

VERSIONS AND PERVERSIONS

There are innumerable versions of the Bible available today. Currently, there are about 24 that are the most common among Bible readers. I would like to focus on a few of the most popular versions in this study.

Versions differ, largely, on the approach of the translators. They go from the paraphrase, to the word for word, with thought for thought in the middle of the two. On the English Bible Translation chart, which is on the following page, you will see 24 versions and where they fit in this spectrum. The most desirable would be the Word for Word. Thought for Thought allows for ideas to be injected that reflect the prejudices of the translators. Paraphrase, is actually not a translation at all. It is just the idea or impression of the one doing the writing. These tend to go far afield when it comes to the rendering of the Biblical text.

The most rigid Word for Word would, of course, be an interlinear. There are any number of these available and they allow us to see exactly how the words occur in the Biblical text without any change in syntax, or the addition of words needed to make the translation readable in English.

Among the versions that strove for a word for word translation, we find the NASB (NASU1995 revision), the AMPLIFIED version, KJV, NKJV, and the English Standard Version.

The Thought for Thought translations include the Revised Standard Version (NRSV recent revision), Holman Christian Standard Bible, New American Bible, NIV (Today's NIV recent revision), New Jerusalem Bible, New Century Version, Revised English Bible, New Living Translation, Good News Translation (same as TEV), Contemporary English, and God's Word. The most common Paraphrase Versions are the Living Bible and The Message.

I know that there are some others out there, but this summarizes the most common among Bible readers today. How can we choose? What can we depend on?

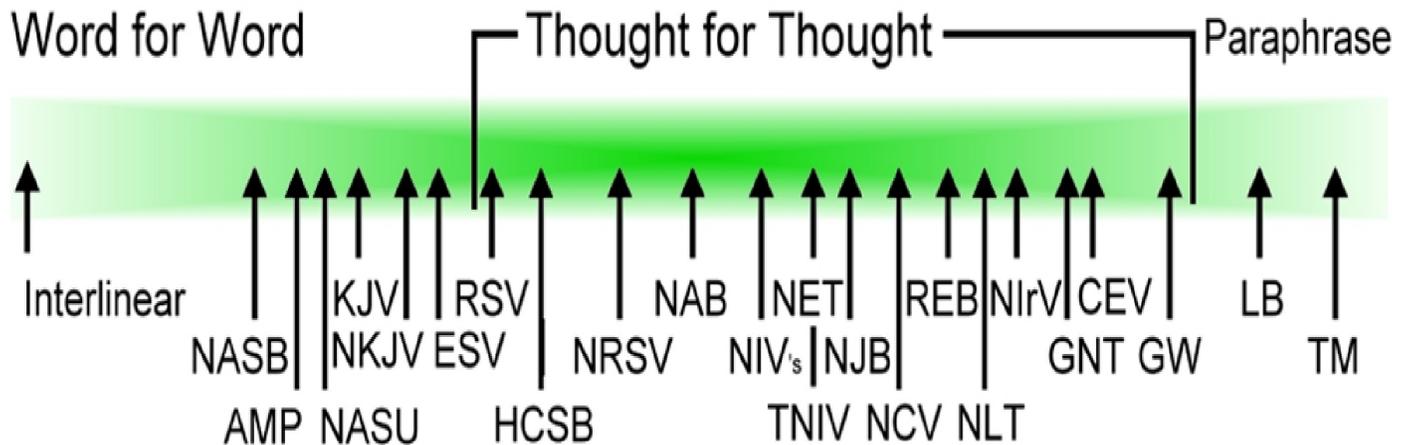
There are certain factors that need to be considered when choosing a reference Bible. The first thing we should consider is the philosophy of those who produced the version we are considering. For example, the preface to the original KJV, which was addressed to King James of England, stated: "That out of the Original sacred tongues, together with comparing of the labors, both in our own and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the English tongue; your MAJESTY did never desist, to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require." In the latter part of the preface, addressed to the reader they manifest their respect for the inspiration of the Bible in these words: "But now what piety without truth? what truth (what saving truth) without the word of God? what word of God (whereof we may be sure) without the Scripture?" "Now to the later we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God." It is clear that the 47 men commissioned by King James believed the Bible was inspired by God, and is indeed the Word of God.

Others, however, do not manifest the same respect for the inspiration of the Scriptures. The Revised Standard Version is an example of this. The expressed purpose of this version was to supply the "need for a thorough revision of the version of 1901." (American Standard Version) The results were, however, a "free" revision which no longer resembles the version it was supposed to revise! Time after time they departed from the Hebrew text of the Old Testament and made conjectural renderings without inserting any notes in the margin.

Much of this can be understood when we consider the fact that this was commissioned by, and is the official version of the ultramodern, neo-orthodox organization known as the National Council of Churches. Its board of translators was made up of men who do not believe in the deity of Christ, and who do not believe that the Bible is the inspired Word of God! One member of the board who is a Lutheran said that "the Bible is only a record, and a record exists for whatever the record contains but the exact words and phrases are not an important thing; and in an age of democracy, among democratic people, the Bible should be put in the language of the people". (pp. 64-68 in INTRODUCTION TO REVISED STANDARD VERSION NEW TESTAMENT by Abdel R. Went). You will remember that this version is classed as a "Thought for

Thought" translation. Not very reliable.

English Bible Translation Comparison



NASB / NASU - New American Standard (11)
AMP - Amplified Bible (12)
ESV* - English Standard Version (8)
KJV* - King James Version (13)
NKJV - New King James Version (9)
RSV* - Revised Standard Version (11)
HCSB - Holman Christian Standard (8)
NRSV^{^^} - New Revised Standard (10.5)
NAB* - New American Bible (7)
NIV - New International Version (8)
NIV[^] - NIV [UK only, 1996 edition] (8)
NIV2011^{^^} - NIV Revision (8)

TNIV[^] - Today's NIV (7.5)
NJB* - New Jerusalem Bible (7.5)
NCV (ICB)[^] - New Century Version (3.5)
REB (NEB)^{^^} - Revised English Bible (7)
NLT[^] - New Living Translation (6.5)
NirV - New International Reader's (3)
GNT (GNB/TEV)* - Good News Translation (6)
CEV^{^^} - Contemporary English (5)
GW - God's Word (4.5)
LB - Living Bible (8.5)
TM - The Message (4.5)
NET^{^^^} - NET Bible (7)

^{^^} No gender neutral language for God, careful/moderate inclusive language regarding mankind.

[^] Gender neutral language

* Apocrypha available or included

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VERSIONS IN REVIEW

PART 1

It is alarming to note that many people today who are members of the Body of Christ are not aware of some scriptural perversions that occur in many versions of the Bible. Some will boldly contend that “you can find the truth and be saved by using even the worst of versions,” while others will draw lines of fellowship when anyone uses anything other than the King James Version. Why is there so much controversy on this subject?

