

# ***Papers on Bible Version***

***By G. Grady Daniel***

**Are Your Bible Roots Trustworthy?**

**Buying a New Bible**

**Dear Pastor**

**Some Problems with Bible Versions**

# Papers on Bible Versions

Written by G. Grady Daniel

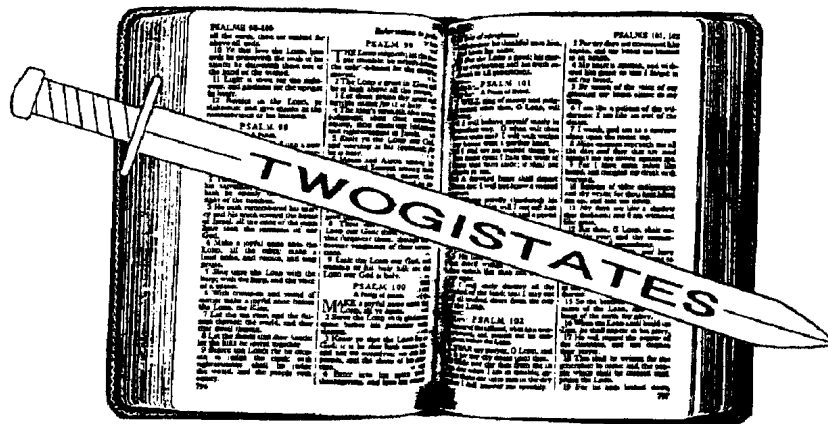
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TWOGISTATES Publishers advocate the King James Bible  
as the best source for God's Word in English



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

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## ACKNOWLEDGMENT

I would like to express my appreciation for Brother Daniel's permission to duplicate these excellent papers on Bible Versions. He has done a superb job in presenting a simple explanation of the many problems with modern versions of the Bible. I would urge all who receive this publication to read the contents with attention to details, ask the hard questions about the many differences pointed out, and determine for yourself if God is in the modern movement to discredit His word.

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## **ARE YOUR BIBLE'S ROOTS TRUSTWORTHY?**

*By G. Grady Daniel, Jr.*

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What if you claimed to be a king/queen in Bible times but were not a descendant of royalty? If your roots (genealogy) proved you did not have royal parents you would be ridiculed as an impostor, a counterfeit. Then you would be executed.

Jesus had an earthly royal blood line because he was a descendant of King David. This is documented very carefully in Scripture through the genealogy of Joseph (Matt. 1) and Mary (Luke 3).

How about the version of the Bible that you use, what do you really know of its roots? What do you know about your Bible version's parents? Naming a book a Bible may not make it one anymore than calling tares by the name of wheat. Tares and wheat are almost identical. But when you really needed a harvest, if you thought you had wheat and instead had only tares, you'd find your harvest to be worthless.

Our English Bibles (including more than 450 since 1881) came to us through two lines of manuscripts. The Authorized King James Bible came from a manuscript line called the Majority Text. The Majority Text is also called the Textus Receptus or Received Text. Modern English Bibles, from 1881 to the present, came from a manuscript line called the Minority Text.

The Authorized King James Version came from over 5,000 available manuscripts. Translators very carefully used about 95% of them because of their authenticity and integrity, hence the term Majority Text. Modern English Bible translations were based on some of the same manuscripts BUT, for final authority their translators relied heavily upon a minority (5%) of manuscripts. Hence, their manuscript line is referred to as the

Minority Text. These minority manuscripts, primarily the Vatican and Sinaitic, bore evidences of corruption and were rejected by the King James translators.

(Dr. D. A. Waite says the more accurate percentages are 99% for the Received Text (Textus Receptus) of the Authorized King James Bible and 1% (or less) for Modern English bibles.)

This situation is a little like going to court with a case that has 100 witnesses. Of these 95 agree and tell the same story. The remaining 5 don't altogether agree with the 95 nor do they agree with each other most of the time. Which group would you choose to believe?

This shaky 5% that included the Vatican and Sinaitic manuscripts was used by certain key men as the foundation for translating Modern English Bibles, particularly the New Testament. If the preface of your Bible indicates the use of a Greek text by Westcott and Hort, Nestle, Nestle/Aland, Tischendorf, or the two questionable manuscripts, VATICANUS or SINAITICUS, or the eclectic text of the United Bible Societies, you should find the following information very revealing. Nestle's text is more recent than Westcott and Hort's but he relied very heavily upon their text in producing his own.

Some of the more familiar modern Bibles that are based on the Minority Text (5%) are the NEW KING JAMES VERSION (To a lesser degree), THE LIVING BIBLE (actually a paraphrase), AMERICAN STANDARD VERSION, NEW AMERICAN STANDARD VERSION, REVISED STANDARD VERSION, NEW REVISED STANDARD VERSION, NEW INTERNATIONAL VERSION, GOOD NEWS FOR MODERN MAN, AMPLIFIED BIBLE (more like a commentary), etc., to name a few.

Here is just one evidence of questionable translating in modern Bibles like the ones just named. In the AUTHORIZED KING JAMES Matthew 1:25 uses the word "firstborn" when referring to the birth of Jesus. According to Dr. Jewell Smith, Director of The Biblical Heritage Archives Collection in Orlando, FL, out of 5,332 Greek manuscripts only ONE does not use the word "firstborn" in this verse in the Vatican (VATICANUS) manuscript. Yet almost all, if not ALL, modern translations OMIT "firstborn," an important verse regarding the deity of Christ but denying the perpetual virginity of Mary. Although the foregoing example is only one verse with only one word affected, that's all it takes. ". . . Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:6)

### **The ORIGIN with ORIGEN**

One of the key men in the manuscript line of modern Bible translations and one of its corrupters was Origen (184-254 A.D.). He had a school in Alexandria, Egypt and he wrote commentaries on most of the books of the Bible. Origen did not believe the Bible was the infallible Word of God and believed that Jesus was not God but a created being (like today's Jehovah's Witnesses). In his translating he felt free to make changes in the manuscript if it did not agree with what he had said.

As to his doctrinal position Origen taught the doctrine of purgatory and believed, like the Seventh Day Adventists, that when people died they were just in a state of unconsciousness (soul sleep). He believed and practiced infant "baptism," believed that baptism was essential for salvation and that in eternity everybody would be saved. He did not believe in the millennial reign of Christ, the rapture, the Antichrist or the tribulation. Also, he said that in the case of grievous faults priests and bishops participated in the forgiveness of sins.

