

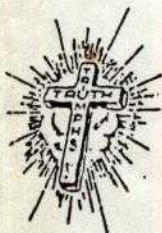
APOLOGETICS 38



But I-am-fearing lest by-any-means as the serpent deluded Eve in his craftiness, thus YOUR thoughts might-be-corrupted from the simplicity and the pureness (namely-that) with-reference-to Messiah.

II CORINTHIANS 11:3

Yea, hath God said?



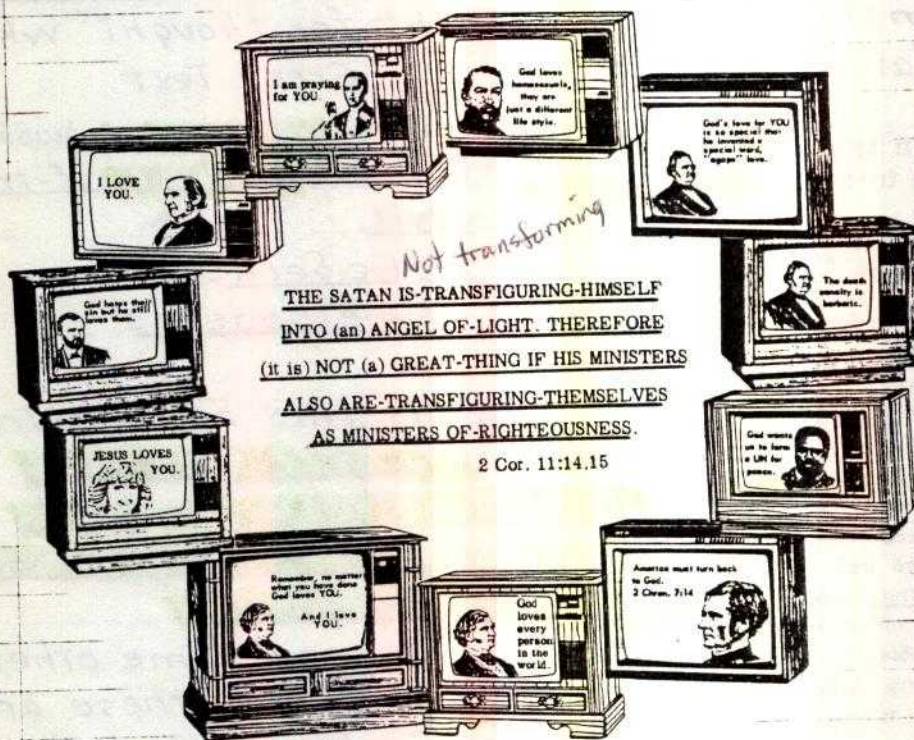
a-pol-o-get-ics
the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 3266

Ap. 4, 30, 38 & I + II THESS.

RH 562

Yea, hath God said?



Satan has never changed his objective to establish his world-wide dominion. The world pictures Satan as an evil being whom they can blame for all of their troubles. This must please Satan whose primary plan is one that is very subtle. If Satan is to achieve his goal he must destroy the trust in the Bible, the word of God. He showed his primary concern in Genesis 3:1 when he asked Eve a question, "Yea, hath God said?" This attack on the word of God has continued through the centuries. Satan found many persons whom he could use to further his end. Many of these became his ministers. Many of this group "transfigured-themselves as ministers of righteousness." The purpose of this Apologetics is to show how far Satan has succeeded in making it almost impossible for people to agree on what Bible truth really is. The tendency is to regard all "church" members as the "body" of Christ in spite of all of the Bible warnings to the contrary. We will compare several "translations" currently available which should help you to understand why you, as a rule, cannot read the Bible in a Sunday school class and have any agreement in what you read.

2 I will refer to The Consistent Translation by R.H. Mount as a basis for comparison. The Consistent Translation (CT) is a "word for word" translation of the Greek New Testament. Most translations are "thought for thought" which we will discuss later.

Eph. 6:11 CT

11 YOU-clothe-yourselves-in the full-armor of-the God toward YOUR being-able to-stand to the methods of-the devil;

πρὸς τὰς μεθοδείας τοῦ διαβόλου
to the methods of-the devil.

The Vocabulary of the Greek New Testament, Moulton & Milligan -

μεθοδείας
methodeias

μεθοδία.

This noun, which in the NT occurs only in Eph 4¹⁴, 6¹¹, in the sense of "scheming," "craftiness," is said by Grimm-Thayer to occur "neither in the O.T. nor in prof. auth." It is found, however, in late papyri in the more primary sense of "method," e.g. P Oxy VIII. 1134⁹ (A.D. 421) where certain rents are said to have been collected πρὸς τὴν μεθοδίαν ἀκολουθῶν τῷ δοθέντι ὑπὸ σοῦ λόγῳ τοῦ τε λήμματος καὶ τοῦ ἐξωδιασμοῦ, "in method corresponding to the account given by you of receipt and expenditure" (Ed.), *ib.* I. 136¹⁸ (A.D. 583) τὴν μεθοδίαν τρέψαι, "to conduct my dealings," *ib.*²⁴ ἦν ἐν]δείκνυμι μεθοδίαν περὶ τὴν εἰσπραξίν, "the method of collection adopted by me"

↳ Supports this English translation. Webster's Collegiate Thesaurus states: "method; the means or procedures used in attaining an end."

Let us compare some other translations. All of these are Eph. 6:11. I abbreviated the version titles in some cases.

Berkeley © 1945

¹¹Put on the complete armor that God supplies, so you will be able to stand against the devil's intrigues.

New English Version © 1961

Put on all the armor which God provides, so that you may be able to stand firm against the devices of the devil.

Rev. Std. Ver. © 1946

¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

Good News for Modern Man © 1966

¹¹ Put on all the armor that God gives you, so that you will stand up against the Devil's evil tricks.

Living N.T. © 1967

¹¹Put on all of God's armor so that you will be able to stand safe against all strategies and tricks of Satan.

Put on Cotton Patch Version © 1968

God's uniform so as to be able to withstand all the Devil's tricks.

New King James © 1979

¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

New International Version © 1973

¹¹Put on the full armor of God so that you can take your stand against the devil's schemes.

New Century Version © 1984

¹¹Wear the full armor of God so that you can fight against the devil's evil tricks.

We now find Satan using: intrigues, wiles, strategies, tricks, devices and schemes; no wonder the devil is often connected with Halloween, the eve of All Saints' Day. Oct. 31, at evening, is Halloween. Nov. 1 is All Saints' Day, a Roman Catholic Church festival in honor of all church saints. Nov. 2 is All Souls' Day, a day of prayer for souls in purgatory. Satan's methods are not "tricks"; he is determined to destroy the word of God. "Method", μεθοδεία, is only one other place, Eph. 4:14.

There are several words for you to notice in this next passage: infants, dice-playing, method and leading- astray. Varying from these meanings is "interpretation." I cannot, in such short space, explain the details. "Dice-playing" is supported by Thayer's, Arndt + Gingrich, Divry's, Liddell + Scott Dictionaries. Note also the articles "the. I believe "the

Eph. 4:14 CT

14 In-order that we-might no-longer be infants, being-tossed (by-waves) and being-brought-around by-every (strong) wind of-the-teaching in the dice-playing of-the MEN, in craftiness toward the method of-the leading- astray,

method refers to Satan's method of leading- astray. See πλανᾶω (planaō) in the Teaching Dictionary.

Berkeley Eph. 4:14

14As a result, we should no longer be babes, swung back and forth and carried around with every changing whiff of teaching that springs from human cunning and ingenuity for devising error.

RSV Eph 4:14

14 so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles.

LNT Eph. 4:14

14Then we will no longer be like children, forever changing our minds about what we believe because someone has told us something different, or has cleverly lied to us and made the lie sound like the truth.

NKJ Eph. 4:14

14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive.