Before the turn of the century, there were several translations of the Scriptures available, but only one found a place among the majority of Bible students. This was the “Authorized Version” or more properly, “THE KING JAMES VERSION.” Even today, some well-meaning brethren think that “Authorized Version” means that GOD gave the authority for its translation - but in fact it was a wicked king by the name of JAMES I that “authorized” this translation. Despite his motives, some 47 of the choicest Greek and Hebrew scholars and church leaders were commissioned by the king to produce this new version in English. They began this work in 1602 and it first was printed in 1611. While most believe that this was a translation based upon the most ancient manuscripts extant, it was in fact a revision of the Bishop's Bible (1568) which was a revision of the “Great Bible (1539). The “Great Bible” was based on three other translations which dated back to about 1525 (i.e. Matthew's, Coverdale and Tyndale, the last of which was the only one based on some extant manuscripts). Their text which was used for the purpose of revision was the Textus Receptus (a sample of which can be seen in the INTERLINEAR GREEK - ENGLISH NEW TESTAMENT by Berry). The religious leanings of the board of translators is apparent in many parts of the translation. They were from the Church of England and the Puritans, both of which are highly superstitious. Thus the rendering of “Holy Ghost” for the “Holy Spirit” in every case. By the year 1613, a new edition was released with more than 400 revisions of the first text. Since then numerous changes have been made to correct some glaring errors of the translators.

The main weakness of the King James Version is that it rests on an inadequate textual base. Until 1948, the oldest Old Testament manuscripts extant were from the 9th century. After the discovery of the Dead Sea Scrolls in March of 1948, we were blessed with fragments of almost every Old Testament book among the 350+ scrolls. These have proved invaluable in correcting some misgivings about the translation of certain Old Testament passages.

There are three vellum manuscripts that are considered to be the most accurate and invaluable in a reliable translation of the Bible. These are the Vatican, Samaritan and Alexandrian manuscripts, listed in order of importance. The first, and least important, of these to become known was the Alexandrian. This was in the year 1627, 16 years after the King James Version was printed. While the Vatican manuscript was extant, its contents were not made known until 1819, and the Samaritan manuscript did not come to light until 1859. These three date from about 300-450 A.D. and are nearly complete, both in the Old and New Testaments. In the last 75 years (293-368 years AFTER the KJV) the oldest known papyri, dating from the second to the fourth centuries, have been discovered. Also some broken pieces of pottery known as ostraca have been found with fragments of the New Testament written on them. The very oldest New Testament Scriptures extant are some fragments of John 18:31-33,37,38 which date to the first half of the second century. Again, none of this was available to the translators of the King James Version. This becomes quite evident with the rendering of such passages as I John 5:7 which only appears in 4 out of some 4,000 manuscripts. There is indeed an overwhelming flood of evidence that will prove this to be an addition by some scribe at a later date.

One weakness that plagues most humble readers of the King James Version is the use of archaic language. Such terms as: “howbeit”, “holden”, “Peradventure”, “thee”, “thou”, “Thy”, “thine” are some good examples. Other words used in this version have changed their meaning since it was printed: “Allege” was used for “prove”, “suffer” was used for “allow”, “allow” was used for “approve”, “let” was used for “hinder”, “prevent” was used for “precede” and “conversation” was used for “conduct.” There were also some obvious errors in grammar such as “were” for “was” (Heb. 5:8) and “whom” for “who” (Mk. 8:27). One of the greatest inaccuracies found in the King James Version is the use of “Easter” for “Passover” in Acts 12:4. Even sectarians admit that there is no basis whatsoever for such an error. Errors in translation can be found

in Matt.25:46; 27:9; 16:14; 2:14; 17:25; Acts 21:15; 28:13; 17:19,22; Mark 6:20; 1 Thess. 5:22; 1 Tim. 5:4; Acts 2:47; 2:27; Matt. 16:18, among others. Despite these errors, it was and still is one of the best translations available.

BUT, one must remember that translation is the work of MEN, not GOD. Thus we must be willing to scrutinize carefully ANY translation of the Bible and be willing also to accept the fact that the one we are using MAY have some faults.

As we continue to pursue this series of studies, I believe you will see that it is NOT possible to find the truth in some versions of the Scriptures for they have indeed been polluted beyond recognition. Furthermore, you will see that the King James Version is not the “God Authorized Version” of the Bible, and any who would draw lines of fellowship on this point are doing so on a false premise.

PART 2

In our last lesson in this series, we noted the fact that the main weaknesses of the King James Version were inadequate textual base and archaic terms that have changed in meaning. Much of this was improved upon by the American Standard Version of 1901. This was the work of some 101 scholars who were determined to revise the King James Version to a more accurate version which followed more ancient manuscripts than those used in the production of that version of 1611. While they did well in changing some of the words to more modern connotation, they retained the majority of the “thee's and thou's” which were a part of the King James Version, and NOT from God.

Between the years of 1960 and 1971, 58 scholars sponsored by the Lockman Foundation set about to revise the American Standard Version and provide a fresh translation of troublesome passages based on the best texts available (i.e. Kittel's Biblia Hebraica and Nestle's Greek New Testament, 23rd edition). Their intent was expressed as “to adhere as closely as possible to the original languages of the Holy Scriptures and to make the translation in a fluent and readable style according to current English usage.” Although their intent was indeed noble, it is evident that some of the 'theology' of the board was injected into their work.

We find a case of pre-millennial doctrine being forwarded by the rendering of Acts 3:21. The King James has “the times of restitution” and the American Standard has “times of restoration”. The New American Standard has “the period of restoration” with the words “periods or times” in the footnote. Try as you might, you cannot harmonize the word “period” OR “periods” with the Greek word which appears in the text. We even find an inconsistency in that these same men render this word “time” in Hebrews 4:7 among other passages in their translation. The word here is no doubt plural and is referring to and parallel with the “last days”- the gospel age. The change they have made helps to promote their false doctrine of Premillennialism and is not accurate translating at all.

The Calvinistic doctrines of Hereditary Total Depravity, Irresistible Grace and Predestination are clearly seen in the choice of words used in I Timothy 6:5: “..men of depraved mind and deprived of the truth...” While one may stretch the meanings of words and come up with some slight justification for the use of such words, the ideas they tried to convey are contrary to the intent of the writer. The way men are “deprived of the truth” is explained by Paul when he said to the Jews: “ Seeing ye thrust it from you, and judge yourselves unworthy of eternal life,.. “(Acts 14:46). God does not withhold the truth from ANYONE. We deprive ourselves of it by denying its power in our lives. Although the word 'depraved' means “morally bad; corrupt”, it does not convey the proper thought “of men having been corrupted” (Marshall on Nestle's text) . Men are NOT born “depraved”, but become that way. Thus we can see the Calvinistic leanings of these translators rearing its ugly head in several other passages as well (Rev. 20:4,5; 1 Peter 3:19,20, etc.).

