

**THE
KING JAMES
BIBLE**

The statement was made **“The Bible is so much easier to read than the Book Of Mormon.”**

Many of the new bibles are paraphrased and put into modern language that are easier to read. **Our concern is, do they still teach the gospel of Christ?**

Here is a Quote from a book titled **Which Bible?** Edited by David Otis Fuller, D.D.

“A multiplicity of differing Bible versions are in circulation today, resulting in a state of bewildering confusion. Some versions omit words, verses, phrases and even chapter portions, which are well known to be included in a number of the ancient manuscripts. In copies of the new versions words and phrases have been added which have no corresponding basic expression in authentic copies of the Hebrew and Greek. Among these you will not find the Bible which God gave when ‘Holy men of God spake as they were moved by the Holy Ghost’ (2nd Peter 1:21; 2nd Timothy 3:16).” P.2

“Those who were corrupting Bible manuscripts said that they were correcting them, and corrupted copies were so prevalent that agreement between them was hopeless. The worst corruptions to which the New Testament has ever been subjected originated within a hundred years after it was composed.” P.2

Here are some examples of four different versions of bible texts:

Matthew 7:28.

King James: And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.

Modern Language: It came about when Jesus had finished these saying, the crowds were amazed at his teachings.

Living Bible: The crowds were amazed at Jesus’ sermons.

Revised Standard: And when Jesus finished these sayings, the crowds were astonished at his teachings.

Romans 16:16.

King James: Salute one another with an holy kiss. The churches of Christ salute you.

Modern Language: Greet one another with a holy kiss. All the churches of Christ send you their greetings.

Living Bible: Shake hands warmly with each other. All the churches here send you their greeting.

Revised Standard: . . . And all the saints who are with them, another with a holy kiss. All the churches you.

Webster’s meaning of the word doctrine that was left out of all but the King James version is: “A principal of law; a statement of government policy.”

Another interesting note is the fact that The Living Bible (The Word) used by many protestant churches is the exact same text as The Living Bible used by the Catholic church today.

A COMPARISON OF KJV TEXTS with the NEW VERSIONS

KJV	SCRIPTURE	NIV, NASB, ETC
1. worship God	Phil. 3:3	worship
2. Jesus	Luke 24:36	he
3. the kingdom of God	Mt. 6:33	his kingdom
4. How thou art fallen from heaven, O Lucifer, son of the morning.	Isaiah 14:12	How you have fallen from heaven, O Morning Star, son of the dawn.
(Revelation 22:16 identifies Jesus Christ as the bright and morning star.)		
5. but by prayer and fasting	Mark 9:29	only by prayer
6. this is indeed the Christ the Savior of the world	John 4:42	this man indeed is the Savior of the world
7. the only begotten Son	John 1:18	the One and Only
8. the Lord God	Joshua 22:22	the Might One
(All kinds of pagan and eastern religions give reference to the "Mighty One.")		
9. I bow my knees before the Father of our Lord Jesus Christ	Ephesians 3:14	I bow my knees before the Father
(Almost all pagan and Eastern religions have in their panoply of gods one who is a Father.)		
10. an idol is nothing	Ephesians 3:14	there is no such thing as an idol
11. when he is come	John 4:25	when that One comes

("Books like *Sensuous Spirituality*, by avowed lesbian, NIV editor
Virginia Mollenkat, echo the New Age Movement's hopes to replace
the 'he' of Christianity with the neuter 'One' of Hinduism." - p. 77)

Excerpts from
NEW AGE BIBLE VERSIONS
By G. A. Riplinger

“New versions (and the ‘new’ church they are producing) owe their occult bend to the underlying Greek text, a novelty produced in the 1870’s by B. F. Wescott, a London Spiritualist. Secular historians and numerous occult books see him as “the Father” of the current channeling phenomenon, a major source of the ‘doctrines of devils’ driving the New Age movement.” (p. 25) (Wescott was a priest in the Church of England-dem)