Many scholars believe that in Origen's HEXAPLA, a six column language comparison of the Old Testament, his fifth column was the same as the Vatican manuscript (VATICANUS). (During World War II, traitors and subversives were called "fifth columnists.") Count Constantine von Tischendorf, the German who discovered the Sinaitic manuscript (SINAITICUS), said that it was his opinion VATICANUS and SINAITICUS "were written by the same hand". Many scholars believe it was Origen's hand. If so, then we can thank him for the corruption of VATICANUS and SINAITICUS. In preparing their Greek Text, which they called THE NEW TESTAMENT IN THE ORIGINAL GREEK, Westcott and Hort followed Origen to the letter. The part of this discussion related to manuscripts will be limited to the two questionable ones just mentioned.

### **THE SEPTUAGINT (LXX)**

The Septuagint is alleged to be a Greek MS of the Old Testament that was supposed to have been translated from Hebrew by a group of seventy (70) Jewish scholars. Translators of the King James Bible used what is known as the Masoretic Hebrew Text for their translation of the Old Testament.

It is further alleged that the Septuagint was in existence before Christ was born. Hence when Jesus and his apostles quoted from the Old Testament they were allegedly quoting from the Septuagint.

In the preface of The Septuagint, as published by the Zondervan Publishing Co. in 1970, it is noted that stories of a BC existence of the Greek Old Testament are merely fables. There were no MSS of a Greek Old Testament before the life of Christ and no documentation that there were. In the concordance of The Septuagint cited above, there are no MSS written before 200AD. (G. A. Riplinger, New Age Bible Versions) In the copy of the Septuagint owned by this writer it is stated that its name is derived from the TRADITION (my emphasis) that it was made by seventy Jewish scholars. It contains many questionable books of the Apocrypha mixed with the rest of the text.

### **THE VATICANUS MANUSCRIPT**

Today VATICANUS is found in the Vatican Library in Vatican City near Rome. It was written around 350-370 A.D. This manuscript leaves out Genesis Chapters 1-46; Psalms 105-137; Mark 16:9-20 (although it contains a blank space for these verses indicating the chapter is incomplete); Hebrews 9:14-13:25; 1<sup>st</sup> and 2<sup>nd</sup> Timothy; Titus;

Philemon and Revelation. In the book of Job it has 400 “half-verses.” Its readings differ from its counterpart, SINAITICUS, in over 5,000 places in the New Testament alone.

VATICANUS contains some books of the Apocrypha as part of the inspired, sacred, Old Testament canon of scripture. These are spurious writings never accepted by the early Christians. Not one Apocryphal book was written in Hebrew or Aramaic, the original languages of the Old Testament. They were all in Greek except one and it was in Latin.

Some of the names of Apocryphal books are Bel and the Dragon, Tobit, Judith, I and II Maccabees, Ecclesiasticus (NOT Ecclesiastes), the Wisdom of Solomon (NOT Proverbs), the Shepherd of Hermas and the Epistle of Barnabas. These writings are filled with contradictions. One book (Maccabees) had a man named Antiochus Epiphanes dying three different deaths in three different locations.

Included in Tobit is the story of a demon, Asmodaeus, who was in love with a human. In II Maccabees 12:41-45 is the basis for the teaching on Purgatory and in 14:43-46 we have the justification of suicide. Ecclesiasticus 3:30 (NOT Ecclesiastes) implies salvation by donations and the Wisdom of Solomon 8:19,20 (NOT Proverbs) teaches reincarnation. (At one time an early King James Bible had the Apocrypha BETWEEN the Old and New Testaments but it was noted they were to be considered only on an historical basis and for casual reading. Later the Apocrypha was very quickly removed and hasn't appeared again in the AUTHORIZED KING JAMES BIBLE.)

VATICANUS, like SINAITICUS, was written on animal skins, called vellum, instead of papyrus which was used by the New Testament writers. These two manuscripts were also written in Classical Greek instead of Koine (common) Greek in which the original New Testament manuscripts were written. Classical or Literary Style Greek was the Greek of the pagan, unregenerate philosophers such as Aristotle, Plato, Socrates, etc. Classical Greek is a more stilted than Koine. A good illustration could be given using what we might term “Classical” English: “Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must invariably be taken into account.”

The same message in “Koine” English might read: “. . . the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.” (Ecclesiastes 9:11)

According to G. A. Riplinger in NEW AGE BIBLE VERSIONS recent technology has been used to examine VATICANUS more closely. By using a vidicon camera with magnetic tape, examiners were able to record a digital image of faint writing on the manuscript and that faint writing was reproduced by an electro-optical process. Thus it was revealed that VATICANUS had been altered by at least two hands, with one being as late as the twelfth century.

There is much disagreement between this manuscript and the manuscripts of the King James Bible. In the four gospels alone it omits about 2,877 words while adding 536 words; it substitutes 935 words and transposes 2,098 while modifying 1,132. That makes a total of 7,578 divergences from the King James manuscripts. The total divergences for SINAITICUS in the same instances as above amount to nearly 9,000. Does it seem reasonable these manuscripts comprising only 5% would correct the 95% to this degree?

## **THE SINAITICUS MANUSCRIPT**

The Sinaitic manuscript was found by Count Constantine von Tischendorf in 1844 in the Monastery of St. Catherine at the base of Mt. Sinai. It currently resides in the British Museum in London, England. Some of the characteristics of SINAITICUS have already been covered under the discussion of VATICANUS. Both were written on animal skins (vellum) and both contain some of the Apocrypha as part of the sacred canon of Scripture. SINAITICUS was written around 350-370 A.D.

SINAITICUS contains more of the New Testament than does VATICANUS. It leaves out only Matthew 16:2,3; Mark 16:9-20; John 5:4, 8:1-11; Acts 8:37; Romans 16:24 and 1 John 5:7 and many other verses. Very often it agrees with the readings of the King James manuscripts AGAINST the readings of Vaticanus.

Riplinger (NEW AGE BIBLE VERSIONS) quotes from Princeton Professor Bruce Metzger's MANUSCRIPTS OF THE GREEK BIBLE regarding the Sinaitic manuscript: "In the light of such carelessness in transcription, it is not surprising that a good many correctors (as many as nine) have been at work on the manuscript . . . Tischendorf's edition of the manuscript enumerates some 14,800 places where some alteration has been made to the text . . . (With) more recent detailed scrutiny of the manuscript . . . by the use of ultraviolet lamp, Milne and Skeat discovered that the original reading of the manuscript was erased . . . [in places]." Metzger is perhaps best known for his editing of THE READERS DIGEST CONDENSED VERSION of the Bible that leaves out much of the Old and New Testaments.