A blunder that should never have happened can be seen in I Corinthians 7:25,40. Here they have Paul giving his “opinion” on the subject at hand. While those who accept Paul's words as inspired of God will understand this rendering, there are those who are looking for some “loophole” in the writings of Paul so they can disregard certain of his writings as being “the prejudice opinions of a crotchety old bachelor.” Nothing could be farther from the truth. The translation in the New American Standard here is INACCURATE, for indeed the meaning in this passage is “judgement, advice” (Thayer p.119) and NOT “opinion” in any sense of the word. It is a shame that a version that has some very good renderings of other passages should be marred by

such a blunder.

This version makes the same error in Hebrews 6:1 as the NIV and other poorer versions. They have: "Therefore leaving the elementary teaching about the Christ." The American Standard Version, which the NASB is supposed to follow in revision, has: "Wherefore leaving the doctrine of the first principles of Christ." There IS a difference between "about" and "of." The Greek word here means "OF CHRIST" (Nestle, by Marshall) and denotes ORIGIN, not merely teaching ABOUT some historical character named "Jesus."

Overall, the criticism which has been leveled against the New American Standard Version is either unfounded, or founded on an affinity for the King's English of the King James Version. While, like any translation, it does have some troubled areas, it is by far one of the more reliable versions to use for serious study.

As a general observation, let me say that no well-informed student of God's Word will limit the scope of his study to one version of the Bible no matter what version that may be. Whenever anyone is so ill informed, they run the risk of concocting doctrines that are in fact not in the original text at all and are merely interjections by some uninspired translators.

PART 3

Thus far, we have looked at the King James Version and the New American Standard Versions in our series. Both of these, along with the American Standard Version of 1901 are found to be fairly reliable references, provided that we do NOT place ALL of our confidence in ONE version exclusively. An awareness of some of the problem areas in all of the versions to which we refer in our study will help us to glean a true understanding of the Holy Spirit's intent.

In 1973, the New York International Bible Society released through Zondervan Bible Publishers, the New International Version of the New Testament. In October of 1978, the Old Testament was added to the New International Version and not it is available in everything from paper to leather back, and in both single and double column format. Over one hundred scholars, with various religious leanings, participated in this effort. They used Kittel's, Nestle's and the United Bible Society's texts as their basis for translation. It is advertised as a new translation, done in "free style." In some areas, this "free translation" is far better than any other available today (i.e. "God-breathed" in I Tim. 3:16). Unfortunately, they have over-stepped the bounds of honest translation and become far too "free" with some of their wording.

Of the several passages which are so frequently perverted by those who would render a version of the Bible, most are done quite well in the New International Version. One, however, did not escape the hands of the "perverters." That is Psalm 51:5- "Surely I have been a sinner from birth, sinful from the time my mother conceived me." Without consulting any other version, one could not help but wonder, What sins did he commit as an embryo? John says that sin is the transgression of law (I John 3:4), and even this version will testify to this definition of sin. Of what sins are infants guilty and for what must they give account? The men responsible for this are merely interested in swaying the words of David to fit their belief in "Hereditary Total Depravity" which is a part of Calvinism. To be "brought forth in iniquity" and to be conceived "in sin" are similar in thought to hearing a language "wherein we were born" (Acts 2:8). How many of us were born speaking a language of any kind? Yet we know that this means we were born into an environment where a particular language was spoken. So also, David was born into an environment where sin was practiced, and NOT born guilty of sin. I am disappointed in this brazen perversion of the Word of God in an effort to further the false doctrines of those who were responsible for this work.

This same doctrine is carried into the rendering of many passages in the New Testament as well. In this version, the Greek word for "flesh" is only rendered properly 30 times out of 138 occurrences. In Romans 8, we find it improperly rendered "sinful nature" time after time in an effort to teach false doctrine. This same perversion occurs in Colossians 2:11-13, but here, as in Romans 7 and 8, you will find the word "flesh" in the footnote. There is no doubt that they KNEW this to be the correct word in ALL cases, but chose to promote their personal teaching on total depravity by putting "sinful nature" in the text, and only placing the true word "flesh" in the margin.

Like many poor translations before it, the New International has questioned the deity of Christ by not properly translating the Greek word "*MONOGENES*". In John 1:14,18; 3:16; 1 John 4:9 we find this word translated "one and only son" or "only son." There is no doubt whatsoever that this word means "only begotten," and while they have acknowledged this in the footnote in these passages, they failed to do so in Hebrews 11:17 where it calls Isaac Abraham's "one and only son" which is NOT true (Gen. 16). Whether or not this was done to intentionally question the validity of the virgin birth of Christ or not, there is no doubt that they have failed completely to capture the true essence of this Greek word in their text.

Among the other Calvinistic doctrines taught by this version are Predestination, Eternal Security of the Believer and Irresistible Grace (or direct operation of the Holy Spirit). In Luke 8:12 we find Christ saying, that there are those who "cannot believe and be saved" instead of "may not believe and be saved" (ASV). Predestination says that there are some who CANNOT believe and be saved no matter what they do. Jesus says that there are some who will allow Satan to take the Word from them that they MAY NOT believe. There IS a difference. In 2 Peter 3:17, this version has Peter saying that we are in a "secure position," while the word here is "steadfastness." The Greek word here means "firm condition, steadfastness: of mind" (Thayer p.588). While it DOES have to do with a resolute state of mind, settled and not fickle (Webster)-it has NOTHING to do with the impossibility of apostasy, as these men would have us to think. The doctrine of Irresistible Grace has been inserted into several passages such as Acts 16:14 where God is said to have "opened (Lydia's) heart to respond to Paul's message." The opening of her heart was done BY the message, and NOT by the Holy Spirit working directly upon her heart. Also in Titus 3:5, a period is cleverly placed after the word "mercy" to make it appear that the baptism here is one of the Holy Spirit, and not the "washing of regeneration" that refers to water baptism without any honest doubt. Another passage that deals with the Holy Spirit is perverted to give some erroneous ideas. In John 3:8, the words "it" and "with" are inserted to make it say "So it is with everyone born of the Spirit." There IS a difference between this and "so is everyone born of the Spirit" (ASV). Anyone with an honest heart can see this difference.

