

ENOUGH

OF THIS BIBLE “CONFIDENCE GAME”;

FINDING THE PRESERVED ORIGINAL

BIBLE JESUS PROMISED !



*William Tyndale and so many others
gave their all that we might have God's preserved Word*

Dr. Chris Sherburne

UCLA Systems Engineer's eye-opening evaluation of
the New King James (and most other modern English versions)—
a case for Scriptural and defensible inerrancy

COUP DE GRACE— all the subtle lies dead in a pool of blood!

What is a “Confidence Game”? A convincing but untrue demonstration which moves a victim to place his “confidence” (and money) in something that will be proven to be false—he has been “conned” out of something valuable. In the “Bible Confidence Game”, people are moved by impressive-sounding verbal slight of hand of (often pseudo) “textual” scholars to place more “confidence” in over-simplified and unproven theories of “Textual Criticism” than in the Bible’s promises of textual preservation (Matthew 5:18; Romans 16:17,18, etc).

Accepting bibles based on errant manuscripts, like the Critical Text, has historically been the first step down the slippery slope to where the spiritual compass, chart, and anchor have been lost by the Church. Without the Divinely Preserved Inspired Words of God we are adrift, unable to clearly see anything as heresy—or anyone as a heretic!

Henry M. Morris, Ph.D., LL.D., Litt.D., founder of the Institute for Creation Research (ICR):

“Thank you for your letter ... describing the work you have done on the New King James Bible. It certainly does sound like you have made a significant contribution and I commend you for what must have been a labor of love and some difficulty I do believe what you are doing is worthwhile and that the King James is better than any others, including the New King James.”

Dr. Morris is the author of many breathtakingly Scriptural books – all written with the rigor of a good Engineer, which he was. He was also a member of the New King James North American Overview Committee. He said, “After trying to use it, and endorse it, I finally went back to the ‘old’ King James, convinced that it is still the best in terms of poetic majesty, spiritual power, and over-all clarity and reliability.”

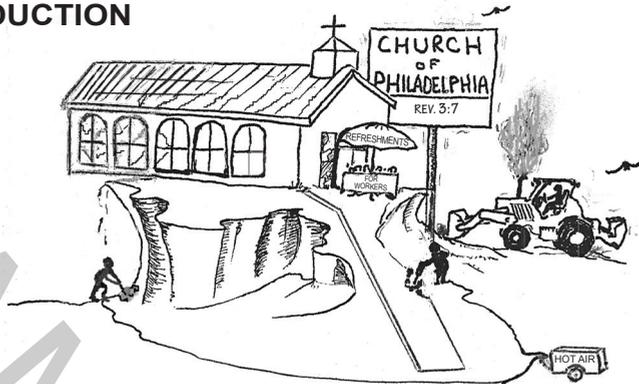
“I’m not ‘King James Only’, I’m Textus Receptus Only. If you’re thinking of throwing this book away, don’t. It is worthwhile looking into. Did the Reformation come from the Bible in your hand or did it come from the Textus Receptus?”

John Higgins, Pastor, His Church (Calvary Chapel), Tempe AZ

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INTRODUCTION



"If the foundations be destroyed, what can the righteous do?" Ps. 11:3
The **Divinely preserved** original Holy Bible is that foundation.

Is it a good thing or desperately bad that the NEW KING JAMES VERSION (and other modern versions) have virtually replaced the KING JAMES Bible in most fundamental churches? The answer given here to this actually quite strategic question may well affect your faith, and *"The just shall live by faith"* (Hab.2:4, ...) OR DIE!

The Lord Jesus Christ said, *"Heaven and earth shall pass away, but my words shall not pass away"* (Matt. 24:35). This is one of the many promises that every word of God would be preserved from the original God-spoken "Scripture".

This book will solve the mystery of where this promised preserved original Bible is today. The Hebrew and Greek Textus Receptus (also called the "Traditional Text") is outstandingly intact, as promised, in the over 20,000 ancient Bible manuscripts found all over the world (and therefore impossible to be systematically corrupted). In stunning truth, 35,000 of the 40,000 words which differ between this Traditional Text and the modern "Critical Text" (mostly deletions) are found only in one "Vaticanus" manuscript discovered in the Vatican library in 1481 (and no one knows where it came from). This Critical Text is the text of virtually all modern Bible versions (and we shall see in Part I that it greatly influenced the NEW KING JAMES). **Is your spiritual foundation being destroyed by the bible in your hand?!**

The Gospel message and main Bible doctrines (except Inerrancy) are not missing entirely from the Critical Text, and we are not saying God hasn't used modern Bible versions in your life, but the Lord Jesus also said, *"Man shall not live ... but by [each and] every word that proceedeth out of the mouth of God."* (Matt. 4:4). As you begin to read this "ENOUGH", **please stop right now and pray** *"that the eyes of your understanding"* may be opened (Eph. 1:18).

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A SUGGESTED WAY TO STUDY THE FRUIT INSPECTION:

1. Read the King James verse(s), giving special attention to the **bolded** words.
2. Read the New King James, comparing its **bolded** words to the KJ.
3. Read the (fairly) impartial Greek or Hebrew witnesses as to what the words in **bold** mean.
4. We highly recommend that you read in the Bible at least the paragraph context of the text for yourself before you read our comments.
5. Read our comments under both verses.
6. Note the clone-ish collusion usually (over 80% of the time) found between the NKJV and up to seven other major Critical Text versions.
7. Make your own call as to which version is truest.

Hundreds of verses have been compared in the Fruit Inspection—actually thousands when you realize that, in many cases, the verses cited are just a sample of many more with the same problem. (Please be patient with us. Don't allow an occasional questionable commentary to derail the overall analysis here, and do let us know so that these can be corrected or defended.)