Tischendorf was the one who discovered the Sinaitic manuscript in a wastebasket within St. Catherine's Monastery. This writer has wondered why the monks, if they regularly used the Scriptures, would consign the Sinaitic document to the wastebasket. Tischendorf was one of the first German higher textual critics who in just a few years had completed seven revisions of the New Testament in Greek. Each edition was different from the previous one and with each edition he claimed it was his last, the perfect one. Then after he discovered the Sinaitic manuscript he came out with the eighth edition which differed from the seventh one in 3,500 places.

Dr. James H. Sightler in an address "The History of Bible Translations" quotes Dr. R. L. Hymers, pastor of Baptist Tabernacle, Los Angeles who visited the Holy Land in 1987 and toured St. Catherine's Monastery. "I became convinced of the superiority of the Textus Receptus (Majority Text of the King James Bible) during a tour of the Sinai

Peninsula in the summer of 1987. My wife and I were part of an expedition that climbed Mt. Sinai.”

“After descending we toured St. Catherine’s Monastery, which was located at the foot of the mountain. I was struck by the queer and even satanic characteristics of this monastery. The skulls of monks from across the centuries are heaped in a large room. This heap of skulls is seven or eight feet high. The skeleton of one of the monks is chained to the door adjacent to the mound of skulls left there as an ageless guard.”

“Within the sanctuary of the monastery itself, ostrich eggs hang from the ceiling, lamps dimly illuminate the gloomy atmosphere, and strange drawings and unscriptural paintings decorate the entire edifice.”

“We were guided through this eerie church to the place where the Sinaiticus scroll had been kept by these monks across the centuries until it was discovered by Tischendorf.”

## **WESTCOTT AND HORT**

Brooke Foss Westcott( 1825-1901) was a bishop of the Anglican church and Fenton John Anthony Hort (1828-1892) was a teacher at Cambridge University. They translated their own Greek Text, THE NEW TESTAMENT IN THE ORIGINAL GREEK, while resting heavily upon VATICANUS for their work (and to some degree upon SINAITICUS).

For the most part Westcott and Hort ignored the Majority Text (Textus Receptus), probably because of their vehement distaste of it. They referred to the textual line of the KING JAMES BIBLE, the Textus Receptus or Majority Text, as “that vile text.” “I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, and dragged on the VILLAINOUS (my emphasis) Textus Receptus. . . . Think of that VILE (my emphasis) Textus Receptus leaning entirely on late MSS (manuscripts) . . .” (*Life and Letters of Fenton John Anthony Hort* by his son, Arthur Fenton Hort, Vol. 1, 1896, p. 211) According to WEBSTER’S the word vile means 1. of small worth or account: common; also: mean; 2a: morally base: wicked; b: physically repulsive: foul; 3: degraded, low; 4: disgusting, contemptible. Since they had little respect for the Textus Receptus they felt free to change the underlying text of the King James Bible in 5,788 places.

To this writer, their attitude towards the manuscripts of the King James Bible also gives a clue to their attitude in working with the Holy Word of God. Their whole frame of reference, the higher critical method, was that the Bible should be treated just like any other ancient book!

No doubt when Modern English Bible versions have footnotes that refer to “the original Greek” they might be referring the reader to Westcott and Hort’s Greek Text which is entitled THE NEW TESTAMENT IN THE ORIGINAL GREEK. Such footnotes could be

interpreted as implying “THE original Greek” cited is the “original autographs” as given by God. The original autographs have not been in existence for centuries.

Both men believed in the theory of evolution and supported it to the fullest. Hort wrote to Westcott in March of 1860 about having read Darwin’s ORIGIN OF THE SPECIES saying even though Darwin’s theory of evolution] bore some difficulties he felt it still was unanswerable. (Ibid, p.416) According to Dr. James Sightler, he wrote articles for several magazines in support of evolution and did much to spread the theory and encourage its success in England.

Westcott did not believe the first three chapters of Genesis was a literal history and stated he did not see how anyone “reading them with an open mind could think they did.” (*Life and Letters of Brooke Foss Westcott* by his son, Arthur Westcott, Vol.2, p. 69.) Hort said the great proportion of educated English people would find it startling that anyone would believe the Scriptures came down “ready-made from Heaven”. (Ibid, p. 420)

About the drinking of wine Westcott said he looked upon wine as one of God’s gifts to be enjoyed. He was enthralled by such effects of alcohol as the “livelier utterance, quickened pulse, keener animation, and fuller life.” He said, “The desire for wine is not wrong and must be rightly satisfied”. (Ibid, 258)

Westcott and Hort also believed salvation could be attained by the taking of sacraments and by infant baptism. (The new birth was not mentioned.) They both believed in communication with the dead and through a society they formed, “The Ghostlie Guild”, attempted many times to do just that.

### **SO WHAT???**

No doubt there are some who feel it is unfair to judge these men on what they’ve written or said. However, it is our words that will justify or prove us and our words that will condemn us (Matt. 12:37). According to projective psychology this is particularly true when we are unaware these words will be used to gain insight into our personalities.

Westcott and Hort may have had a goal of arriving at a “neutral” Greek text for Bible translation but if there is ONE thing the Bible IS NOT – it is not neutral! Besides, if anyone feels that one who believes the theory of evolution could translate God’s Word in a way that honors Him, they might wish to pose this question to the Institute for Creation Research in California. If, like Westcott, one does not believe the first three chapters of Genesis are God’s infallible, inspired, inerrant Words, how can he be certain the rest ARE God’s Words?

Many conservative/fundamental Christians would not be willing for men holding beliefs like Westcott and Hort’s to teach in our seminaries, yet they are willing to use Bibles based upon their work. Is that not an unusual paradox?

## CONCLUSION

This writer has tried to show the faulty foundations of modern Bible translations. Error and corruption do not produce truth. For this to happen would be impossibility, both philosophically and scientifically. But PLEASE don't take my word for what has been presented here and don't take anyone else's word. If you are a serious Christian you will want to investigate for yourself.

If you should happen to ask anyone else about this issue be certain to find out how many hours/days he/she has spent comparing the different translations. Does he/she use a certain modern translation because some seminary or denominational college/university or esteemed colleague does? Can he explain the missing verses and can he/she cite manuscript evidence for all the variant readings, or does he just trust Westcott and Hort, or Nestle/Aland?