Two other doctrines that are popular among Neo-Pentecostals today are that of salvation by faith only, and the giving of "testimonials" at their assemblies. Both of these are evident in the New International Version as well. In Romans 4:3ff, faith is said to be "credited as righteousness," when in reality it is "reckoned unto him FOR (in the direction of, EIS) righteousness" (ASV). Also in the first chapter of Romans and verse 17, we have the statement that "righteousness is by faith from first to last." That is NOT what ANY reliable manuscript says. These are OPEN attempts to pervert the Word of God to fit the false concepts of these men. In Hebrews 6:1, the New International Version tells us to "leave the elementary teaching about Christ." There IS a difference between "about" and "of." The Greek word here means "OF CHRIST" (Nestle, by Marshall) and denotes ORIGIN, not merely teaching ABOUT some historical character named "Jesus." Both I Corinthians 1:6 and 2 Timothy 1:8, among others I am sure, talk about the "testimony about Christ" while the Greek again has the word which means "OF CHRIST." Why do you suppose they have thus rendered this word? It has to do with their practice of "testimonials." Since the use of this word was seriously lacking in most other versions, they saw fit to inject it as often as possible to make their practice more "scriptural." This perversion also gives wind to the sails of those who would make some distinction between "gospel" and "doctrine" - which distinction God does NOT make at all.

Premillennialism also gets some help by these translators in such passages as Ephesians 1:10, Matthew 26:64; 19:28, and 2 Peter 3:10. In the latter reference, they have followed in the text the teaching of the Jehovah's Witnesses that the earth will simply be cleaned up and rebuilt, and THAT is where we will be throughout eternity. You will notice that the footnote has "be burned up," and in fact, that agrees with verse 11 "everything will be destroyed in this way" (NIV). It is a shame that such a good effort in so many other ways has to be ruined by men who are set on furthering their own doctrines no matter what.

While there are many other places where this board has given some bad renderings of the text, some specific examples can be seen in I Corinthians 12:13 "given one Spirit to drink," 2 Corinthians 11:5 "super Apostles," 2 Timothy 4:5 "keep your head," and Hebrews 10:34 is changed from a personal reference to a general reference.

I am sorry to say that I could not wholeheartedly recommend the New International Version as a

primary study reference to anyone. No doubt, it has many good points and could be used as a reference by most mature Bible students. But it has the ability to confuse the weak and foster doctrines that are NOT a part of the inspired Word of God. It is a shame that so many of our digressive brethren have embraced this version and pushed it so heavily among those who already fail to understand the true intent of the Scriptures. I have no doubt that this will contribute to further digression in their ranks.

PART 4

The number of “versions” of the Bible available to us today is legion. Unfortunately, many of them should be called “perversions” rather than “versions.” Having thus far considered four versions, we will now look at one which came on the scene in 1952.

The Revised Standard Version claimed to supply the “need for a thorough revision of the version of 1901.” (American Standard Version) The results were, however, a “free” revision which no longer resembles the version it was supposed to revise. Time after time they depart from the Hebrew text of the Old Testament and make conjectural renderings without inserting any notes in the margin.

Much of this can be understood when we consider the fact that this was commissioned by, and is the official version of the ultramodern, neo-orthodox organization known as the National Council of Churches. Its board of translators was made up of men who do not believe in the deity of Christ, and who do not believe that the Bible is the inspired Word of God. One member of the board who is a Lutheran said that “the Bible is only a record, and a record exists for whatever the record contains but the exact words and phrases are not an important thing; and in an age of democracy, among democratic people, the Bible should be put in the language of the people”. (pp. 64-68 in INTRODUCTION TO REVISED STANDARD VERSION NEW TESTAMENT by Abdel R. Went).

Desiring to disprove the virgin birth of Christ and His deity, they have perverted the Scriptures to make Christ seem to be just another human being. In Isaiah 7:14, they have the prophet saying that the “sign” will be: “...a young woman shall conceive and bear a son,.” Their failure becomes obvious when we turn to Matthew 1:23 of this same version and read: “Behold, a virgin shall conceive and bear a son,.” THIS is what the prophet said, and not what they have perverted the text to say in Isaiah 7:14. Also in John 1:14,18; 3: 16; 1 John 4:9 and Hebrews 11:17, they have failed to properly render the Greek word *MONOGENES* “only begotten.” As we noted in the last lesson, with regard to the New International Version, they are causing a doubt to be placed upon His deity and virgin birth when they leave out a true translation of this word. As before, they have tripped themselves by perverting this word in Hebrews 11:17, for there is no doubt that Isaac was NOT Abraham's “only son” (Gen. 16). A subtle method was used to question Christ's deity throughout the New Testament. They claimed to have replaced all of the “thee's” and “thou's” and “thy's” with more modern words such as “you” and “your” except in language addressed to, and referring to God. As we noted with regard to the King James Version, the Greek makes NO such distinction and to do is arbitrary. BUT, they used this MAN MADE distinction to relegate Christ to the ranks of mere mortals. In Matthew 16:16, Peter is reported to have said: “You are the Christ...,” and Paul is made to do the same thing in Acts 9:5, “Who are you, Lord?” IF you are going to say that archaic or poetic words MUST be used to address God, you dare not demean Jesus by using the word YOU, and that without even using a capital Y. Several popular “theories” have been given support by the dishonest “revision” of these men. Liberal theologians deny the Davidic authorship of Psalm 51, and for this reason render verse 18b “rebuild the walls of Jerusalem.” There is NOTHING in the Hebrew that would allow anything other than “build” here, but they have moved the authorship of this into the Maccabean period by perverting the words of the text. They have also perverted the end of the Hebrew epistle to make it appear that it was written to Rome from some other place. Regardless of your opinions on WHO wrote the book and to whom it was sent, there is NO justification for an outright perversion of the text to make it read the way you want it.

In addition to all of this, there are numerous verses where they have intentionally left words out of the text which are very important to an accurate understanding. Some examples are Luke 24:6 where they left out “He is not here, but is risen” while the American Standard Version retains these words. Again, they totally omit Matthew 21:44 while the American Standard which they claim to be revising retains the entire

verse. In Mark 1:4, they say that "John the baptizer appeared in the wilderness" - while the text in Greek says "came John the (one) baptizing in the desert" (Nestle), which is the way the American Standard Version reads.

As in the New American Standard Version, we find them portraying Paul as "giving his opinion" in I Corinthians 7:25, while when the same word appeared in verse 40, they rendered it "judgement" which is correct. Why such inconsistency? In I Corinthians 15:29, they have slaughtered the text in favor of the Mormons and the Catholics who like the idea of "baptized on behalf of the dead." Such perversion is also found in Romans 7:3 where instead of "she be married to another man," they have "if she lives with another man." The word in the Greek which is translated "husband" appears THREE times in this verse, and one of them has to do with the other man to whom she is married besides her LIVING husband. They also have Paul telling Timothy and Titus that in order for a man to qualify as an elder, he must be "married only once." Thus, if a man's wife dies, and he marries again, he is not qualified to serve as an elder. BUT, this is NOT what Paul said. He said that the man must be "of one wife the husband" (Nestle), and this carries with it the idea of "one wife at a time," or no polygamist.