Wescott is closely allied with “London’s Madame Helen P. Blavatsky, another Spiritualist and then editor of *Lucifer* magazine. She was to become, as *Los Angeles Times* magazine says, ‘godmother of the new age movement.’” (pg. 25)

“*The Encyclopedia of the Unexplained* says Blavatsky exhumed her Luciferian doctrines from Philo’s School in Alexandria, Egypt. This same school also produced manuscripts of the old and new testament—altered to conform to their esoteric teachings. The graveyard haunts of Wescott’s ‘Ghostly Guild’ brought up these very manuscripts and used them to alter the traditional Old and New Testaments. New versions mimic the New Age because they both made their debut on the same stage—at Philo’s School.” (p. 27)

“As spiritualists (Necromancers) both Wescott and Blavatsky recognized the esoteric tone given New Testament manuscripts produced within hearing distance of Philo’s school. Both believed these were ‘corrected’ not corrupted versions.”
(p. 27)

“Even the NIV *Concordance* editor concedes that this century’s versions are a deviation from the text type used, as Blavatsky said, ‘for nearly 1500 years’. He acknowledges, ‘A century ago—even a half century ago . . . nothing seriously threatened these standards.’ Noting their deviation from the traditional text, one NIV editor yields, ‘Certain verses that . . . have traditionally been thought to be part of Holy Writ, were in the judgment of the translators, not present. . .’ Wheaton professor, Dr. Gordon Fee, comments on the ‘clipped’ character of all versions except the Authorized Version (KJV).

“The contemporary translations as a group have one thing in common: they tend to agree against the KJV . . . in omitting hundreds of words, phrases and verses.”

The NIV has 64,098 less words than the KJV. Manuscripts and Greek New Testaments produced according to the ‘revised’ rule of Philo’s school are markedly different from the great mass of N. T. manuscripts (over 5000) used to produce the KJV. J. B. Phillips, another Spiritualist and new version editor, acknowledges this ‘vast’ difference in his forward to the *NASB Greek-English Interlinear New Testament*.” (p. 28)

“. . . the Christian writings deleted from the bible during the 4th century, are *the very manuscripts* now being used to ‘correct’ as Luciferians say, the New Testament and create new versions. These manuscript types (Aleph, B, D, papyrus 75 et al.) were rejected by a growing and discerning Christian body—almost immediately after their creation by the ‘friends of Philo’. ‘Deleted’ also were their extra books such as *The Shepherd of Hermas* and *The Epistle of Barnabas*. New Agers . . . also recognize the esoteric qualities of these ‘deleted’ manuscripts.” (p. 31)

Many plain and precious teachings of great clarity were removed or altered. Since many would find it difficult to believe that the precious lines of the Bible could have been altered, let us turn to several biblical authorities.

- a. Professor I. M. Price wrote in his text, *The Ancestry of Our English Bible*, “Still we fail to understand our Bible of today if we do not take full account of the many passages where, in spite of all the care of the scribes—rather, we should say, occasionally because of such care?— changes did find their way into the text. For the astonishing fact is that in some cases deliberately and with full knowledge they altered the text they had received.” - p. 21
- b. Philip Comfort, writing about the New Testament in his book, *The Origin of the Bible*, wrote the following: “In the late first and early second century, the oral traditions and the written word existed side by side with equal status—especially with respect to the material of the Gospels. Often, the text was changed by scribes attempting to conform the written message to the oral tradition . . . Other scribes, however, felt free to make ‘improvements’ in the text—either in the interest of doctrine and harmonization or due to the influence of a competitive oral tradition.” pp. 184, 185

This is a quote from a book entitled *Which Bible?*, which was edited by David Otis Fuller, D. D., copyright 1975 by Grand Rapids International Publications. 1990 Institute for Biblical Textual Studies, found on pages 2-3.

Jasper James Ray, missionary and Bible teacher, in the splendid book, *God Wrote Only One Bible*, says - "A multiplicity of differing Bible Versions are in circulation today, resulting in a state of bewildering confusion. Some versions omit words, verses, phrases and even chapter portions which are well known to be included in a number of the ancient manuscripts. In some of these new versions words, and phrases have been added which have no corresponding basic expression in authentic copies of the Hebrew and Greek. Among these you will not find the Bible which God gave when "holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21: II Timothy 3:16).