The evidence against modern counterfeit Bibles is overwhelming. When the Dead Sea Scrolls were found in 1947 modern Bible translators and textual critics waited with eager anticipation. They thought that finally there would be ancient proof the King James Bible was not as accurate as the modern Bibles. One of the scrolls dating back to 400+ B.C. was the book of Isaiah, intact. When translated it was nearly word for word like the King James Bible.

If your Christian beliefs are the same as Origen's or Westcott and Hort's you might be able in good conscience to freely use all modern translations of the Bible. If you feel, like some, that the differences in readings between the KING JAMES BIBLE and Modern English Bibles DOES NOT affect doctrine you are sadly mistaken. God has only ONE Bible and He does NOT have a multitude of versions of that ONE Bible. WE CAN KNOW which Bible is trustworthy and which Bibles are not. To make a paraphrase—"By their ROOTS ye shall know them!" (Matt. 7:20)

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***BUYING A NEW BIBLE:***  
***Some factors to be considered***  
***(Revised 3/00)***  
By G. Grady Daniel, Jr.  
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Owning a good Bible is a wise investment. Therefore careful consideration should be given to some important factors in selecting the Bible you intend to use.

If you are a serious student of God's Word you may want a reference Bible that has notes, chain references, a concordance, maps, etc. You may also want thumb indexing and a durable cover such as bonded leather or genuine leather so your Bible will give years of service.

If you don't know which Bible to buy be careful about asking the book store clerk for suggestions. The clerk can tell you which one is selling best (probably *The New International Version*) but modern English versions are not the most accurate.

Clerks may be influenced by advertising blitzes or Madison Avenue-type promotions designed to hype a certain version. For example, the first edition of *The New Living Translation* had a \$2.5 million promotional budget and an endorsement on the back cover by Dr. Billy Graham.

Modern English Bibles are also based on less than five percent of available manuscripts that are reliable. They sometimes leave words out of the text, or add them, and sometimes leave out entire verses without making the reader aware of this. No one is to take away or add to God's Word (Deut. 4:2, Prov. 30:6, and Rev. 22:18,19.) Revelation states: (" . . . If any man shall add unto these things, God shall add unto him the

plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God will take away his part out of the book of life . . .”)

Consider that the *Authorized King James (AKJ)* has 790,685 words, *The New International Version (NIV)* has 64,576 fewer words, *The New King James Version (NKJV)* 19,755 fewer words, and *The Revised Standard Version (RSV)* 30,534 fewer. Obviously these versions have left out many words which were not all articles or *thee's*, *thou's*, *thine's*, and *ye's*.

One tidbit of uncommon knowledge regarding the “archaic” *thee's*, *thou's*, *thine*, and *ye's* (Elizabethan English) is that the first three are second person singular and *ye* is second person plural. Modern translations are void of this distinction.

### **WHAT ABOUT ARCHAIC WORDS?**

Although the *KJV* is criticized for its use of “archaic” words the *NIV* uses 61 archaic words, the *New American Standard Version (NASV)* 160, the *NKJV* 144, and the *New Revised Standard Version (NRSV)* 140.

These same versions also use many of the same archaic words used by the *AKJ*. The truth is that some of today's most popular periodicals always use archaic words. Many of these publications are read daily. Since the *AKJ* has been around nearly 400 years, these newer Bible versions have obviously left out words ignoring the clear Scriptural command of Rev. 22:18,19.

### **TEXTS USED FOR TRANSLATING**

The texts used in translating modern Bibles employed the *higher critical* method, sometimes referred to as *dynamic equivalence*. With this method the Bible is not treated like the Holy, inspired, inerrant, infallible Word of God but like any other ancient book being translated. An attempt is made to interpret the meaning of the Greek or Hebrew and express that meaning in English. Such are the texts of Kittel (Hebrew Text), or Nestle or Aland.

If the preface of a Bible you are considering reflects the use of any of the above texts the interpreters used *dynamic equivalence*. The same would be true of the text of the United Bible Society.

The *AKJ* translators treated their manuscripts as if they were handling Sacred Scripture, the very Words of God, and used a translating technique known as *literal equivalence*. Realizing it is the place of the Holy Spirit to interpret and give meaning, the *AKJ* translators tried to lift words from one language and place them in a different language without trying to interpret meaning.

Many modern translations base their Old

Testament (OT) readings on the Septuagint - an alleged Greek translation from Hebrew. (The OT was written in Hebrew and the New Testament written in Greek.) Many Bible scholars feel there is no documentation the Septuagint, or LXX, actually exists.

The name Septuagint means “seventy”, hence the Roman numeral LXX. Six representatives from each of the twelve tribes, that were scattered over the world at that time, were supposed to convene to translate from Hebrew into Greek. (We won’t get into LXX vs. LXXII.)

Communication gurus would tell you this would not work well. The rule of thumb is “the more links in the communication loop, the greater the possibility of error.” In other words, greater accuracy is possible going from Hebrew to English, rather than from Hebrew to Greek to English.

### ***WHAT ABOUT BIBLE COPYRIGHTS?***

Those selling Bibles may say a certain translation may read somewhat differently but it still says the same things as the *AKJ*. The very fact a Bible is copyrighted shows that it does not say the same things as the *AKJ*.

The Derivative Copyright Law states in part: “To be copyrightable, a derivative work must be different enough from the original to be regarded as a ‘new work’ or must contain a substantial amount of new material. Making minor changes or additions of little substance to a pre-existing work will not qualify the work as a new version for copyright purposes.” (Circular 14, p. 2, Copyright Registration for Derivative Works, Copyright Office, Library of Congress, Washington, DC)

If a Bible is copyrighted it must be changed so that it does not read like the *AKJ*, and just dropping some “a’s”, “and’s”, “the’s” or doing away with “thee’s, thine’s, thou’s and ye’s, would not be a sufficient change to warrant a copyright. Therefore, modern Bibles don’t read the same as the *AKJ*.

### ***EASY BIBLE INTERPRETATION?***

If you intend to buy a new translation because it may make the Bible easier to understand, you may be disappointed. The Holy Spirit is the One who unlocks God’s Word not some interpreter who feels, based upon his knowledge and intellect, he is giving the intended meaning of a passage of Scripture.

No matter which Bible one uses there is still no substitute for deep, diligent, prayerful study. In addition, the heart that is fully committed, gives Jesus Christ first place, and is empty of self will be able to discern more of what God is saying than the superficial Scripture surfer who is using the most popular version of the day.

Over the years this writer has written down some very important principles of Scripture interpretation. These rules did not come from any textbook but many were suggestions from men far more scholarly than this writer.

It is hoped the reader will find these guidelines clear and practical. They should prove to be useful tools for unlocking Scripture that may not have been very clearly understood before.