As in the case with most spurious versions, Romans chapter 4 and most other passages that deal with faith are perverted to lean toward the Calvinistic doctrine of salvation by faith only. For lack of time and space, we will not be able to cover all of the many errors which appear in this version. Suffice it to say that this is indeed one of the poorer versions extant, and should not be the main source of study reference for any serious student of God's Word.

PART 5

Of the two worst versions of the Bible that are popular today, we will look in this lesson at the GOOD NEWS FOR MODERN MAN or TODAY'S ENGLISH VERSION (TEV). Our next lesson will deal with the LIVING BIBLE which is the other version in this category.

In 1966, the American Bible Society copyrighted the work of Dr. Robert G. Bratcher and in 1967 it came to the stands in paperback. Later, he completed the entire Bible which is now available in anything from a 25 cent paperback to several dollars for a leather back. It is reported to be a "new translation of the free style." Despite the claims that Dr. Bratcher used the services of a Consultative Committee, this is basically a "one-man" translation. As is the case with most "one-man" efforts, the theological convictions of the man doing the work are evident throughout the book. If you will keep in mind the fact that he is a Southern Baptist, none of the perversions he has made will surprise you. What DOES surprise me is the way so many of the professors in the colleges operated and supported by our digressive brethren jumped on the promotional bandwagon of this rank perversion, only to be embarrassed by a few who had enough sense to see through their folly.

As a proof of the fact that this is the work of men and not an attempt to accurately convey the intent of the Holy Spirit, this book has a copyright which reads: "All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording or by any information storage or retrieval system, without permission in writing from the publishers." IF this were worthy of copying, can you imagine a preacher having to get "written permission" to quote from this "Bible" in an article or his bulletin? Worse yet, if he used it in a sermon, he best not RECORD it. Surely anyone can see that this is NOT the Bible, but just another "novel" written by men and copyrighted to protect the interests of the author.

As space will allow, we will start our review of this book from a few Old Testament passages, and work our way through the New Testament. In Genesis 6:2, the ASV text reads: "that the sons of God saw the daughters of men that they were fair;" Based purely on the assumption of its author, the TEV says: "Some of the supernatural beings saw that these girls were beautiful..." Bratcher has here made the ASSUMPTION that the "sons of God" were in fact "angels," but this does not fit the context which makes the "Sethites" those who called themselves after Jehovah (4:26). It also fails to correspond to the fact that Israel of old was called "the sons of the living God" (Hos. 1:10) and that those who have been "baptized into Christ" are "sons of God" today (Gal. 3:26,27).

In Job 19:25, the TEV has “But I know there is someone in heaven.” for “But as for me I know that my Redeemer liveth.” (ASV). Can you not see the difference between “someone” and “Redeemer liveth?” Likewise, there is a perversion in the twenty-third Psalm, verse 6: “And your house will be my home as long as I live.” There IS a difference between “dwelling in the house of Jehovah forever” (ASV) and “as long as I live.” Does this mean when I leave this life, I will no longer live in His house? No doubt there has been unnecessary tampering with the meaning of the text in this place as well as others. In Isaiah 7:14, Bratcher has fallen into the same pit that many other “would be” translators have fallen into. That is the use of “young woman” for “virgin.” The text means “virgin,” and in quoting this prophecy in Matthew 1:23 he used the word “virgin.” Why such inconsistency? More evidence of a poor version, which cannot be trusted.

Again like most other poor works, this version has undergone many changes in its short life. We will note these, but give our comments on the original perversions as we are certain that this is the one which most people have. In Matthew 5:17, Jesus is reported to have said: “I have not come to do away with them (the law and the prophets), but to give them real meaning.” After some well deserved criticism, Bratcher changed this in later editions to read “to make their teachings come true,” which still lacks somewhat with respect to the text. Again in Matthew, 6:1 the TEV tells us: “Be careful not to perform your religious duties in public..” Thus the words of the Lord here would prohibit ANY FORM OF PUBLIC WORSHIP. BUT, this is NOT what He had in mind. The prohibition was placed on doing things to be seen of men, or to merit the praise of men. Had the text been properly treated, Bratcher would not find himself in violation of his OWN VERSION when he worships publicly with the Baptist Church. In the sixteenth chapter of this book, the author has fallen headlong into the open arms of the Roman Catholics. “And so I tell you: you are a rock, Peter, and on this rock I will build my church.” The word “rock” with respect to Peter only appears ONCE in ANY Greek text, and so the addition of this by Bratcher is spurious. It does not take a scholar to see that Peter is from the Greek word “PETROS” which is a small, detached stone that can be thrown, while the word “rock” with reference to that upon which the church would be built is the Greek word “PETRA” which is a mass of stone, a ledge of rock or deep bed-rock. If Christ had meant in verse 18 of this chapter to say that He was going to build the church on Peter, WHY did He use two different words? More important, why couldn't this Baptist tell the difference? Another example of poor and inconsistent work can be seen in Matthew 25 where Bratcher has the “Parable of the Ten Girls” - who apparently failed to be found “virgins” by this author.

Like most other poorer versions, this one also fails to properly render the Greek word *MONOGENES* in John 3:16, where he has Christ being God's “only Son.” Beside the falsity of this statement, it takes Christ away from the “extraordinary” and puts Him with the “ordinary.”

In Acts chapter 2, we find Bratcher accommodating his theology with regard to the baptism of the Holy Spirit. He has “all the believers... gathered together in one place,” while the text says that “they” were all together with reference to the eleven plus Mathias (1:26). Further proof of this is seen in 1:11 where the apostles were called “men of Galilee,” and only Galileans were speaking in tongues in Acts 2:7. Also in 2:14, Peter stood up with the ELEVEN, NOT with the 120. Until the apostles laid their hands on the men in Acts 6:6,8, the apostles were the ONLY ones performing “signs and wonders” (2:43). The failure of Bratcher's ability to properly understand Greek words is evident in Acts 2:38 where he has: “Turn away from your sins instead of “repent.” The Greek word here means “to change one's mind” (Thayer p.405), and does NOT indicate the action of “turning,” which distinction even this author made at Acts 3:19. He also “editorialized” the latter part of Acts 2:38 to read: “God's gift., the Holy Spirit.” First of all, “God” is NOT in any reliable Greek text, and secondly it is “the gift OF the Holy Spirit” and NOT “God's gift.”