Satan is the main figure in the "lead- ing- astray." Rev. 12:9, Rev. 20: 3, 8, 10. Note also p.1, Satan's ministers, "are-transfiguring- themselves as ministers of- righteousness."

2 Peter 2:1-3 CT

1 But there-became also false-prophets among the people, as also among YOU there-will-be false-teachers, they-who will-introduce sects of-destruction, and denying the Despot having-bought them (in-the-market) leading-on themselves quick destruction;

2 And many will-follow-out to-the wantonnesses of-them, because of-which the way of-the truth will-be-blasphemed;

3 And in covetousness with-fabricated words they-will-merchandise YOU;

New English Ver. Eph. 4:14

We are no longer to be children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceit- ful schemes.

Good News for Modern Man. Eph. 4:14

14 Then we shall no longer be children, carried by the waves, and blown about by every shifting wind of the teaching of deceitful men, who lead others to error by the tricks they invent.

Cotton Patch Ver. Eph. 4:14

14. They are to help us quit being babies, so easily swayed and carried away by every windbag that comes along with some clever gimmick, with some big show to snare the gullible.

NIV Eph. 4:14

14Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching, and by the cunning and craftiness of men in their deceitful scheming.

New Century Ver. Eph. 4:14

14Then we will no longer be babies. We will not be tossed about like a ship that the waves carry one way and then another. We will not be influenced by every new teaching we hear from men who are trying to fool us. Those men make plans and try any kind of trick to fool people into following the wrong path.

← "False-teachers" have been in the "church" since the "church" began. See Rev. 2: 5, 9, 13, 14, 15, 20-24; Rev. 3: 3, 9, 16-19, Apologetics 25 pages 10, 11. Never have the false-teachers been as visible as on today's television.

4 Many "teachers" talk about the "church" as the "body" of Christ. The "body", that is "the true body", is known only to God. The great majority of "church" members have never been believers. Read Rev. 3:19 again, "As many as I love." All of the following are "thought for thought" translations, but they do agree on the subject of the passage, the "false-teachers."

Berkeley 2 Pet. 2

2 BUT THERE WERE ALSO FALSE prophets among the people, just as there will be false teachers among you; the kind that will shrewdly introduce ruinous heresies, even denying the Master who bought them, and so bringing on themselves swift destruction. ²Many will follow along in their shameless ways, on whose account the way of truth will be maligned. ³Motivated by greed, they will exploit you with their counterfeit arguments. *

RSV 2 Pet. 2

2 But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. ²And many will follow their licentiousness, and because of them the way of truth will be reviled. ³And in their greed they will exploit you with false words. *

LNT 2 Pet. 2

BUT there were false prophets, too, in those days, just as there will be false teachers among you. They will cleverly tell their lies about God, turning against even their Master who bought them; but theirs will be a swift and terrible end. ²Many will follow their evil teaching that there is nothing wrong with sexual sin. And because of them Christ and his way will be scoffed at.

³These teachers in their greed will tell you anything to get hold of your money. *

NKJ 2 Pet. 2

2 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. ²And many will follow their destructive ways, because of whom the way of truth will be blasphemed. ³By covetousness they will exploit you with deceptive words. *

New English Ver. 2 Pet. 2

2 But Israel had false prophets as well as true; and you likewise will have false teachers among you. They will import disastrous heresies, disowning the very Master who bought them, and bringing ²swift disaster on their own heads. They will gain many adherents to their dissolute practices, through whom the true way will be brought ³into disrepute. In their greed for money they will trade on your credulity with sheer fabrications. *

Good News for Modern Man 2 Pet. 2

2 False prophets appeared in the past among the people, and in the same way false teachers will appear among you. They will bring in destructive, untrue doctrines, and deny the Master who saved them, and so bring upon themselves sudden destruction. ²Even so, many will follow their immoral ways; and, because of what they do, people will speak evil of the Way of truth. ³In their greed these false teachers will make a profit out of telling you made-up stories. *

NIV 2 Pet. 2

2 But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves. ²Many will follow their shameful ways and will bring the way of truth into disrepute. ³In their greed these teachers will exploit you with stories they have made up. *

New Century Ver. 2 Pet. 2

2 There used to be false prophets among the people, just as there are now. And you will have some false teachers among you. They will teach secretly things that are wrong—teachings that will cause people to be lost. They will even refuse to accept the Master [Jesus] who bought their freedom. And so they will quickly destroy themselves. ²Many will follow their evil ways, and say evil things about the Way of truth. ³Those false teachers only want your money. So they will use you by telling you what is not true. *

Question? Which of these are the word of God? Consider verse 3 in particular *. Will the "false-teachers" use "counterfeit arguments"; "false words", just "anything", "deceptive words", "sheer fabrications", "made-up stories", "what is not true", or "fabricated words" (CT p. 3)? Consider some things the publishers of these translations say about the translations.

This is not just another revision; it is a completely new translation. We have turned to the original languages of both Testaments, assured that "holy men from God spoke as they were carried along by the Holy Spirit." Neither is this a paraphrase, for that leads so readily to the infusion of human thought with divine revelation, to the confusion of the reader. Instead of paraphrasing, we offer brief notes, related to, but apart from, the inspired writings, to clarify and to give a sharper view of the message.

Throughout both Testaments we employ our language according to its choicest current usage. Even mention of weights, measures and monetary values is made in modern terms, so that the reader does not need to be a linguist to understand the information.

As far as feasible, this is a complete translation. The skilled and faithful plowman turns over every inch of soil his plow can reach. So the Bible translator must leave no word untouched, if its equivalent is attainable - a requirement rarely met in the many versions and revisions we have studied.

where "modern terms" are used. Note one example of what happens.

Ex. 25 Ber. Ver.

²³Make a table of acacia wood three feet long, 1½ feet wide and 2¼ feet high; ²⁴plate it with pure gold and run a golden molding around it; ²⁵make a three-inch frame all around and a golden molding all the way around the frame.

Ex. 37 Ber. Ver.

¹⁰The table⁹ he made of acacia wood, a yard long, half a yard wide and 2¼ feet high; ¹¹he overlaid it with pure gold, ran a gold molding around it, ¹²made a four-inch border all around, and ran a gold molding around the border.

Ex. 26 Ber. Ver.

¹⁴Construct a roof, too, for the tent, of rams' skins dyed red and on top of them goatskins.

Ex. 36 Ber. Ver.

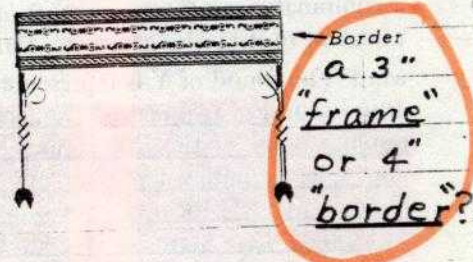
¹⁹Then they made a roof for the tent of red-dyed rams' skins and a cover of badger skins over that.

Note (●) this statement. If an English "equivalent" to each Greek word is "attainable", it should be used. Yet where do you find God's name Jehovah in this translation?

Yet, note (▶)

Note one example of what happens.

The table



↪ Which is the word of God, "goatskins" or "badger skins"?

The Revised Standard Version of the Bible is an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version, published in 1611.

The first English version of the Scriptures made by direct translation from the original Hebrew and Greek, and the first to be printed, was the work of William Tyndale. He met bitter opposition. He was accused of willfully perverting the meaning of the Scriptures, and his New Testaments were ordered to be burned as "untrue translations." He was finally betrayed into the hands of his enemies, and in October 1536, was publicly executed and burned at the stake.

Yet the King James Version has grave defects. By the middle of the nineteenth century, the development of Biblical studies and the discovery of many manuscripts more ancient than those upon which the King James Version was based, made it manifest that these defects are so many and so serious as to call for revision of the English translation. The task was undertaken, by authority of the Church of England, in 1870. The English Revised Version of the Bible was published in 1881-1885; and the American Standard Version, its variant embodying the preferences of the American scholars associated in the work, was published in 1901.