### ***SUGGESTIONS FOR INTERPRETING SCRIPTURE***

(NOTE: Over the years this writer has written down some very important principles of Scripture interpretation. These rules did not come from any textbook but many were suggestions from men far more scholarly than this writer. A few I have discovered myself after years of study.)

1. Learn how to read your Bible properly by correctly observing all punctuation marks. (This takes practice. You may have to do some reading to yourself aloud.)
2. Consider the HISTORICAL setting surrounding the verses.
3. Consider the CULTURAL/SOCIAL aspects involved in the verses. (What was the usual custom?)
4. Consider the CONTEXT of the verses being studied, particularly the context of the verses that come *before* and *after*.
5. Remember the Law of First Mention. If you can't decide how a word is used or with what it is associated, try to find where the word was first used in Scripture and in what context. It will then be used in the same context throughout the Bible.

An example would be how the word "leaven" is used. Leaven first used in the Bible was symbolic of evil. It is therefore used in the same context throughout Scripture.

6. In any passage where it is difficult to determine exactly what is meant or how a teaching should be applied, try to find at least one verse that is undeniably clear. Then all other verses must be interpreted in the light of the clear verse.
7. Many times when a verse is (or verses are) hard to understand Scripture will give an understandable illustration elsewhere.
8. Read all other PARALLEL PASSAGES that relate to the passage you are studying. One example would be an incident that occurs in the four gospels, such as the crucifixion of Christ, should be studied in each gospel where information is given.
9. Learn the quirks of the Bible you are using. As mentioned before, Modern Bibles use a translating technique called "dynamic equivalency" (paraphrasing) while the

AUTHORIZED KING JAMES uses one called “literal equivalency”, or true translation without attempt to interpret (e.g., noun translated as a noun, adjective translated as an adjective, etc.). The NEW KING JAMES VERSION paraphrases in over 2,000 places, the NEW AMERICAN STANDARD in over 4,000 places, and the NEW INTERNATIONAL VERSION in over 6,600 places.

10. SECOND PERSON SINGULAR (you, yours - one person) vs SECOND PERSON PLURAL (you or yours - a group of several persons or many people.) As far as is known by this writer, this differentiation is made only in the AUTHORIZED KING JAMES text. Where ***thee, thou, or thine*** is used it means second person singular (one person). When ***ye, you, or yours*** is used it means second person plural (more than one person such as a group). See Luke 22:31,32.
  
11. “The NEW is in the OLD concealed. The OLD is in the NEW revealed.” The first statement refers to things that were used as examples such as Typology, e.g. Moses, a type of Christ; also Joshua, etc. The OLD is revealed in the NEW in the form of quotations from Old Testament books.
  
12. The Bible uses many figures of speech. Three such figures of speech and their examples are:  
  

*The Simile* - uses words “like” or “as”. Example: Love is LIKE a red, red rose.

*The Metaphor* - the words “like” or “as” are left out. Example: Love is a red, red rose.

*The Personification* - the giving of human characteristics to inanimate objects. Example: “Hear, O Heavens, and give ear O earth . . . “  
Isaiah 1:2a.
  
13. Every verse in the Bible has *three* applications: Historical, Doctrinal, and Inspirational.
  
14. The Golden Rule of Bible Interpretation: When the PLAIN Sense of Scripture makes COMMON SENSE, seek no other SENSE. Therefore, take EVERY WORD at its primary, ordinary, usual, literal meaning, UNLESS the facts of the immediate context, studied in the light of related passages, and axiomatic and fundamental truths, indicate CLEARLY otherwise. God, in revealing His Word, neither intends nor permits the reader to be confused. He wants His children to understand. (Author of #14, Unknown)

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## **DEAR PASTOR --**

*(Revised 3/00)*

*By Grady Daniel, Jr*

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**DO YOU FEEL THAT HOMOSEXUALITY IS AN ACCEPTABLE LIFE STYLE?** Do you feel that Bible material interpreted by a homosexual would probably not be influenced by his/her life style? Would you be willing to trust such material?

**DO YOU BELIEVE IN EVOLUTION?** Or, would you use denominational Sunday School material that had been written or developed by an evolutionist?

Would you be willing to trust Bible material written by anyone who believed only certain parts of the Bible?

Do you feel these questions are related, in any way, to modern English Bible versions?

If your answer to the above questions is “no” then you may wish to read on. Pastors know that coming to the knowledge of the truth makes one more accountable unto God.

## **HOMOSEXUALS & THE BIBLE**

Two homosexuals who worked on the NEW INTERNATIONAL VERSION (NIV) were Dr. Virginia Mollenkott, a literary consultant, and Dr. Marten Woudstra, Chairman of the

Old Testament (translation) Committee. Dr. Mollenkott, who is pro-abortion, in reality denies the very God of the Bible and worships a female god of her own imagination. She studied at Bob Jones University and has taught at Shelton College. She is now an Episcopalian and serves as professor of English at William Patterson College in New Jersey.

Much more of Dr. Mollenkott can be learned from her book, IS THE HOMOSEXUAL MY NEIGHBOR, hereafter abbreviated ITHMN.

Dr. Marten Woudstra, who died in the early 1990s, participated in the writing of a report on homosexuality (Report 42, Art. 53, 1973). The report states that the origin of homosexuality is so unclear as to be a mystery (page 613); its cause is uncertain as well as its possibility of correction (page 614); the story of Sodom & Gomorrah (Genesis 19) is an isolated incident where it cannot be concluded that homosexuality was 'condemned' (page 617), etc.

(For a complete report and documentation on Drs. Mollenkott and Woudstra write David W. Cloud, Fundamental Baptist Information Service, 1701 Harns Rd., Oak Harbor, WA 98277; Phone: 360-675-8311)

## **PROOF IN THE PUDDING**

You might wish to make some direct comparisons of Scripture. The following documentation is from a report by Carl Graham entitled "Sodomy and The NIV." The full report can be obtained by writing him at 759 Wheeler Drive, Angier, NC 27501 E-mail [carlgraham@mindspring.com](mailto:carlgraham@mindspring.com)

### **GENESIS 19:5 - THE SIN OF SODOM**

KJB - "And they called unto Lot, and said unto him, where are the men which came in to thee this night? Bring them out unto us, that we may know them."

NIV - "They called to Lot, 'Where are the men who came to you tonight? Bring them out so that we can have sex with them.'"

Mollenkott, writing in IS THE HOMOSEXUAL MY NEIGHBOR?, p. 57 - "... the Sodom story seems to be focusing on two specific evils : (1) violent gang rape and (2) inhospitality to a stranger."