Those who favor the modern versions claim that they are based upon the oldest and best manuscripts, but oldest and best do not necessarily go hand in hand. Mr. Ray's book makes this clear - "Within the first hundred years after the death of the Apostles, Irenaeus said concerning Marcion the Gnostic, 'Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all, and curtailing the gospel according to Luke and the Epistles of Paul, they assert that these alone are authentic which they themselves have shortened.'"

Epiphanius in his treatise the *Panarion* describes no less than eighty heretical parties, each of which planned to further its own ends by the misuse of the Scriptures.

Those who were corrupting Bible manuscripts said that they were correcting them, and corrupted copies were so prevalent that agreement between them was hopeless. The worst corruptions to which the New Testament has ever been subjected originated within a hundred years after it was composed.

There have been many attempts to adulterate and to destroy the Holy Scriptures, and every age has witnessed such assaults. As early as the second century such writers as Irenaeus describes the attempts of heretics to corrupt the inspired records, and during periods of Roman persecution imperial decrees demanded the surrender and destruction of the copies cherished by many of the Lord's people.

In the Reformation period the Church of Rome sought to maintain its dominant position by burning not only the copies of the Bible, but also those who recognized the supreme authority of God's Word. Tyndale was burned at the stake at Vilvorde outside Brussels in Belgium on August 6, 1536. His great offense was that he had translated the Scriptures into English and was making copies available against the wishes of the Roman Catholic Hierarchy.

When we speak of recovering the text of the New Testament, referring to individual books of the New Testament, not to the entire volume per se, because each book (or groups of books - such as the Pauline Epistles) had its own unique history of textual transmissions. The earliest extant copy of an entire New Testament text is the one preserved in the one preserved in Codes Sinaiticus (written about A.D. 35)

(Codex Vaticanus lacks the Pastoral Epistles and Revelation.) Prior to the fourth century, the New Testament was circulated in its various parts: as a single book or a group of books (such as the four Gospels or the Pauline Epistles). Manuscripts from the late first century to the third century have been found with individual books: such as Matthew (P1), Mark (P88), Luke (P69), John (P5, 22, 52, 66), Acts (P91), Revelation (P 18, 47) or containing groups of books, such as the four Gospels with Acts (P45), the Pauline Epistles (P46), the Petrine Epistles and Jude (P72). Each of the books of the New Testament has had its own textual history and has been preserved with varying degrees of accuracy. Nonetheless, all of the books were altered from the original state due to the process of manual copying decade after decade and century after century. And the text of each of the books needs to be recovered.

The recovery of the Greek New Testament has had a long history. The need for recovery arose because the New Testament text was affected with many variations in its early history. In the late first and early second century, the oral traditions and the written word existed side by side with equal status - especially with respect to the material of the Gospels. Often, the text was changed by scribes attempting to conform the written message to the oral tradition or attempting to conform one Gospel account to another. By the end of the second century and into the third century many of the significant variant readings entered into the textual stream.

The early period of textual transmission, however, was not completely marred by textual infidelity and scribal liberty. There were those scribes who copied the text faithfully and reverently - that is, they recognized that they were copying a sacred text written by an apostle. The formalization of canonization did not ascribe this sacredness to the text. Canonization came about as the result of common, historical recognition of the sacredness of various New Testament books. Certain New Testament books, such as the four Gospels, Acts, and Paul's Epistles were considered inspired literature from the onset. As such, certain scribes copied them with reverential fidelity.

Other scribes however, felt free to make "improvements" in the due text either in the interest doctrine and or to the influence of a competitive oral tradition. The manuscripts produced in such a manner created a kind of "popular text" - i.e., an uncontrolled text. (This text type used to be called the "Western text," but scholars now recognize this as a misnomer.) *Page 183—185, The Origin of the Bible, editor Philip Wesley Comfort.*