(cont. on page 6)

Jehovah. The ASV 1901 used Jehovah. Incidentally the Jehovah's Witnesses still print and sell the ASV 1901.

This preface admits that KJ has serious defects. In fact, KJ does not follow its own Greek text very well. See "The Inter-linear Literal Translation of The Greek New Testament," by George Ricker Berry, Zondervan Pub. House.

The preface continues to explain why the RSV did not use God's name

6 I do not believe this explanation offers any ground for dropping out "Jehovah." Note item 1; it is true that the

A major departure from the practice of the American Standard Version is the rendering of the Divine Name, the "Tetragrammaton." The American Standard Version used the term "Jehovah"; the King James Version had employed this in four places, but everywhere else, except in three cases where it was employed as part of a proper name, used the English word LORD (or in certain cases GOD) printed in capitals. The present revision returns to the procedure of the King James Version, which follows the precedent of the ancient Greek and Latin translators and the long established practice in the reading of the Hebrew scriptures in the synagogue. While it is almost if not quite certain that the Name was originally pronounced "Yahweh," this pronunciation was not indicated when the Masoretes added vowel signs to the consonantal Hebrew text. To the four consonants YHWH of the Name, which had come to be regarded as too sacred to be pronounced, they attached vowel signs indicating that in its place should be read the Hebrew word Adonai meaning "Lord" (or Elohim meaning "God"). The ancient Greek translators substituted the word Kyrios (Lord) for the Name. The Vulgate likewise used the Latin word Dominus. The form "Jehovah" is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word. The sound of Y is represented by J and the sound of W by V, as in Latin. For two reasons the Committee has returned to the more familiar usage of the King James Version: (1) the word "Jehovah" does not accurately represent any form of the Name ever used in Hebrew; and (2) the use of any proper name for the one and only God, as though there were other gods from whom he had to be distinguished, was discontinued in Judaism before the Christian era and is entirely inappropriate for the universal faith of the Christian Church.

LXX uses κύριος (kurios) for "Jehovah," but very consistently without the article. It was understood as "Jehovah."

Item 2: it is also true that the actual pronunciation is not at this day known, but that is only a lame

excuse. Item 3 is of greatest importance for Satan is preparing for all gods. (1 Cor. 8:5 CT

2 Apologetics 31 p. 3)

3 "The universal faith of the Christian Church; see Apologetics 35 p. 5, all religions included.

PREFACE TO THE AMERICAN EDITION

ASY 1901

(See κύριος in Teaching Dict.)

I. The change first recommended in the Appendix — that which substitutes "Jehovah" for "LORD" and "GOD" — is one which will be unwelcome to many, because of the frequency and familiarity of the terms displaced. But the American Revisers, after a careful consideration, were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament, as it fortunately does not in the numerous versions made by modern missionaries. This Memorial Name, explained in Ex. iii. 14, 15, and emphasized as such over and over in the original text of the Old Testament, designates God as the personal God, as the covenant God, the God of revelation, the Deliverer, the Friend of his people; — not merely the abstractly "Eternal One" of many French translations, but the ever living Helper of those who are in trouble. This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim.

For this reason alone I place the ASV 1901 as the best to this date.

THE NEW ENGLISH BIBLE INTRODUCTION

Copyright 1961

This translation of the New Testament (to be followed in due course by the Old Testament and by the Apocrypha) was undertaken with the object of providing English readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek text into the current speech of our own time, and a rendering which should harvest the gains of recent biblical scholarship.

From the early 1960s you will note a great increase in "translations"; and at the same time an increase in the influence of Satan's "ministers transfiguring themselves as ministers of righteousness," (p. 1)

↪ "Current speech of our own time" is NOT the word of God. Cont. p. 7

The New English Bible - Intro. Cont.

The present translators were enjoined to replace Greek constructions and idioms by those of contemporary English.

This meant a different theory and practice of translation, and one which laid a heavier burden on the translators. Fidelity in translation was not to mean keeping the general framework of the original intact while replacing Greek words by English words more or less equivalent. A word, indeed, in one language is seldom the exact equivalent of a word in a different language. Each word is the centre of a whole cluster of meanings and associations, and in different languages these clusters overlap but do not often coincide.

The place of a word in the clause or sentence, or even in a larger unit of thought, will determine what aspect of its total meaning is in the foreground. The translator can hardly hope to convey in another language every shade of meaning that attaches to the word in the original, but if he is free to exploit a wide range of English words covering a similar area of meaning and association he may hope to carry over the meaning of the sentence as a whole. Thus we have not felt obliged (as did the Revisers of 1881) to make an effort to render the same Greek word everywhere by the same English word. We have in this respect returned to the wholesome practice of King James's men, who (as they expressly state in their preface) recognized no such obligation. We have conceived our task to be that of understanding the original as precisely as we could (using all available aids), and then saying again in our own native idiom what we believed the author to be saying in his. We have found that in practice this frequently compelled us to make decisions where the older method of translation allowed a comfortable ambiguity. In such places we have been aware that we take a risk, but we have thought it our duty to take the risk rather than remain on the fence. But in no passage of doubtful meaning does the rendering adopted represent merely the preference of any single person.

Each member brought his view about the meaning of the original to the judgement of his fellows, and discussion was continued until they reached a common mind.

In the end we accept collective responsibility for the interpretation set forth in the text of our translation.

Taken as a whole, our version claims to be a translation, free, it may be, rather than literal, but a faithful translation nevertheless, so far as we could compass it.

Note: "Our version claims to be a free translation."

GOOD NEWS FOR MODERN MAN

The New Testament in Today's English

PREFACE

© American Bible Society, 1966

THIS TRANSLATION OF THE NEW TESTAMENT has been prepared by the American Bible Society for people who speak English as their own mother tongue or as an acquired language. As a distinctly new translation, it does not conform to traditional vocabulary or style, but seeks to express the meaning of the Greek text in words and forms accepted as standard by people everywhere who employ English as a means of communication.

The basic text was translated by Dr. Robert G. Bratcher; the line drawings were prepared by Mlle. Annie Vallotton.

Not the word of God.

➔ The decline continues. * These asterisks will call attention to the decline.

➔ These sentences are only a partial truth. (see the Teaching Dict. where 200+ words to date, prove the contrary.)

➔ It is, then, no longer the word of God. What was once thought of as the word of God has become what the so-called "translators" believe the author is trying to say.

The next asterisk indicates where the word of God was decided as probably meaning what was the common opinion after a discussion.

➔ What more do you need? The "translation" is admitted to be an "interpretation."

➔ This is a newspaper article. I am sorry I made the wavy lines long ago and cannot change them.

How clear must he make his disbelief?

Dr. Robert G. Bratcher, a research assistant in the translation department of the American Bible Society, talked with Furman University students following a lecture there.

He defended the use of the common English language in the translation, denied the substitution of new set of theological terms, agreed that the Bible contains fallacies and sub-Christian sections and that the prophecies do not apply to today's culture and technology.

"If we build our faith wholly on the Bible, then we are building our faith on shifting sand. We must follow the facts or there is nothing to believe. We cannot literally follow Jesus, only go in his direction."

See Beckley pgs

THREE million copies of *Living Letters* and *Living Gospels* have been printed since the first edition of 2,000 *Living Letters* was published in 1962. In this 5th anniversary of that event, we present this paraphrased New Testament in one volume.

The basic text used for this paraphrase is the American Standard Version of 1901, generally accepted by Bible scholars everywhere as a masterful work.

BILLY GRAHAM says . . . "In this book I have read the age-abiding truths of the Scriptures with renewed interest and inspiration, as though coming to me direct from the Lord. I believe that this paraphrase communicates the message of Christ to our generation. I pray that your reading it will give you a new understanding of the Scriptures."