To cause men of God to speak in a manner unbecoming a Christian should be unthinkable to any God fearing person. Yet Mr. Bratcher perverted Acts 8:20 to read: “May you and your money go to hell...” Can you imagine any apostle of Jesus Christ acting in such a manner? Yet this perversion would have you to believe that he did. An interesting note on the crude and juvenile line drawings which appear throughout this version can be seen in Acts 9:4 where the text says that Paul “fell to the ground,” but the picture would lead you to believe that he fell from his horse. Two major perversions are found in the single passage of Acts 20:7. “On Saturday evening we gathered together for the fellowship meal.” There is no such thing as

“Saturday evening” in ANY manuscript, and in fact in two other passages of the TEV, this same author renders this “Sunday” (Matt. 28:1) and “first day of the week” (I Cor. 16:2). The Greek Text says "First" of the "Sabbath to Sabbath" or week. Thus, accurate versions say, "first day of the week." Also, while the idea of the “fellowship meal” probably appeals to many who have been searching desperately for justification for the church to involve itself in socials, there is NO SUCH THING in ANY manuscript that would allow such a perversion. Since the Baptists don't practice weekly observance of the Lord's Supper, it is understandable that Bratcher would want to eliminate such a verse from HIS Bible.

In Romans 1:17, he has decided that “God puts men right with himself through faith alone from beginning to end.” Because of the stiff criticism he received for putting the word “alone” where it did not belong, later editions have omitted this word. In Romans 6, and all other places where the Greek has the term “baptized into Christ,” Bratcher has put “into union with Christ.” A person can have “union with” an organization, fellowshiping and supporting it but never be “in it.” Because Baptists deny the fact that baptism puts us INTO CHRIST, this author simply changed the wording to accommodate his theology. Another perversion which came under fire is in 6:17. He has changed the verb tense from past to present: “but now you obey.” In later versions, he became more honest and changed it to “but then you obeyed.” Why did he not make it right in the first place?

The line drawings with I Corinthians 3:6 teach that Paul planted a literal seed in Corinth, and then Apollos watered that literal plant for him. Chapter 7:36ff is so perverted here that it hardly resembles the Greek text at all.

In Galatians 5:4 we see this man changing the text to suit his belief in the impossibility of apostasy. “You are outside of God's grace.” NOTICE - How did they GET there? The REAL text says they FELL. It is obvious that the concept of FALLING outside of God's grace throws a kink in this man's false theology. Colossians did not escape this editorial desecration any more than the other books of the Bible. In 2:17, he has decided that the “bond written in ordinances” was the “unfavorable record of our debts” instead of the Law of Moses. This would be advantageous for him, as he would like to slip back under the Law for justification for the use of instrumental music in worship. It's nice to be able to tailor the scriptures to suit what you WANT to believe.

It seems that Bratcher has decided that God did not intend for us to ever have any elders in the church: “must be a man without fault” (I Tim.3:2). I sure would like for him to show me some men who are without fault, for this is NOT the meaning of the word “blameless” at all.

His shallowness in understanding the scriptures becomes evident again in 2 Peter 1:20 where he has “..no one can explain, by himself, a prophecy in the scriptures.” This verse, as is seen by its connection with the next, has to do with the SOURCE of prophecy, and NOT with our ability to understand or explain it.

Time will not permit us to cover the many other weak areas of this book, but suffice it so say that to call it “The Bible” is a misnomer. It is a poor commentary on any who would use it for any form of a study reference. What is it good for? Well, if the winter months are cold, and you have a fireplace

PART 6

As we mentioned in our last lesson in this series, our review in this lesson will be of THE LIVING BIBLE PARAPHRASED. This is no doubt one of the most popular versions among the denominationalists today, but it is also one of the worst “perversions” that have ever been foisted upon an unsuspecting public.

Between 1962 and 1971, Dr. Kenneth Taylor was engaged in the work of simplifying the Bible to a level where the average man could understand its meaning. In fact, some say that it is like “reading your daily newspaper.” Because of its appeal to the common man, many sectarian religious leaders such as Billy Graham began to promote the sale of THE LIVING BIBLE-PARAPHRASED. As we review this work, you will see why this was so, for indeed this is NOT the Bible at all, but simply another sectarian commentary on the Bible.

As a general point of information, we should all understand that this is admittedly a PARAPHRASE and NOT in any way a translation of the Scriptures. Any paraphrase must be carefully considered in light of the religious leanings of the one doing the paraphrasing. While the theological background of Dr. Taylor

is reported to be “Evangelical” (SELECTING A TRANSLATION OF THE BIBLE, Lewis Foster, p.67), one would wonder whether the man really knows what he believes or not because of the way he promotes Calvinism in one place and deals it a death blow in the other, while espousing Theistic Evolution in his footnotes on Genesis chapter one which is opposed to TRUE religion in ANY form.

There are so many problems that it is hard to know where to begin with this version, and worse yet, it is hard to know what to cover in the time and space allotted. We will however cover some of what we consider to be the worst perversions, and hope that the reader will be sufficiently warned of the dangers in this perversion.

Taylor starts off with page one of THE LIVING BIBLE (TLB) in the footnotes at the bottom of the page. Here he suggests that “day” could mean “period of time” in the creation account. This gives rise to the speculation that God did NOT accomplish the creation of the world in 7 DAYS. Perhaps this 'scholar' failed to consider what it is that determines ONE DAY. Is it not the 24 hour period which contains light and darkness? What was it that God created FIRST?

Of course. It was LIGHT and DARKNESS which he called the FIRST DAY, and, DAY MEANS DAY. If God meant “a period of time,” He would have inspired Moses to write “PERIOD OF TIME.” It is impossible for a man to truly believe in God, and then doubt that He accomplished the TOTAL creation in SEVEN REAL DAYS. Of course this man follows the lead of many other perverters in Genesis 6:2,4 where he fantasizes beyond the meaning of the words used in the Hebrew text.

Premillennialism is taught by the perversion of such passages as Micah 4:1-3; 1 Corinthians 6:2; 2 Timothy 4:1 and Revelation 7:14; 20:4. The major tenets of Calvinism appear in the perversion of such passages as Psalm 51:5; John 1:12; Acts 2:1-3,21; Romans 4:12; 8:16;6:2-4; Ephesians 2:3; 1:4,5;Colossians 2:11;2 Thessalonians 2:13,14; Hebrews 10:26 and James 2:24.