### **LEVITICUS 18:22 - SODOMY**

KJB - "Thou shalt not lie with mankind, as with womankind: it is an abomination."

NIV - "Do not lie with a man as one lies with a woman: it is detestable."

### **I KINGS 14:24 - SODOMITES**

KJB - "And there were sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel."

NIV - "There were even male shrine prostitutes in the land; the people engaged in all the detestable practices of the nations the Lord had driven out before the Israelites."

### **I KINGS 15:12 - SODOMITES**

KJB - "And he took away the sodomites out of the land and removed all the idols that his fathers had made."

NIV - "He expelled all the shrine prostitutes from the land and got rid of the idols his fathers had made."

### **ROMANS 1:26 & 27 - HOMOSEXUALITY**

KJB - "For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet."

NIV - "Because of this God gave him over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way men also abandoned natural relations with women and were inflamed with lust for one another."

Mollenkott, ITHMN, p 62 - "The key thought here seems to be lust, 'unnaturalness,' and in verse 28, a desire to avoid the acknowledgement of God. But although the censure fits idolatrous people with whom Paul was concerned here, it does not seem to fit the case of a sincere homosexual Christian. Such a person loves Jesus Christ and wants above all to acknowledge God in all of life, yet for some unknown reason feels drawn to someone of the same sex, for the sake of love rather than lust. Is it fair to describe that person as lustful or desirous of forgetting God's existence?"

## **THE EVOLUTIONISTS**

The men whose Greek text lies in the manuscript line of all modern Bible versions were Brooke Foss Westcott (1825-1901) and Fenton John Anthony Hort (1828-1892).

These men were Anglicans and both believed in the theory of evolution and supported it to the fullest. Hort wrote to Westcott in March of 1860 about having read Darwin's *Origin Of The Species* saying even though Darwin's theory [of evolution] bore some difficulties he felt it still was unanswerable. He wrote articles for several magazines in support of evolution and did much to spread the theory and encourage its success in England.

Westcott did not believe the first three chapters of Genesis represented a literal history and stated he did not see how anyone "reading them with an open mind could think they did." Hort said the great proportion of educated English people would find it startling that anyone would believe the Scriptures came down "ready-made from Heaven".

For the most part Westcott and Hort in their translating ignored the text of the *King James Bible* (Textus Receptus), probably because of their vehement distaste of it. In Dec. 1851, Hort wrote: "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 Textus Receptus.. Think of that vile Textus Receptus leaning entirely on late MSS.; it is a blessing there are such early ones" (*Life and Letters of Fenton John Anthony Hort* , by his son Arthur Fenton Hort, Vol. .I, p.211). The textual line of the *King James Bible*, the Textus Receptus, is referred to as "that vile text." According to *Webster's* the word villainous means: 1. Having a cruel, wicked, malicious nature or character, and vile means 1. of small worth or account: common; also: means; 2a: morally base: wicked; b: physically repulsive: foul; 3: degraded, low; 4: disgusting, contemptible.

Since they had little respect for the Textus Receptus they felt free to change the underlying text of the *King James Bible* in \*5,604 places involving \*9,970 Greek words. (These numbers represent an actual count by Dr. D. A. Waite of *The Bible for Today*.)

Dr. Waite also extensively examined the writings of these two men and found that Westcott did not believe in the bodily resurrection of the Lord Jesus Christ and the theological writings of both men were filled with apostasy. Both Westcott and Hort refused to believe in the doctrine of a literal Hell but believed in purgatory and supported prayers for the dead therein.

For further information regarding the effects an evolutionist might have on the Bible, or interpreting the Bible, you might like to ask Dr. Henry Morris, Editor, *Back To Genesis*, Institute for Creation Research, P.O. Box 2667, El Cajon, CA 92021; Phone: 619-448-0900; Fax: 619-448-3469 You may wish to request Dr. Morris' booklet, "A Creationist's Defense of the King James Bible."

For more technical and theological information write for a 100 page catalog of materials from *The Bible For Today*, 900 Park Avenue, Collingwood, NJ 08108; phone 609-854-4452; Fax 609-854-2464; E-mail: [bft@biblefortoday.org](mailto:bft@biblefortoday.org)

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## **SOME PROBLEMS WITH BIBLE TRANSLATIONS**

**(Revised 3/00)**

By G. Grady Daniel, Jr.

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Have you ever wondered why all Bible translations don't read the same? Have you ever been frustrated trying to follow along in the Bible you use while someone reads from a different translation he/she uses?

Not all Bible translations are the same because they are not all based on the same manuscripts. This writer believes modern translations did not use exactly the same manuscripts as the Authorized King James (AKJ) because of the inability of the translating scholars to improve upon the work of the King James translators. Also, in many instances, modern translators placed heavy emphasis upon certain questionable manuscripts rejected by the AKJ translators.

Many times modern translators cite manuscript evidence to explain readings that are different but this is not done consistently. Sometimes parts of verses are left out WITHOUT explanation. There are also occasions where entire verses are left out without citing any manuscript evidence whatsoever.

Modern translations are based upon the higher critical method whose ground rule in translation is that the Bible is treated just the same as any other ancient book.

### ***BIBLE PUBLISHING REALITIES***

All Bibles are not published just to spread the Word of God. This is perhaps one of the motives. Why are so many different Bible translations published anyway? Everyone possibly has his own ideas as to the reasons to make God's Word more understandable; to make the language clearer by replacing out-dated words; to make it more readable.

There are currently about 450 different English translations, paraphrases or retellings of all or parts of the Old and New Testaments. According to Time (9/9/96) "these wildly diverse texts chase the estimated \$400 million that Americans spend each year on Bibles. This proliferation has birthed a growing industry in printed guides and videotapes to help sellers and customers sort through the myriad of choices."

### ***PROBLEM # 1 – BIBLE TRANSLATIONS ARE PUBLISHED TO MAKE MONEY WITHOUT REGARD TO THEIR ACCURACY.***

If you are a book publisher your business is not just publishing books but publishing books that SELL. With a great majority of books that are published the publisher will barely break even. Dale Carnegie in How to Win Friends and Influence People mentions that the president of one of the largest publishing houses in the world confessed that after seventy-five years of publishing experience, he still lost money on seven out of eight books he published.

There may have been a time when you've been in a supermarket, department store, or discount store and seen tables of assorted books on sale. They have a variety of titles. Some have soft covers, some hard covers, fiction and non-fiction, and many have full color dust jackets. Some are works that just didn't sell and some are publishers' overruns.