"Among my books which I cherish the most are LIVING LETTERS, LIVING PROPHECIES, LIVING GOSPELS, and LIVING PSALMS and PROVERBS. Now I am thrilled to have the entire LIVING NEW TESTAMENT in one volume. Kenneth N. Taylor has made a fine contribution to the Christian faith. He presents the Word of the Lord lovingly and reverently, and yet so clearly. Reading this magnificent paraphrase makes the message clearer and more compelling. I read it in my devotions and use it in my study."

—DR. CHARLES L. ALLEN
FIRST METHODIST CHURCH
Houston, Texas

Today's world needs a clear and plain message from the Lord as never before. I believe that the paraphrased language of *The Living New Testament* will be used of God to communicate the Gospel to men today in as effective a manner as the Koine Greek of the early Christian era. May your reading of this translation illuminate your pathway, infuse you with new life and give you a renewed vision of the power of the Gospel.

—DR. W. A. CRISWELL
FIRST BAPTIST CHURCH
Dallas, Texas

"I am deeply grateful that you are publishing the *Living New Testament*. *Living Letters*, *Living Gospels*, and *Living Prophecies* have been exceptionally useful, not only in my private study and preparation, but in the Bible classes which I lead as well. Thanks for such a practical and refreshing paraphrase.

—DR. RICHARD C. HALVERSON
FOURTH PRESBYTERIAN CHURCH
Washington, D.C.

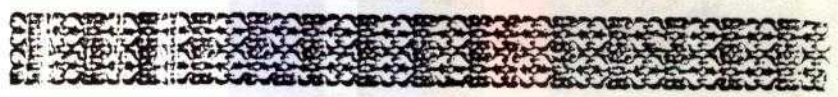
This is a picture of the cover of The Living New Testament. Most new "translations" are usually promoted by certain well-known

persons. In this case Billy

Graham, Dr. Charles Allen, Dr. W. A. Criswell, and Dr. Halverson.

The Living New Testament

The Living New Testament



TWYDALLE HOUSE

The Living Bible is, I believe, the worst perversion of God's word yet produced. This, because of its enormous sales under such covers as: The Way, The One Year Bible and The Book. It is promoted by many television ministries. I cannot begin to show its perversion of truth. I have written a 29 page booklet in 1970 titled "Let's Examine The Living New Testament." This is available at \$1.00 if you wish to see some of the damage it does to God's word. Paul warns of these men. 2 Cor. 2:17 CT

Review page 1 concerning Satan's ministers.

17 For we are not as the many adulterating the word of the God for filthy-lucre,

The Letter to the Christians in WASHINGTON (ROMANS)

Again, it's as Isaiah foretold it:

If the Lord of peace had not left us a germ of life,
We would have wound up like Hiroshima, and would have
been treated like Nagasaki.

The Letter to the Christians in Birmingham (EPHESIANS)

11. So then, always remember that previously you Negroes,¹ who sometimes are even called "niggers" by thoughtless white church members, were at one time outside the Christian fellowship, denied your rights as fellow believers, and treated as though the gospel didn't apply to you, hopeless and God-forsaken in the eyes of the world. Now, however, because of Christ's supreme sacrifice, you who once were so segregated are warmly welcomed into the Christian fellowship.

14. He himself is our peace. It was he who integrated us and abolished the segregation patterns which caused so much hostility.

See Berkeley page 5

PREFACE NEW INTERNATIONAL VERSION

THIS NEW TESTAMENT is the first portion of The New International Version of the Holy Bible. It is a completely new translation made by many scholars working directly from the Greek.

The New International Version had its beginning in 1965, when, after many years of exploratory study, a group of biblical scholars met in Chicago and concurred in the need for a new translation of the Holy Scriptures. This group, though not made up of official church representatives, was nevertheless transdenominational in character. That they come from various denominations, including Baptist, Brethren, Church of Christ, Episcopalian, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, and Reformed churches, safeguards it from sectarian bias.

Certain convictions and aims have guided the translators. They are all committed to the full authority and complete trustworthiness of the Scriptures, which they believe to be God's Word in written form. They are agreed that the Bible contains the answer to man's deepest needs and sets forth the way to his eternal well-being. Therefore their first concern has been the accuracy of the translation and its fidelity to the thought of the New Testament writers. While they have weighed the significance of the lexical and grammatical details of the Greek text, they have striven for more than a word-for-word translation. Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the New Testament demands frequent modifications in sentence structure and constant regard for the contextual meanings of words.

Any person who professes Christianity and accepts this Satanic perversion as the word of God, is a long, long way from being saved. I cannot give any more space to such blasphemy. ↓

Matt. 12 ASV

31 Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

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This first statement should make you think. How can this be "a completely new translation" if earlier translations were, or are, the word of God?

Note the idea of making God's word suite everybody.

This statement should please most.

Now they will tell you what God was thinking, rather than word for word. ↓

Isa. 55 ASV

8 For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

An Alternative to the Paraphrase

- The New Century Version was translated directly from the Greek text (United Bible Society's Greek New Testament, 3rd edition). The New Century Version is not a paraphrase. ●

The liberties taken in translation by popular paraphrased Bibles cause many to seek an alternate version. An accurate new translation is needed that avoids the dangers of loose paraphrasing but still makes the Bible clear and insightful. The *New Century Version* is a trustworthy alternative that clearly takes God at His Word. ●

- Each generation must produce fresh, new translations that communicate God's inerrant Word more clearly for its time. While our Christian heritage has been richly blessed by great versions of the past, we would be the poorer if new translations were not available to confront us afresh with divine truth.

- The WORD, New Century Version, is clearly translated for our times.

The *New Century Version* uses less complex words and phrases in place of more traditional words. For example, "repentance" has become "change of heart and life;" "disciple" is replaced with "follower;" "covenant" becomes "agreement;" "justify" is changed to "make right;" "genealogy" becomes "family history;" "antichrist" is changed to "enemy of Christ;" and "scribes" becomes "teachers of the law."

Respect for the Inerrant Word

- Guided always by the necessity of accuracy, the translators have worked toward a translation that communicates the same thing to modern readers that koiné Greek communicated to its first century readers. There is no intent to provide commentary on the Bible, as is the case with some paraphrases.

- The New Century Version is based on the affirmation that all Scripture is inspired and inerrant in the original autographs. The translators further proclaim that God's Word, as we have it today, is our complete and authoritative guide to His will.

Matt. 13:3 CT

3 And he-spoke many-(things) to-them in parables, saying, Behold, the (one) sowing came-out to-be-sowing.

James 1:1 CT

1 James slave of-God and of-Jehovah Jesus Messiah to-the twelve tribes namely-the (ones) in the diaspora to-be-rejoicing.

THE READER'S DIGEST BIBLE

A CONDENSATION IS NOT AN ABRIDGMENT

Many people use the terms condensation and abridgment as if they had the same meaning. They do not. Abridgment means reduction of length by elimination of entire sections of text and, in the case of the Bible, often of whole books as well. Condensation achieves reduction principally through line-by-line, word-by-word diminution, as well as through deletion of selected blocks of text. There are many abridgments of the Bible. But The Reader's Digest Bible is unique in that it is the only true condensation of the Bible.

➔ This new "translation" emphasizes that it is a "translation" NOT a paraphrase. (●)

The admissions of this paragraph would, by definition, class it as a paraphrase. Some of this versions' "changes" are actually distortion and perversion of the truth.

Below are just two examples, but we will see more later. (Also see pages 2 and 3.)

Note Matt. 13:3 below and compare with CT. To use "stories" for "parables" is perversion of scripture.

James 1:1 in the New Cent. Ver. perverts or falsifies the purpose.

Matt. 13:3 New Cent. Ver.

Then Jesus used stories to teach them many things. He said: "A farmer went out to plant his seed."

James 1:1 New Cent. Ver.

