.

Phillpians 2:7	But made himself of no reputation.	Instead He emptied Himself	but emptied himself.	he gave up his divine privileges	he made himself nothing
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Jesus simply gave up His reputation as God and humbly accepted the role of sacrifice for sin. He didn't become "nothing" or "empty." He is still God.

Daniel 3:25	the fourth is like the Son of God	the fourth looks like a son of the gods.	a son of the gods.	the fourth looks like a good	fourth looks like a son of the gods.
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The king knew this Being in the furnace was different from his run-of-the-mill deity. See proof in verse 29.

Micah 5:2	from of old, from everlasting	origin is from antiquity from eternity	from of old from ancient days.	whose origins are in the distant past,	from of old, from ancient times.
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This is another example of reducing the divinity of God by casting doubt on His eternal existence.

SAMPLES OF MISSING VERSES FROM OTHER VERSIONS

In David W. Daniels' book, LOOK WHAT'S MISSING, he reveals 257 places in many modern Bibles where words or verses have been removed. But these Scriptures have been in Bibles used by Christians for centuries! They are all still found in the King James Bible.

Below are just a few of those verses.¹³

Matthew 16:2-3 He answered and said unto them, ~~When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, it will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?~~ (Missing in 26 Bibles.)

Matthew 17:21 ~~Howbeit this kind goeth not out but by prayer and fasting.~~ (Missing in 26 Bibles.)

Matthew 18:11 ~~For the Son of man is come to save that which was lost.~~ (Missing in 32 Bibles.)

Matthew 21:44 ~~And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.~~ (Missing in 12 Bibles.)

Matthew 23:14 ~~Wee 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.~~ (Missing in 35 Bibles.)

Mark 7:16 ~~If any man have ears to hear, let him hear.~~ (Missing in 29 Bibles.)

~~Mark 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. (Missing in 35 Bibles.)~~

~~Mark 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. (Missing in 35 Bibles.)~~

~~Mark 16:9-20 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene,...(Section missing through the end of the book.) (Missing in 24 Bibles.)~~

~~Luke 22:43 And there appeared an angel unto him from heaven, strengthening him. (Missing in 4 Bibles.)~~

~~Luke 22:44 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. (Missing in 4 Bibles.)~~

~~Luke 23:17 (For of necessity he must release one unto them at the feast.) (Missing in 35 Bibles.)~~

~~Luke 24:12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. (Missing in 6 Bibles.)~~

~~Luke 24:40 And when he had thus spoken, he shewed them his hands and his feet. (Missing in 8 Bibles.)~~

~~John 5:4 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. (Missing in 33 Bibles.)~~

~~John 7:53-8:11 And every man went unto his own house. Jesus went unto the mount of Olives. And...(Section missing all the way to 8:11.) (Missing in 22 Bibles.)~~

~~Acts 8:37 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. (Missing in 36 Bibles.)~~

~~Acts 15:34 Notwithstanding it pleased Silas to abide there still. (Missing in 37 Bibles.)~~

~~Acts 24:7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands. (Missing in 34 Bibles.)~~

Acts 28:29 ~~And when he had said these words, the Jews departed, and had great reasoning among themselves.~~ (Missing in 36 Bibles.)

Romans 16:24 ~~The grace of our Lord Jesus Christ be with you all. Amen.~~ (Missing in 33 Bibles.)

This is just a sample. If you want to know what else may be missing from your Bible, read the 256-page book, LOOK WHATS MISSING available at Chick.com: [Look What's Missing](#).

All of these missing verses are left out because these Bibles are based on the Westcott and Hort Greek New Testament. They ignored all the thousands of documents that support the King James but chose instead the fake Sinaiticus and Vaticanus manuscripts. For the complete story, see Daniels' other books, IS THE WORLD'S OLDEST BIBLE A FAKE? and WHO FAKED THE WORLD'S OLDEST BIBLE?

CONCLUSION

The examples above are but a few, and they actually go on, as pointed out earlier, well into the hundreds.

As a lay believer, this writer knows he has done his due diligence on the subject and come to a correct and God-pleasing conclusion on which Bible version to use in his studies, and his analysis of received Bible teaching. If there is any doubt at this point, this writer has chosen the Authorized King James Version.

A living, present day Bible scholar, Dr. D. A. Waite, in his book Defending the King James Bible, provides great insight in examination of the issue of version translations. His numerous works examine the four-fold superiority of the King James Version, comparing ancient texts, version translator qualifications, translating techniques, and the theology of various versions. For further reading, and source materials refer to <http://www.biblefortoday.org/>

I noticed in reading many books and articles criticizing and defending the various Bible versions, that, for the most part, that is, in terms of lay comments, people criticize the King James Bible using a self-centered perspective, often with trite comments or attempts to redirect the discussion to rely on the false data found to be incorrect in scholarly treatises. Addressing those comments directly would consume volumes.

Can what is different be the same? Being similar is not the same. By definition, the answer should be obvious to any of Christ's clear-thinking followers! By examples given above the answer is clear.

God gave us a brain with which we can read. Our Lord does not expect us to be spoon fed with easier, modern words in English. For the average reader, only around 79 Old English words are necessary to add to one's modern vocabulary. "Seventy-nine," you say? Pre-schoolers and kindergarteners do that every week! Can you as a new reader to the King James Version be outdone by small children? Our Lord expects us to use the tools available to us, including extra-Biblical sources, in pleasing ways that will reveal his Truth. Our Lord knows there will be diversions like those in the New Age versions and elsewhere; so, we should use our gift of discernment to rightly divide his Word and search out his Truth.

Discernment used correctly builds credibility both for God and for those around us. It helps us grow and be knowledgeable in God's Word, in knowing him, and his will for us as individuals, and ultimately as a church and a nation under his divine protection. With discernment, seeing differences as not being the same as God intended is no longer a problem. Using this paper and others like it in planning your prayer for God's holy direction, why not get on your knees in supplication to him right now?

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