In “REFORMATION TODAY,” published in Sussex, England, Mr. Bill Payne of the Reformed Baptist Church says that this paraphrase presents “cause for alarm” to those of the Calvinistic persuasion. He first sights the Living Bible Paraphrase's rendering of Romans 8:28-39. Especially verse 29 “for from the beginning God decided that those who came to Him- and all along He knew who would- should become like His Son.” He says that this rendering denies “God's Sovereign activity in the salvation of His people.” What he is saying is that Mr. Taylor has knocked one of the props out from under Calvinism. One of the Five Points of Calvinism is “Unconditional Election and Reprobation.” Simply stated in Hiscox's Guide for Baptist Churches “God hath decreed ... from all eternity... freely and unchangeably, all things whatsoever come to pass;...By the decree of God, for the manifestation of his glory some men and angels are predestined or foreordained to eternal life others being left to act in their sin to their just condemnation ... these angels and men, thus predestined and foreordained, are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished; those...predestined to life, God..hath chosen..out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto.”(p. 161,162) Most certainly, Mr. Taylor has removed this concept by his paraphrase in this verse. But the Greek word rendered “foreknown” in the King James Version means “to have knowledge of beforehand .” (Thayer p.538) So in this place, what disposes of one point of Calvinism is nearly a correct rendering of the text.

Also in Acts 13:48, the Living Bible Paraphrased gives the Calvinist problems on this same subject. Mr. Payne calls this another “violent attempt” to remove the doctrine of “Unconditional Election” from the Bible. Mr. Taylor renders this “. . . as many as wanted eternal life believed.” Although Mr. Payne observes correctly that the inference of the Living Bible Paraphrase that men chose to have eternal life is foreign to the text, his attempts to make it teach any type of “predestination” or “foreordination” are no less a “violent attempt” to pervert the meaning of this verse. There are some words in the Greek that denote foreknowledge, one of which we have already dealt with. But the word rendered “ordained” in the King James Version NEVER has any such meaning. What it does mean is: “To place in a certain order, to arrange, to assign a place, to appoint” (Thayer p. 615). Even such eminent scholars as Adam Clark and Albert Barnes, although Calvinists themselves, admit that this verse in NO WAY teaches “unconditional election” (See Clark Vol. 5, p-790 & Barnes ACTS, p.214,215). So then, the objection of one Calvinist and the error of another are both

wrong. What this verse DOES teach is best understood by studying the context. In verse 43 many devout men, both of the Jews and Gentile proselytes, were deeply interested in what Paul and Barnabas were teaching. But the Jewish leaders in verse 45 were jealous and tried to contradict Paul on every hand. Note that in verse 46 Paul says that they, by thrusting the gospel from them, had JUDGED THEMSELVES "Unworthy of eternal life." Then, as he turned to the Gentiles, they rejoiced to hear that they had been "appointed" worthy of eternal life. Why them, and NOT the Jews? Because they believed and the Jews did not.

This version has a prophecy in Zechariah which would have Christ involved in a BRAWL, and instead of Him dying from crucifixion, it has David saying that He would be POISONED (Psa. 69:21). Ecclesiastes 9:5 is perverted to suit the Jehovah's Witnesses in their doctrine of 'soul sleeping' (also the Adventists).

In addition to these perversions, this book is filled with both uncouth and childish expressions. For instance, "you stupid idiot" (Jno. 11:49), "drunken bum" (1 Sam. 1:16), "you illegitimate bastard, you" (Jno. 9:34), "sweet talk and flattery" (Gal. 1:10), "having started the ball rolling" (2 Cor. 8:11), "whitewashed pigpen" (Acts 23:3), "Don't count your chickens before they hatch." (1 Kings 20:11), "Barny the Preacher" (Acts 4:36) and "Woe to the baby just being born who squalls to his father and mother, 'Why have you produced me? Can't you do anything right at all?'" In addition, there are cases of disgusting profanity which we will not quote (1 Sam. 20:30; 11 Sam. 11:2-5; Jud. 19:25). How this man ever got Elijah saying of Baal, "Perhaps he is talking to someone, or is out sitting on the toilet", (1 Kings 18:27) is beyond me. Such gross perversion finds NO justification in the hearts of honest men who love God and His Word..

While many words are misused and abused, two stand out in this perversion. While the name Christian only appears three times in the entire text of the New Testament, Taylor has used and misused it no less than 14 times on ONE PAGE (918) of this book. He has used it about as freely as he has handled the truth of the Bible. Four of the instances on this page are using the word to describe a "woman" a "wife" and a "husband" which are all incorrect. A man is either a Christian or not, and he is NOT a "Christian man." Such a principle is easy to understand when we consider a man who is a husband. How many would say he is a "husband man?" No doubt that the man is a husband, but when we refer to him we say either he is a husband or he is a man. Thus we see the foolishness involved in calling anyone a "Christian man" or "Christian woman" for both are incorrect Scripturally and grammatically. In keeping with his poor and inaccurate work, this man has also decided that preachers are PASTORS (1 Tim. 4:6). Unfortunately, the Greek word PASTOR never appears ANYWHERE in connection with a preacher and such an idea originated in the minds of MEN.

In keeping with his erroneous theology, Taylor has wrested Romans 6:4, John 3:5 and 1 Peter 3:21 in an effort to take water baptism OUT of God's plan for the salvation of men. As is generally the case with any who would tamper with the Word of God, he tripped up in 1 Peter 3:21 and caused his version to contradict itself. "(That, by the way, is what baptism pictures for us: In baptism we show that we have been saved from death and doom by the resurrection of Christ; not because our bodies are washed clean by the water, but because in being baptized we are turning to God and asking him to cleanse our hearts from sin.)" (TLB) In the first part he wanted to eliminate baptism from salvation, but in the last part he has us asking God to "cleanse our hearts from sin" when we are "being baptized" and so through this contradiction we learn that one cannot be saved without baptism. "What a tangled web we weave, when once we practice to deceive."

While I am sure we could write a book about the other perversions and inaccuracies that are a part of TLB, it will suffice for all good and honest hearts to know that this book is NOT the Bible, and not even a good paraphrase of the book authored by the Holy Spirit of God. If it is not the Bible, then what is it good for? Well, if your fireplace needs some more fuel to keep you warm on a cold winter's night

PART 7

In 1961 the New Testament portion of the New English Bible (NEB) was published. Later in 1970, the whole Bible became available. While this version has found wide acceptance among denominationalists the world over, it has no place in the regular reference library of those who want a true rendering of the Word of God.

This work claims “to be a translation, free, it may be, rather than literal” and the “free” nature of this work can be readily seen by those who are familiar with the true text. In fact, they have admitted in the introduction that in their opinion “every intelligent translation is in a sense a paraphrase.” Again, it is evident that this work is largely a paraphrase of the Bible which represents the liberal theology of its perpetrators. Like most poor versions of the Bible, they do not waste any time getting started with their perversion. In Genesis 1:2 they have “a mighty wind that swept over” instead of “the Spirit of God” moving upon the face of the waters. Also Genesis 3:15 is changed to read “between your blood and hers” instead of “between thy seed and her seed” which of course refers to Christ and NOT blood types. The fourth verse of Genesis chapter two is worded to make it look like it was some “fairy tale” about the way the worlds were made. Also in Genesis 11:1 we find the words “Once upon a time....” Do they think that this is merely a collection of tales that have been told down through the ages? Also Genesis 12:3 is so perverted that it no longer resembles the promise God made to Abraham nor the reference to its fulfillment in Galatians 3:8.