1 From James, a servant of God and of the Lord Jesus Christ. To all of God's people who are scattered everywhere in the world:

This on the jacket. Webster's Thesaurus lists "abridgment" as a synonym for "condensation." Bible chaos is explained

The age-old effort to spread knowledge of the Bible and its message has today entered a new era. The twentieth century, in fact, has witnessed a near revolution in the field, and the Bible may now be read in a remarkable variety of versions and editions. There are any number of new translations made from the ancient Hebrew and Greek originals. There are paraphrases, adaptations, updates, amplifications, abridgments, selections, modernizations. While in each case the manner of presentation differs, all these editions are designed for a single purpose: in one way or another to reduce the formidable length, complexity, or obscurity of the Scriptures and thus to bring them ever closer to the mind and heart of the general reader.

in the preface. Whole chapters are omitted.

Probably the most common excuse for these very different English "translations" is the claim that there are great differences in the Greek manuscripts. This is not true. The preface to the New King James Version answers this claim very well. I have put this preface last because it is by far the best for the explanation of some very important points. I do disagree on a few things. Only small sections of the preface are included because of space, but if you have a New King James Version I suggest you read it all.

The Holy Bible, New King James Version

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Nashville, Tennessee

PREFACE

In harmony with the purpose of the King James scholars, the translators and editors of the present work have not pursued a goal of innovation. They have perceived the Holy Bible, New King James Version, as a continuation of the labors of the earlier translators, thus unlocking for today's readers the spiritual treasures found especially in the Authorized Version of the Holy Scriptures.

A Living Legacy

- 1 For nearly four hundred years, and throughout several revisions of its English form, the King James Bible has been deeply revered among the English-speaking peoples of the world.
- 2 The precision of translation for which it is historically renowned, and its majesty of style, have enabled that monumental version of the Word of God to become the mainspring of the religion, language, and legal foundations of our civilization.

- 2 Therefore, while seeking to unveil the excellent form of the traditional English Bible, special care has also been taken in the present edition to preserve the work of precision which is the legacy of the 1611 translators.

In faithfulness to our readers, it has seemed consistent with our task to cooperate with competent scholars who are governed by the biblical principle of divine authorship of the Holy Scriptures. Therefore, all participating scholars have signed a document of subscription to the plenary and verbal inspiration of the original autographs of the Bible.

- 3

This fact is best illustrated by a few quotes from commentaries.

Note first item 1: for those who think their particular copy of the KJ is the "inspired" one. There already have been several revisions.
Items 2: The so-called, and emphasized "precision" is not very precise. See the Index-Lexicon to the New Testament in the back of Young's Analytical Concordance where this is very clearly demonstrated. look at ASA
Item 3: "plenary inspiration" - Webster's: "inspiration in all subjects dealt with." "Verbal" - Webster's: "word for word, verbatim." They are quite different.

This explanation of the New Testament Text is excellent. The fault in "translations", indeed, does lie in "the way in which translators view the task of translation."

The New Testament Text

There is more manuscript support for the New Testament than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and many more manuscripts in other languages attest the integrity of the New Testament. There is only one basic New Testament used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals. Minor variations in hand copying have appeared through the centuries, before mechanical printing began in A.D. 1450.

Some variations exist in the spelling of Greek words, in word order, and in similar details. These ordinarily do not show up in translation and do not affect the sense of the text in any way.

Other manuscript differences, regarding the omission or inclusion of a word or a clause, and two paragraphs

in the gospels, should not overshadow the overwhelming degree of agreement which exists among the ancient records. Bible readers may be assured that the most important differences in the English New Testament of today are due, not to manuscript divergence, but to the way in which translators view the task of translation. How literally should the text be rendered? How does the translator view the matter of biblical inspiration? Does the translator adopt a paraphrase when a literal rendering would be quite clear and more to the point? The New King James Version follows the historic precedent of the Authorized Version in maintaining a literal approach to translation, except where the idiom of the original language occasionally cannot be translated directly into our tongue.

C. The Bible as the Word of God.—It may well be asked, in view of all that has been said, in what sense, if any, we can properly speak of the Bible as the Word of God. When the Scriptures were regarded as literally inerrant, the writers being passive instruments in God's hands, there was a clear and definite sense in which the Scriptures could be called the Word of God. God wrote the Scriptures, and they were therefore his written Word. But when this view is rejected, and we regard it as both a right and a duty to exercise a discriminatory judgment on the Scriptures, the time-honored phrase, the Word of God, if we continue to use it, obviously calls for fresh exposition and definition. The need becomes the more evident when inquiry reveals that both in the Bible itself and in theological usage the phrase, the Word of God, has had a number of variant though not unrelated meanings.

page 64

The rise of the Synoptic Gospels—Mark and the Gospels of Matthew and of Luke so largely based upon it—between A.D. 70 and 90 was followed soon after A.D. 100 by the Gospel of John, in which the gospel narrative was strongly colored by ideas gathered from the collected letters of Paul. The new Gospel was designed to meet the religious needs of the Greek public which had become the field of the Christian mission, and soon after its appearance, certainly by A.D. 120, it was combined with the three earlier Gospels into the great quartet we know so well. The primary object of making and publishing this collection was to bring the immense religious values of all the Gospels freshly to the attention of Greek Christianity, but in the course of a generation they won a place in Christian worship side by side with the Jewish Bible, and by A.D. 150 these "memoirs of the apostles," as they were called, were read at services of public worship in Rome along with the writings of the prophets.

they were all dead by then. So they are saying these didn't write them

page 29. This most important Methodist commentary no longer believes the Bible is the word of God as was taught in the past.

page 46. God's word is compared to "other religions." To these ministers of Satan, the word of God isn't worth much. (See p. 1)

These dates are false. Matt. and Luke are not based on Mark.

The New Testament is in every way a "Jewish Bible" as is the Old Testament. No Gentile was ever given any

I. Primitive Documents

Some of the material that is now contained in the canonical books of the Old Testament was doubtless handed down orally from generation to generation for a considerable time before any attempt was made to set it down in writing. In the case of other religions also we know of sacred poetry and legend, sacred laws, liturgies, and rituals being handed down and preserved throughout many generations in unwritten form. In all such cases there can be no doubt that during the period of oral transmission the text underwent many modifications. Sometimes a given text has been transmitted in two or more parallel forms, and this fact enables us to see how various types of error and change may occur. The claim has been made that a special providence preserved the documents of the Old and the New Testaments from all contamination by the various types of corruption which normally affect documents during the long process of their transmission. Precisely the same claim is made by other religions for their scriptures, but the evidence in our hands makes it quite clear that in all cases such claims are baseless. The text of the Old Testament in its written form has demonstrably been subject to alteration and modification in the process of transmission, and there is no reason to think that it did not suffer similarly during the period of oral transmission before it was recorded in written form. This does not necessarily mean that the text has been altered with evil intent. The correctors may have meant well.

part of Scripture. God has kept the Jews through 4000 years of history and in spite of the fact that they have been and are hated by all people, they still exist; and the State of Israel, in fulfillment of prophecy, is the very proof of scripture. Here is just one comment

page 465 I. THE CREATION (1:1-2:4a)

Chs. 1-2 contain two accounts of the creation of the world by God. According to the first (1:1-2:4a), man was created, male and female (1:26-27), after the creation of plants (1:11-12) and animals (1:20-25); according to the second (2:4b-25), man was created first (2:7), then the trees (2:9), and finally woman (2:21-22). In view of these discrepancies, to say nothing of the differences of style and feeling so obvious as to need no detailed enumeration here, the two stories cannot come from the same hand. The first is basically from P, the second from J; both of them bear the marks of having been elaborated by writers other than their original authors.

as a clear example of the disbelief of the authors of this commentary. The theory referred to here has been proven false.

What I am showing is that Satan's ministers are active in the "church", not outside; destroying the Bible.