But, ordinarily you don't find Bibles on these tables -- any version! That's because the Bible and its plethora of versions continues to be the all-time best seller. Associated Press business analyst John Cunniff wrote in a 1976 release entitled, "Bible Still Best Seller," wrote; "In the cold, hard material world of book-selling, there is nothing like the Bible. The Word sells like nothing else. It beats sex, diet, money, and fad books. It has no equal year after year."

In 1976 when The Good News Bible was published the first day of December, it sold a million copies in that month. In January it sold 313,000 more. In 1976 sales figures for The Living Bible, The Way, etc. and similar editions was 2.25 million; The Jerusalem Bible about 380,000; the New American Standard Version (NASV) 130,000; and the New Scofield Reference Bible (NSRB) 100,000.

The first printing of the more recent New Living Translation (NLT) called for 950,000 copies, a promotional budget of \$2.5 million, and an endorsement on the back cover by Billy Graham.

Many publishers are interested in publishing a version of the Bible and mostly without regard to the version's internal integrity. Reader's Digest published a condensed version and someone published a feminist's version that was corrected for gender.

Back in April 1998 the Committee for Biblical Translation of the New International Version (NIV) decided to publish the NIV in a "gender neutral" version. Its plan failed miserably and was rejected by many prominent Christian leaders. That intention alone should have alerted NIV users to the Committee for Biblical Translation's true attitude and commitment towards adding to or taking away from God's Word.

FOUNDATION Magazine (May-June 1999) reported that Televangelist Pat Robertson has launched a seven million dollar campaign to promote the idea that reading the Bible is really "cool." According to the Associated Press Robertson said, "We want to make Bible reading cool in America." That's why there will be TV commercials featuring leading hip-hop and country-western musicians, including Smokey Robinson, MC Hammer, Chaka Khan, and Naomi Judd, to promote the reading of THE BOOK, the version Robertson is promoting. He hopes to sell one million copies of THE BOOK by the end of 1999.

In May 1999 there was yet another new Bible in the making. It was to be a new edition of the REVISED STANDARD VERSION (1971) and was supposed to have input from the world's leading Evangelical and Charismatic leaders. This new addition was to be

called an “inerrancy based edition” by the Baptist Press (BP). At this point no publication date has been given by Crossway Books, a division of Good News Publishers.

Not only do Bibles sell but nice ones sell for much higher prices than the great majority of books. Bonded leather, genuine leather, gilded edges, thumb indexing, etc. will set a price from \$50 to \$100 dollars, per more per copy.

And most conscientious Bible students will want to know how some of them compare so one must have several versions. This number will increase because of the variety of study/reference Bibles available along with attendant reference materials for each translation. How many Bibles do you have? Without counting I know I have well over two dozen. This includes at least six modern translations and six study/reference Bibles.

### ***PROBLEM # 2 – THE VARIETY OF TRANSLATIONS MAKE IT DIFFICULT FOR THE BIBLE TO BE TAUGHT AND UNDERSTOOD.***

Can you imagine the average congregation with its many different Bible versions and its pastor trying to preach and teach from his version? This is especially confusing to new Christians because it makes it difficult for them to follow the teaching.

Most effective educators would say it is not good practice to try to teach a class with students using several different editions of the same text. Some churches use one particular translation as its pew Bible which may or may not be good depending upon the translation. (Publishers or book stores would be happy to sell pew Bibles to EVERY church—any version.)

Some years ago pastors would have congregations read in unison from their own Bible the text for the message. Can you imagine what that would sound like in our churches today? “If no one any longer reads the same words on the same page, on what basis will people talk to and understand each other? Will easy-read Bibles, rendering ancient mysteries and miracles in sitcom terms, inspire awe or channel surfing?” (Time, 9/9/96)

It can be no less confusing to those we are trying to reach with the gospel. One pastor (J. Paul Reno) had an experience that documents this fact while visiting Alexandria, Egypt. When Egyptian, Arabic-speaking believers tried to witness to Muslims, they were continually confronted with, “Why do you have so many different versions of the Bible?”

The Muslims to whom these Egyptian believers witnessed asked, “If Bible translations contradict each other, how can we believe the Bible? The Koran always says the same thing . . .”

### ***PROBLEM # 3. – THERE IS A DILUTION OR OMISSION OF SOME MAJOR DOCTRINES.***

In the New King James Version (NKJV) the doctrine of hell is seriously damaged. There are thirty-one references to hell in the Old Testament translated from the Hebrew word sheol. In sixteen places it is rendered hell, completely omitted from Prov.9:18 and in the remaining fourteen places it is left "sheol" (untranslated). (Why should it be untranslated in what is supposed to be an English translation?)

The New International Version (NIV) uses the word hell only 14 times while the AKJ uses it 54 times. This might lead one to believe that hell is not a major doctrine of the Bible, yet Jesus spoke more about hell than He did about heaven.

The New Testament (NKJV) mentions hell as translated from the Greek hades eleven times. It uses the Greek word hades INSTEAD of hell all eleven times. This translation DOES NOT translate into English 25 Bible references to hell, not to mention the 40 references to hell omitted by the NIV. There is inconsistency here.

In the readily affordable, plain, award NKJV I have before me the word "hell" is not even listed in its concordance. In the more expensive editions, it IS listed.

**SO WHAT?** Some modern Bible scholars do not believe in a literal hell. How many of the general population know and understand sheol and hades? How many new Christians reading these translations know to what these terms refer?

The average person will have no idea of sheol and hades. If he consults a dictionary such as Webster's Seventh Collegiate regarding the latter he will find: "1. The abode of the dead in Greek mythology; 2. Sheol; 3. often not cap. HELL." The Manual of Mythology portrays hades as an almost pleasant place.

While hell could seemingly be translated grave at times this does not fit the context of Scripture as a whole. At death all mankind's bodies may be consigned to graves, both saved sinners and unsaved sinners BUT, not all mankind's souls and spirits go to the same place. Immediately at death unsaved souls and spirits go to a place of torment (hell) awaiting the final, Great White Throne Judgment, when they will be cast into the lake that burns with fire (Hell). Saved souls and spirits go immediately to be with God.