According to their rendering of the prophecy concerning Christ in Psalm 22:16, they “hacked off (his) hands and feet.” What was so hard about PIERCED hands and feet? They can't even agree with their own translation of Matthew 1:23 in Isaiah 7:14 where they have “a young woman with child.” Did she become a “virgin” later, or did the prophet SAY that she would be a virgin? The answer is obvious. Yet these same men decided that the virgins in Matthew 25:1 were NOT virgins, but “girls.” It seems that they had some degree of difficulty with this word again in Luke 1:27 where they called Mary, the mother of Jesus a “girl” twice instead of a “virgin.” Such inconsistency is inexcusable.

The doctrinal perversions that appear in this book are too numerous to mention. We will consider only a few of them in this lesson and list some others that we will not discuss in detail. In the book of Matthew, chapter 16 verse 18 they have perverted the text to favor Roman Catholic claims that Peter was the first Pope. In Acts 10:46 and I Corinthians 14:2 they have injected the phrase “tongues of ecstasy” for “speak with tongues.” This puts some support behind the “neo-pentecostal” religionists today who have invented the idea of such “tongues.” In Acts 11:26, they have disregarded the meaning of the Greek word *CHREMATIZO* which means “to assume to take to one's self a name from one's public business” and included in the word is the idea of being “divinely commanded” (Thayer p.671). While there are many scholars who think that the people in Antioch had dreamed up this “nick-name,” its use by Peter in I Peter 4:16 with regard to “glorifying God in this name” would clearly indicate that it was a God given name. They also failed to be consistent with “the first day of the week” in Acts 20:7 where they have “Saturday night” and in Luke 24:1 where they have “Sunday Morning.” It surely is strange the way words change their meaning from context to context in this perversion. The men responsible for this work must have felt that there should be an office of “deaconess” in the church today, for they injected into Romans 16:1 the idea that Phoebe “holds office in the congregation at Cenchrea.” Where in the Greek text can you find the slightest intimation of “holds office?” It is purely the result of conjecture on the part of men who have little or no respect for the integrity of the Greek text. They have also injected “Whitsuntide,” a festival connected with the observance of “Easter,” into the text of I Corinthians 16:9. Again, a case of pure conjecture based on their own theological persuasions, and NOT based on the Word of God. In I Timothy 3:2, this version has Paul telling Timothy about “Our leader, therefore, or bishop” which indicates a single officer over the church. The New Testament bears out the design of God is “elders in every church” (Acts 14:23) and not ONE elder or bishop to be “our leader.” Some other passages that are perverted doctrinally are: Mark 1:4; 16:16; John 1:18; 3:16; Romans 11:26; 2 Corinthians 5:17; Galatians 2:15,16; 2 Timothy 4:1.

Like some other “loose” versions of the Bible, this version has misused the name “Christian” and interjected the unscriptural word “Christianity” no less than 30 times that I have counted. In addition, they have changed some passages to the point that they no longer retain their original meaning at all. I Corinthians 7:1 is made to say: “It is a good thing for a man to have nothing to do with women.” Is this what Paul said? Did he mean that it would be better if a man never talked to a woman? Of course not. In the text the word “man” and “woman” are singular. In this perversion they have made it “man” and “women,” plural. Verse two shows that the reference is to the husband-wife relationship indicated by the Greek word *HAPTOMAI* which is the word “touch” and means “to hold, to embrace.” Once again, a demonstration of the shallowness

of understanding common to these translators. Also in I Corinthians 7:36-38 we find it difficult to recognize the text, being familiar with its unaltered version. Could it be that the “partner in Celibacy” they refer to, to whom the man is not married, could be something like those today who are “living together” outside of wedlock? One thing is sure. What they have here in NO WAY resembles that which God inspired Paul to write. In 2 Corinthians 6:14, they have changed the idea of being “unequally yoked together with unbelievers” to “they are no fit mates for you.” While I do believe that this verse DOES apply in principle to the marriage relationship, men do NOT have the right to LIMIT it to this relationship. Finally, in James 2:26, they have taken the word “spirit” out and replaced it with “breath.” Have they decided that man is NOT in fact made up of body and spirit? James says that when the “spirit” leaves, the body is dead. Why were they not satisfied with the words of the inspired writer? Some additional inaccuracies can be seen in: Luke 1:1-4; Romans 5:20; Colossians 3:8; 1 Peter 3:19-22.

As we have seen in other poor works calling themselves the Bible, this version also has an abundance of poor renderings of words. For instance: Matt. 5:15 “meal tub” for “bushel”; Matt. 25:26 “you lazy rascal”; Mark 6:4 “they fell foul of him” (Whatever that means.). John 6:60 “more than we can stomach”; John 11:21,32,34 & 39 “sir” for “Lord”; John 14:6 added “I Am” two times, and left out “the” with reference to “life”; Acts 12:15 “you are crazy.....guardian angel”; I Cor. 5:9-11 “loose livers”; 2 Cor. 11:9; 12:13,14 “sponged on no one”; Gal. 1:10 “canvassing for men's support currying favor with men”; Gal. 3:1 “you stupid Galatians”; I Tim. 3:16 “mystery of our religion”; I Tim. 4:7,8 “practice of religion... benefits of religion”; I Tim. 6:3 “pompous ignoramus”; Titus 1:1 “as our religion has it”; 2 Peter 2:14 “eyes for nothing but women” which lowers women to nothing but adultery; Matt. 5:3 “who know that they are poor” for the “poor in spirit”.

Like the last two versions we have reviewed, this also is best used as fuel for your fireplace. There is no doubt that as a version of the Bible it cannot be trusted.

This is the last in our lessons on the various versions of the Bible. There are some which we have not taken the time to review due to the time and space available. Let me say however that ANY *PARAPHRASE* should be considered the work of MAN and not reliable as a study reference.

It is my studied conclusion that the only versions that can be trusted as reliable study references today are the King James Version, or Authorized Version, the American Standard Version of 1901, the New American Standard Version and the New King James Version. The first three of these versions may have some problem areas as we have noted, but on the whole a man can use these and glean a true understanding of God's will for mankind.

To those who believe that a man can learn the truth in any version of the Bible, no matter how badly it is perverted, I would like to say that I whole heartedly disagree. There are many perversions on the market today that are so far removed from the truth that it is IMPOSSIBLE to find God's truth in their soiled pages.

-Gailen E. Evans