Preface

THE BROADMAN BIBLE COMMENTARY presents current biblical study within the context of strong faith in the authority, adequacy, and reliability of the Bible as the Word of God.

This revision of Volume 1 is published in response to actions of the 1970 and 1971 Southern Baptist Convention messengers as these actions were interpreted by the elected trustees of the Sunday School Board and implemented by the administrative officers of the Board.

pages 5 and 6

While again there are variations in the meaning attached to verbal inspiration, the supporters of this view would claim that the writers of the Scriptures were inspired to the degree of using the very words given by God as the medium for his truth. The Scriptures therefore are inerrant and infallible.

This obviously reduces the writer almost to the equivalent of a tool in the hands of God and makes him virtually the completely controlled agent of God. While few thinking persons would agree that verbal inspiration is essentially divine dictation, written down almost mechanically, the process leaves almost no room for responsible action or personal involvement on the part of the writer. There are many persons who hold this view of inspiration and find it fully satisfying in keeping with their concept of God's sovereignty and wisdom and God's initiative in revelation. They feel that any compromise of this position leads to an undermining of biblical authority.

Another view of the Bible may be described as plenary inspiration. The term has varying connotations. The heart of this view is that the Bible is fully inspired but not verbally inspired. The writers were not controlled agents to the extent that they did not utilize their background of experience and knowledge. But they were all so completely enlightened and guided and empowered by God's Spirit that they were preserved from any error in transmitting the divine revelation. Hence the Bible is fully inspired and the revelation inerrant as to fact and event and doctrine. Such a view of inspiration, satisfying and acceptable to a great number of sincere and thoughtful Christians, including competent scholars, seeks to avoid something of the extreme literalism and rigidly controlled elements of verbal inspiration while at the same time maintaining a concept of practical inerrancy of the whole Bible and its several parts.

This commentary has many such statements as this that would lead you to believe this was a real Bible believing commentary, but is it?

It was revised under pressure from the Southern Baptist Convention. Let me give you a few statements for you to consider.

Back on page 11 item 3 you will remember the KJ Preface made "verbal inspiration" and "plenary inspiration" sound like the same thing. Here, these terms are clearly separated. Item 1: "verbal inspiration" sort of puts you, if you believe it, in a sort of "non-thinking group". Item 2, "plenary inspiration" is really self-contradictory.

Here are page 7

two of their reasons you cannot believe in "verbal inspiration".

Item (1) is proven false by the KJ back on p. 11.

Item (7) is false, resting on unbelieving men's opinion.

Page 102

What do they believe about Moses?

I have shown

that the commentaries of the two largest Protestant denominations really do not believe "Scripture."

The following problems are inherent in a view of verbal inspiration: (1) Since fallible persons copied the original manuscripts over hundreds of years, with meticulous accuracy but not without mistakes, and since other fallible persons translated the original Scriptures into different languages, and since there are textual variations in the most trustworthy manuscripts extant, the value of an infallible verbal original is lost to the present and future generations, no copies of the original writings now being available.

(7) Verbal inspiration appears irreconcilable with what seem to be facts growing out of objective research into and serious study of the Bible. Evidence supports a multiple authorship of the Pentateuch, drawing on oral and written sources and ultimately involving collating and editing, all of which seems to strain the view of verbal inspiration to the point of unreality. Much of the Old Testament would involve a similar problem.

page 102

Moses' relation to Genesis must have been more as compiler than as author, and the redaction process must have continued after his day, with material arranged and added.

14 Having seen just a glimpse of the unbelief among "translators" and commentaries, what would you expect of the translations? The tabernacle in the wilderness is called a "parable", the most complex of all parables. Note two "interpretations", neither of which is the word of God. The CT is a "verbal" translation, the others "plenary", and wrong.

Hebrews 9:9 CT

9 One-which (is a) parable with-reference-to the season namely-the (one) having-stood-in-and-still-standing-in, according-to which both gifts and sacrifices are-being-offered not being-able, according-to conscience to-make the (one) serving perfect,

Heb. 9:9 The New English Ver.

(All this is symbolic, pointing to the present time.) The offerings and sacrifices there prescribed cannot give the worshipper inward perfection.

The New KJ Heb. 9:9

9 It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—

Now the colors of the tabernacle veils are part of the "parable" in connection with the various garments placed on Jesus after his arrest. (See The Arrest and Trial of Jesus, R. H. Mount)

Luke 23:11 CT

11 But the Herod together-with his armies having-treated him with-contempt, and having-mocked (him), having-cast-around him (a) brilliant (white) esthēs (robe) he-sent him back to-the Pilate.

Luke 23:11 The New English Ver.

Then Herod and his troops treated him with contempt and ridicule, and sent him back to Pilate dressed in a gorgeous robe.

ἑσθής ← Luke 23:11 NKJ

11 Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate.

The New English Version

Pilate now took Jesus and had him flogged; and the soldiers plaited a crown of thorns and placed it on his head, and robed him in a purple cloak.

In this case the Greek word for "robe" is esthēs. (ἑσθής)

John 19:2 CT

1 Then therefore the Pilate took the Jesus and he whipped (him).

2 And the soldiers having-plaited (a) crown out-of thorn-plants they-put (it) upon his head, and they-cast-around him (a) purple himation,

The New English Version

Pilate now took Jesus and had him flogged; and the soldiers plaited a crown of thorns and placed it on his head, and robed him in a purple cloak.

ἱμάτιον ← The NKJ John 19:2

In this case the Greek word for "robe" is himation. (ἱμάτιον)

Matt. 27:28 CT

27 Then the soldiers of-the governor, having-taken the Jesus with-themselves into the praetorium, they-gathered-together upon him the total cohort;

28 And having-stripped him they-placed-around to-him (a) scarlet mantle (chlamus);

19 So then Pilate took Jesus and scourged Him.

2 And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe.

Matt. 27:28 The New English Ver.

PILATE'S SOLDIERS then took Jesus into the Governor's headquarters, where they collected the whole company round him. First they stripped him and dressed him in a scarlet mantle;

In this case the word in Greek is chlamus. (χλαμύς)

χλαμύς ←

The NKJ Matt. 27:28

27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him.

28 And they stripped Him and put a scarlet robe on Him.

Three different Greek words for three different kinds of "robe":

an esthēs, himation and mantle or chlamus. The NKJ Version has "robe" in every case as do most all translations. The New English Version is the only exception I have found. TNEV has robe, cloak and mantle, and thus notes a very important difference. Here, then, is one case of the importance of a "verbal translation."

Back on page 11 I showed that the New King James preface clearly states that it is not the Greek text but rather the translators who are destroying the word of God. This following example is not complicated theology, but a very simple conversation between Jesus and Peter. All of these following translations can not be the word of God, which one is?

John 21 KJ

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

John 21 CT

15 When therefore they-brokefasted, the Jesus is-saying to Simon Peter: Simon of-Jonas, are-you-cherishing me much-more (than) of-these? He-is-saying to-him: Yea, Lord: you yourself-are-knowing-absolutely that I-am-loving you. He-is-saying to-him: You-be-feeding my lambs.

16 He-is-saying to-him again (a) second (time), Simon of-Jonas, are-you-cherishing me? He-is-saying to-him: Yea, Lord; you yourself-are-knowing-absolutely that I-am-loving-you. He-is-saying to-him: You-be-shepherding my sheep.

17 He-is-saying to-him the third (time): Simon of-Jonas, are-you-loving me? The Peter was-grieved because he-said to-him the third (time), Are-you-loving me? And he-said to-him: Lord, you yourself-are-knowing-absolutely all-(things); you yourself-are-coming-to-know that I-am-loving you. The Jesus is-saying to-him: You-be-feeding my sheep.

John 21 Berkeley Ver.