***PROBLEM # 4 – IT IS SAID ABOUT MODERN TRANSLATIONS THAT THE TRANSLATORS ARE TRYING TO GET RID OF THE ARCHAIC WORDS AND REPLACE THEM WITH TODAY'S ENGLISH.***

Consider the word "knew" as used in Gen.4:1 (AKJ), "And Adam knew Eve his wife; and she conceived . . ." "Knew" means had sexual relations with. The NKJV uses the same terminology as the AKJ. If the translators of the NKJV REALLY wanted to use today's English they would have said, "had sex with," or "made love to," or "went to bed with," or "slept with," or "had intercourse with," or "had marital relations with." (This same phenomenon also occurs in Gen.4:17,25; Matt.1:25; Luke 1:34 - among others.)

The word “harlot” is another term used by the NKJV and AKJ alike in some forty places. More commonly understood English words would be whore or prostitute. If the NKJV REALLY wanted to update the language why did it miss so many opportunities? Whore is used in some places, also in the AKJ, but wouldn't it have been more consistent to use the same throughout? In perhaps a minor instance take the English word dung. In six places in the Old Testament the NKJV translates the Hebrew word domem as “refuse” and in six places the word “peresh” as “offal.” My Hebrew dictionary says that domem is manure or dung and peresh is excrement (as eliminated) or dung.

Webster's Seventh Collegiate Dictionary says refuse is “the worthless or useless part of something: leavings or trash, garbage.” It defines offal as, “ 1. the waste or by-products of a process; trimmings of a hide; the by-products of milling used especially for stock feeds; the viscera and trimmings of a butchered animal in dressing; 2. rubbish.”

As one writer said about this kind of usage, one who might not mind having a little refuse or rubbish on the kitchen floor would certainly be repulsed by having dung in the same place. The NKJV has opted for weaker language that apparently has no relationship to the Hebrew.

What about updating the language of the AKJ Bible anyway? If the Elizabethan English of the AKJ is out-of-date we could have a grand old time with Shakespeare. Translators or linguists would run into a great deal of furor should this be attempted. If it is so important to preserve Shakespeare's great literary works wouldn't it be beyond comprehension to alter the language of the AKJ Bible? Surely the AKJ Bible is a greater work than any work of Shakespeare. The literary world wouldn't allow such tampering with Shakespeare.

Among other things the AKJ translators were competent masters of the English language, not to mention Greek and Hebrew. Their knowledge of words is unsurpassed today. It is well known today that Johnny can't read well and the average person is not interested in learning unfamiliar words. We should help one to be lazy in studying God's Word? What better way to increase one's vocabulary than studying the AKJ version.

Besides, if the archaic language of the AKJ was REALLY a problem publishers of the AKJ could do like the Thompson Chain Reference Bible Publishers. They list a glossary of some 265 “archaic” words with present day meanings at the end of the book.

**NOT REVEALED.** What is not generally known is that many modern Bibles use archaic words also. The NIV uses 61 archaic words, NASV 160, NKJV 144, and New Revised Standard Version (NRSV) 140.

Many times these same versions change AKJ words that are clearly understood to less understandable and mostly archaic words. The NIV follows this procedure 232 times, the NASV 252, the NKJV 155, and the NRSV 260. (Dr. Laurence Vance, Archaic Words and the Authorized Version)

## **PROBLEM # 5 – CAN GOD’S WORD BE LEGALLY COPYRIGHTED?**

The obvious answer is “No!” because only MAN’S word can be copyrighted. When writing for publication no one should EVER have to get permission from a publisher to quote as much of God’s Word as he chooses.

I wrote a book that was published some years ago in which I quoted from several Bible translations. Prior to publication I had to get written permission from the publisher of each translation before I could quote GOD’S WORDS in print. Did those WORDS belong to the publisher or to the translator(s)?

The fact that modern Bible versions are copyrighted tells the reader that they couldn’t possibly say the same things as the AKJ. If they did they could not be copyrighted. The Derivative Copyright Law states: “To be copyrightable, a derivative work must be different enough from the original to be regarded as a ‘new work’ or must contain a substantial amount of new material. Making minor changes or additions of little substance to a pre-existing work will not qualify the work as a new version for copyright purposes.”

And if a man’s name happens to be associated with a translation of the Scriptures, that glorifies the man, not God. Would translators be willing to allow their work to be a living sacrifice (Rom.12:1)?

Should their attitudes be as John’s: “He must increase but I must decrease” (John 3:30). To paraphrase a recent idiom: “It is unlimited what one could do for God if he didn’t care who got the credit.”

Following the same reasoning, should a reference Bible be named after the man that edited it, or even King James?

## **PROBLEM # 6 – WE NO LONGER HAVE ONE UNANIMOUS, CLEAR-CUT, AUTHORITATIVE STANDARD.**

Having taught chemistry and physics for ten years I know one must have accurate standards. These standards must always be considered and they do not vary appreciably whether they came from some chemistry or physics text or from a book of math tables or from The Handbook of Chemistry and Physics.

All translations cannot be God’s Word because they all don’t say the same thing. If God gave us ONE Standard (and He did) it should always be the same; consistent. The standard should be pure. If the standard is defective the whole system will crumble. People lose faith in a questionable standard. They are afraid to trust it.

Most people might agree that there are counterfeit Christians (apostates) and Counterfeit Christian Music (CCM?). Yet they apparently don’t believe the master

counterfeiter who will counterfeit God's own Son (Antichrist) would also counterfeit God's Word.

Then which translation is God's Word? He said He would forever preserve His Word perfect. The trouble with most Christians is they don't actually believe God could and has pre-served His Word in perfect form today. Yet He says that He has in Psalm 12:7; "Thou shalt keep them," (God's words) "O Lord, thou shalt preserve them from this generation for ever."

They think only the original autographs were perfect and God, though entirely capable, could not keep His Word pure through the years (even though He said He would). They know that Scripture says, "With God all things are possible" (Matt. 19:26; Mark 10:27) but in their hearts do not believe it.

Samuel C. Gipp, Th.D. in The Answer Book points out some things that have come to pass in this country since The American Standard Version of 1901 started the American flood of modern Bibles. Abortion has been legalized, God (and prayer) has been kicked out of the public schools, dope (drugs and alcohol) has become an epidemic, Satanism is on the rise, abundant TV and VCR home pornography, child kidnapping and child pornography running rampant, and homosexuality accepted nationally as an "alternate life-style."

Truthfully, it may not be possible to DIRECTLY attribute all this decadence to an increase in modern Bible translations but it certainly could be the INDIRECT results.

There is an old adage of military strategy which says, "divide and conquer."

Christianity today is divided over Bible translations. We no longer have ONE standard. Being divided makes it easier to be conquered. The Master said, "(A . . .house divided against itself shall not stand." (Matt. 12:25)

(NOTE: These same problems apply to all modern translations. These few are only the tip of the iceberg.)

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