15 When they had breakfasted, Jesus said to Simon Peter, Simon, son of John, do you prize Me more dearly than these do? He said to Him, "Yes, Lord, Thou knowest that I love Thee as a dear friend!" He told him, Feed My lambs. 16 For the second time Jesus asked him, Simon, son of John, do you prize Me dearly? He replied, "Yes, Lord, Thou knowest that I love Thee as a dear friend!" Jesus told him, Tend My sheep. 17 The third time He asked him, Simon, son of John, do you love Me as a dear friend? Peter felt distressed because the third time He asked him, Do you love Me? and said to Him, "Lord, Thou knowest everything, Thou knowest that I love Thee as a dear friend!" Jesus told him, Feed My sheep.

The New English Ver.

After breakfast, Jesus said to Simon Peter, 'Simon son of John, do you love me more than all else?' 'Yes, Lord,' he answered, 'you know that I love you.' 'Then feed my lambs', he said. A second time he asked, 'Simon son of John, do you love me?' 'Yes, Lord, you know I love you.' 'Then tend my sheep.' A third time he said, 'Simon son of John, do you love me?' Peter was hurt that he asked him a third time, 'Do you love me?' 'Lord,' he said, 'you know everything; you know I love you.' Jesus said, 'Feed my sheep.'

for the words "love," but introduces a new thought, (line 2) "than all else?" In KJ "more than these" indicates the other disciples; which is right?

This is the way the conversation reads in the present KJ. The word "love" occurs 7 times, but two times the Greek verb is ἀγαπάω. (agapaō, underlined ~) The other 5x the Greek verb is φιλέω. (phileō)

In the CT I have used "cherish" and "love" (See KJ 1 Cor. 13:1, "...and have not charity," ἀγάπη)

In verse 17 note a very important difference. In KJ - Peter seems to be grieved because Jesus asked him the third time. In CT - Peter is grieved because Jesus changed from ἀγαπάω to φιλέω. (Cherish to love.)

In the Berkeley Ver. the translators thoughts have been included.

This version follows the KJ with no difference

16 Maybe a little further explanation as to the difference between ἀγαπάω (agapaō - to cherish) and φιλέω (phileō - to love) may help.

Synonyms of the New Testament. Trench p.39

Antonius, in the funeral discourse addressed to the Roman people over the body of Cæsar: ἐφιλήσατε αὐτὸν ὡς πατέρα, καὶ ἠγαπήσατε ὡς εὐεργέτην (Dion Cassius, xliv. 48).

Thayer's Greek-English Lexicon

φιλέω,

3. As to the distinction between ἀγαπᾶν and φιλεῖν: the former, by virtue of its connection with ἀγαμαι, properly denotes a love founded in admiration, veneration, esteem, like the Lat. diligere, to be kindly disposed to one, wish one well; but φιλεῖν denotes an inclination prompted by sense and emotion.

↪ "You-loved him as (a) father, and you-cherished him as (a) benefactor."

The New Century Version, The New International Version and The Revised Standard Version make no distinction.

New Century Version

¹⁵When they finished eating, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Feed my lambs."
¹⁶Again Jesus said, "Simon, son of John, do you love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep."
¹⁷A third time he said, "Simon, son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" Peter said, "Lord, you know everything. You know that I love you!" He said to him, "Feed my sheep."

New International Version

¹⁵When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs."
¹⁶Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep."
¹⁷The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep."

Revised Std. Ver.

¹⁵When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs."
¹⁶A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep."
¹⁷He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

The translators' p.40 Synonyms of the NT, Trench fault. →

The Living Bible interprets ἀγαπάω (agapaō) by "love" 2x, and φιλέω (phileō) as "to-be-a-friend" 3x, and omits 2x.

All this subtle and delicate play of feeling disappears perforce, in a translation which either does not care, or is not able, to reproduce the variation in the words as it exists in the original.

The Living Bible

¹⁵After breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than these others?" "Yes," Peter replied, "You know I am your friend."
"Then feed my lambs," Jesus told him.
¹⁶Jesus repeated the question: "Simon, son of John, do you really love me?" "Yes, Lord," Peter said, "you know I am your friend."
"Then take care of my sheep," Jesus said.
¹⁷Once more he asked him, "Simon, son of John, are you even my friend?" Peter was grieved (at the way) Jesus asked the question this third time. "Lord, you know my heart; you know I am," he said.
Jesus said, "Then feed my little sheep."

The Living Bible is, by adding "the way," correct in the "thought" regarding Peter's being grieved by the third question. Which of these 8 translations is the word of God?

Satan has done a good job destroying the word of God. I have tried to give you some simple evidence. These are not exceptions; they are representative of what has been done throughout the NT.

17
Since Satan's methods are primarily concerned with destroying the word of God, it would seem natural to look for a problem in the subjects of hell, heaven, devil, demons and Satan. A very common statement: "There is much more in the Bible about hell than about heaven." If you look in a Young's Analytical Concordance you will find some very interesting facts in what is commonly called The New Testament. The Greek word for heaven, οὐρανός (ouranos) occurs 284 times. Two Greek words, ᾅδης (hadees) and γέεννα (geenna) are, in KJ, translated "hell" 22x, hardly more than "heaven". In the OT "sheol" is translated in KJ: 31x "hell", 31x "grave" and 3x "pit", a total of 65x. Heaven (shamayim) occurs 419x. One who knows a little arithmetic, knows that 284 is more than 22 and that 419 is more than 65. Heaven occurs 8 times as often as hell.

But note something else; the New Testament does not truly begin till Jesus died. (Apologetics 4) Therefore, "hell" occurs in the true New Testament period only 7x, "heaven" occurs many times. (Apologetics 3) Paul, James, Peter, Jude nor John in his epistles never mention a warning about "hell."

KJ Concordance

γέεννα (geenna)

- Mat. 5: 22. shall be in danger of hell fire.
29. whole body should be cast into hell.
30. whole body should be cast into hell.
10: 28. to destroy both soul and body in hell.
18: 9. two eyes to be cast into hell fire.
23: 15. more the child of hell than yourselves.
33. can ye escape the damnation of hell?
Mar 9: 43. having two hands to go into hell,
45. having two feet to be cast into hell,
47. having two eyes to be cast into hell fire:
Lu. 12: 5. hath power to cast into hell;
Jas. 3: 6. of nature; and it is set on fire of hell.

ᾅδης (hadees)

- Mat. 11: 23. shalt be brought down to hell:
16: 18. the gates of hell shall not prevail
Lu. 10: 15. shalt be thrust down to hell.
16: 23. in hell he lift up his eyes,
Acts 2: 27. wilt not leave my soul in hell,
31. his soul was not left in hell,
1 Co. 15: 55. O grave, where (is) thy victory?
Rev. 1: 18. have the keys of hell and of death.
6: 8. was Death, and Hell followed
20: 13. death and hell delivered up the
14. death and hell were cast into

It should be quite obvious that God did not give two different Greek words (γέεννα and ᾅδης) to mean the same thing. Note KJ in 1 Cor. 15: 55 translates ᾅδης (hadees) by "grave," why?

Our often-repeated question: What or which "translation" is the word of God?

First, let us look at the translation of ᾅδης (hadees) in some of the new translations Rev. 20: 13, 14 New International Ver.

¹³The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. ¹⁴Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

18 Perhaps Rev. 6:8 may give you some idea of the importance of the details of the Greek text. First, compare the NIV and NCV, and then the CT.

Rev. 6:8 New International Version

⁸I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

Consistent Translation

⁸ And I saw, and behold (a) green horse, and the (one) sitting above-upon it, name to-him (was) the death, and the hades was following with him, and authority was given to them upon the fourth of the earth, to-kill with sword and with famine and with death even by the beasts of the earth.

Authority was given to "Death" and "Hades". Since neither of these are well known individuals they seem to me to be figurative. Under their authority, the killing is done "with" sword, "with" famine, "with" death "by" the beasts of the earth. Since "beasts" don't kill "with" swords, I believe the "beasts" are the world powers. The word θηρίων (theerion) "beast" is used 38x in Revelation always in a figurative sense.

Rev. 1:18 NIV

¹⁸I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

Acts 2:27,31 NIV

²⁷because you will not abandon me to the grave, nor will you let your Holy One undergo decay.

³¹Seeing what was ahead, he spoke of the resurrection of the Christ,^b that he was not abandoned to the grave, nor did his body undergo decay.

Compare these verses from Acts 2:27,31; with KJ "hell."

Luke 16:23 KJ

²² And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

²³ And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Luke 16:23 NIV

²² The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. ²³ In hell,^a where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

Rev. 6:8 The Word, New Century Version

⁸I looked and there before me was a pale horse. Its rider was named death. Hades was following close behind him. They were given power over a fourth of the earth. They were given power to kill people by using the sword, by starving them, by disease, and with the wild animals of the earth.

The word χλωρός (chlōros) occurs 4x in the NT. Three times KJ translates this word "green". (Mk. 6:39, Rev. 8:7; 9:4)

Why change one place to "pale"?

Rev. 1:18 NCV

¹⁸I am the One who lives. I was dead, but look: I am alive forever and ever! And I hold the keys of death and Hades.

Acts 2:27,31 NCV

²⁷because you will not leave my soul in the place of death.

You will not let the body of your Holy One rot in the grave.

³¹David knew this before it happened. That is why he said:

'He was not left in the place of death. His body did not rot in the grave.'

David was talking about the Christ^a rising from death.

Consider Luke 16 in the KJ. Abraham's "bosom" is correct; NIV has Abraham's "side", NCV has Abraham's "arms". "Hell" in KJ (Hades) is left "hell" in NIV but "the place of death" in NCV.

Luke 16:23 NCV

²² Later, Lazarus died. The angels took Lazarus and placed him in the arms of Abraham. The rich man died, too, and was buried. ²³ In the place of death he had much pain. The rich man saw Abraham far away with Lazarus in his arms.

Continue to compare NIV and NCV and your own KJ, 19

Luke 10:15 NIV

¹⁵And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths.^a

Luke 10:15 NCV

¹⁵And you, Capernaum, will you be lifted up to heaven? No! You will be thrown down to the depths!

Matt. 16:18 NIV

¹⁸And I tell you that you are Peter,^b and on this rock I will build my church, and the gates of Hades will not overcome it.^c

Matt. 16:18 NCV

¹⁸So I tell you, you are Peter.^b And I will build my church on this rock. The power of death^c will not be able to defeat my church.

You will notice that in only 1 place (Luke 16:23) did NIV, now said to be one-third of Bible sales, leave in "hell" as a translation of ᾅδης (hadees). The New Century Version never uses "hell" for ᾅδης (hadees). What did Jesus say? Which is God's word? Satan's ministers have done a remarkable job.

Gehenna (γέεννα) is usually translated "hell" but should be transliterated only.

Young's Literal Trans.
of the Bible James 3:6

⁶and the tongue is a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by the gehenna.

☞ This is the only use in the New Testament since the cross. "Hell", then, as we often speak of it, does not occur at all in what is truly the New Testament.

When the word of God is paraphrased, it is not the word of God at all.
The New Testament in Modern English, J.B. Phillips

James 3:5, 6

The human tongue is physically small, but what tremendous effects it can boast of! A whole forest can be set ablaze by a tiny spark of fire, and the tongue is as dangerous as any fire, with vast potentialities for evil. It can poison the whole body; it can make the whole of life a blazing hell.

☞ Note James 3:6 in this paraphrase. Note also how James 2:18, 19 are paraphrased. Where in the Bible do you learn that there are "devils in hell"?

James 2:18, 19

To the man who thinks that faith by itself is enough I feel inclined to say, "So you believe that there is one God? That's fine. So do all the devils in hell, and shudder in terror!"

2 Cor. 2:17 CT

¹⁷ For we are not as the many adulterating the word of the God for filthy lucre, BUT as out-of-sincerity, BUT we are speaking as out-of God completely-in-sight of-God in Messiah.

☞ The "adulterating" of the word of God for filthy lucre has been going on from before Paul's writing to the Corinthians

Synonyms of the NT, Trench

Wherefore, to do justice to our text, we must not stop lamely with our Translators, 'corrupters of the word of God;' but add to it as its plenary notion, 'corrupters of the word of God for filthy lucre.'"

☞ Trench has 3½ pages (p.216) justifying the translation I have used for καπηλεύω (kapeeleuō); used only

this one time. Note how 2 Cor. 2:17 is translated in some of the new versions.

20 New English Ver. 2 Cor. 2:17

At least we do not go hawking the word of God about, as so many do; when we declare the word we do it in sincerity, as from God and in God's sight, as members of Christ.

New International Ver.

¹⁷Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God.

New Century Ver.

¹⁷We do not sell the word of God for a profit as many other people do. No! But in Christ we speak in truth before God. We speak as men sent from God.

Good News for Modern Man

¹⁷We are not like so many others, who handle God's message as if it were cheap merchandise; but because God has sent us, we speak with sincerity in his presence, as servants of Christ.

I Timothy 4:1,2 confirms the "hypocrisy of false wordings", in later seasons, and the fact that this is the result of listening to "misleading spirits" and teachings "of little demons."

1 Tim 4:1,2 CT

1 But the Spirit is saying explicitly that in later seasons some will depart of the trust; paying attention to misleading spirits and to teachings of little demons.

2 In hypocrisy of false wordings;

1 Tim. 4 NIV

4 The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. ²Such teachings come through hypocritical liars.

New Century Ver.

4 The Holy Spirit clearly says that in the later times some people will stop believing the faith. They will obey spirits that lie and will follow the teachings of demons. ²Such teachings come from men who lie and trick people.

Living NT

BUT the Holy Spirit tells us clearly that in the last times some in the church will turn away from Christ and become eager followers of teachers with devil-inspired ideas. ²These teachers will tell lies with straight faces.

Berkeley Version

4 **BUT THE SPIRIT SAYS DISTINCTLY** that in latter times¹⁷ some shall fall away from the faith: they will yield to deluding spirits and demonic teachings ²by hypocritical liars.

New King James Ver.

¹⁷ For we are not, as so many, ⁴ peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

2 Cor. 2:17

Only the Living New Testament

Berkeley Version includes the idea

of the "adulterating."

We are not like those hucksters—and there are many of them—whose idea in getting out the Gospel is to make a good living out of it.

Revised Standard Ver.

¹⁷ For we are not, like so many, peddlers of God's word; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.

Berkeley Version

For we do not, like so many, ⁴ peddle an adulterated message of God, but from the purest motives we speak in Christ from the divine source in God's presence.

Consider carefully some of the "false wordings" in these versions. ($\psi\epsilon\upsilon\delta\omicron\lambda\omicron\gamma\omicron\varsigma$ - see $\psi\epsilon\upsilon\delta\eta\varsigma$, psūdees in Teaching Dictionary, R.H. Mount)

New English Version 1 Tim. 4

THE SPIRIT SAYS expressly that in after times some will desert from the faith and give their minds to subversive doctrines inspired by devils, through the specious falsehoods of men

Good News for Modern Man

4 The Spirit says clearly that some men will abandon the faith in later times; they will obey lying spirits and follow the teachings of demons. ²These teachings come from the deceit of men who are liars.

New King James

4 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons. ² speaking lies in hypocrisy.

From the Berry Interlinear Greek (KJ)

4. Without some knowledge of Hebrew and Greek, you cannot be certain, in a single instance, that in your sermon based on a Scripture text, you are presenting the correct teaching of that text.

5. Without some knowledge of Hebrew and Greek, you cannot be an independent student, or a reliable interpreter of the word of God.

Note the importance of Greek to be able to see the "false wordings" so prevalent in today's versions.

Which is the word of God? "Yea, hath God said?"
Can you answer Satan with the truth?