Please turn to Appendix A (p.152,153) to see a list of Abbreviations used in this Book, and an Oath by the Lord Jesus Christ.

PART I: THE FRUIT INSPECTION

NEW TESTAMENT

King James

New King James

Matt.2:16 *Then Herod, when he saw that he was **mocked** of the wise men, was exceeding wrath, and sent forth, and slew all the **children** that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had **diligently inquired** of the wise men.*

mocked—SC (Strong's Concordance) 1702: to jeer at, i.e. deride, from:

to sport or play

children— SC 3816: a boy, a girl, a child, a servant

diligently inquired— SC 198:

[Matt.2:7also] exactly ascertain; superlative form

*Then Herod, when he saw that he was **deceived** by the wise men, was exceedingly angry; and he sent forth and put to death all the **male children** who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had **determined** from the wise men.*

“**Deceived**” is a commentary, not a literal translation of SC 1702. It markedly changes the inspired Greek word picture by implying that the wise men were deceivers. Rather, in commanding the wise men to disregard Herod's deceitful request (Matt.2:8), God, the High King of Heaven, was indeed “mocking” this Teapot Tyrant.

Dean Burgon's denunciation of the 1881 ERV in Matt.2 applies: “*all the male children* as a translation of PANTAS TOUS PAIDAS is an unauthorized statement. There is no reason for supposing that the female infants of Bethlehem were spared in the general massacre, and the Greek certainly conveys no such information.” (Dean of Chichester, Oxford. J.W. Burgon read 86,000 (almost all) of the early Church Fathers' existing (“extant”) documents— word for word comparing (collating) their over 1,000,000 Scripture quotes! (by hand in the Greek, without a computer). This gave him a profound familiarity with the Bible read by the first through third century Church (“Patristic”) leaders. They used the Textus Receptus—2:1 (3:1 on key passages). Doesn't this demonstrate that the KING JAMES Hebrew and Greek “Textus Receptus” (TR), also called the “Traditional Text” (TT), is the preserved original Bible (200 to 300 years older than the Vaticanus manuscript)?

The reader's already shocked mental picture of this ultimate child abuse is driven to disbelief by the implication that Herod's police did diaper checks of each child throughout the massacre, as would be required by the modern Bible versions. Doesn't this tend to make a macabre mockery of God's Word here? [continued next page]

NKJV “**determined**” lacks the “superlative” found in both the TR and the Critical Greek Text.

Please note carefully the “rat pack” of poor translation and “Scrollduggery” (Part II of this ENOUGH) as found in the NKJV, and NASV “deceived ... male ... ascertained”; NIV “outwitted ... boys ... learned”; RSV “tricked ... male ... ascertained”; HCSV “outwitted ... male ... learned” NRSV “tricked ... _____ ... learned”; ESV “tricked ... male ... ascertained”

Matt.4:10b ... **Get thee hence Satan:**

get thee hence— SC 5217: to lead (oneself) under, withdraw, or retire as sinking out of sight; from SC5259 in compound, as here, implies inferior position or condition

Canine Corps in both the Army and the Police speak softly to their four-legged associates, as the Lord speaks to Satan here. The Lord Jesus Christ created Satan and “handles” him perfectly.

We are not respecting God’s promises and power when we overreact to the Devil!

... **Away with you, Satan!**

An absolute order from the Lord Jesus Christ for Satan to stay away from Him, as here in the NKJV, and Satan would still be running; he would not have been around to engineer the crucifixion. This could be viewed as a serious mis-translation since it affects the Atonement.

The competent translator knows the correct punctuation from the context: there is no exclamation point here. See the KJ, and the following illustration. This poor translation damages the inspired thought picture here.

NASV, RSV, NRSV, ESV, NIV, and HCSV all yell at Satan here.



Matthew 4:10b

King James

New King James

<p>Matt.4:24 (See 17:15 also) <i>And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.</i></p> <p>lunatick— SC 4583: moonstruck, i.e. crazy</p> <p>The NKJV renders SC 4583 as “epileptic”; this is not a translation but a private interpretation; note that in Matt.17:14-18 “lunatick” refers to an extraordinary case of demon possession. The Greek word means “moon [or luna] struck”. Now we don’t think the Bible is indicating that the moon has anything to do with human “lunacy”; rather, this was what the Bible said people called this condition (and so we do today!)—and, in a literal translation, it therefore <u>must</u> be translated “lunatic”. The modern versions certainly could give a reader the gist “no miracle here”—that is, that Jesus was just a healer (with herbs or advanced medical knowledge) treating cases of epilepsy. In fifteen of the thirty KJ mentions of “miracles” in the Bible, the NKJV translates them as “signs”. All the new versions tend to be naturalistic, with the supernatural diminished in them. This is a KEY COMPARISON COMMENT.</p> <p>Dr. James Price, senior O.T. editor of the NKJV (Ref.13), in reply to Pastor DK Madden (Ref.2), quotes Thayer’s Lexicon as justification for changing “lunatick” here; but Thayer was an avowed Unitarian who therefore certainly had a bias to tend to attack any Scripture that attests to Jesus’ Deity. Wouldn’t this make his lexicon a poor support for the NKJV change here?</p> <p>Then, we must always bear in mind the virtual quota of changes the NKJV had to meet in order to get their ROI (Return On Investment) “Derivative Copyright” as a “new version”. NASV, RSV, NRSV, ESV, NIV, and HCSV agree with NKJV.</p>	<p><i>Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.</i></p>
<p>Matt.6:6a <i>But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray....</i></p> <p>closet— SC 5009: a chamber on the ground floor of an oriental house for <u>storage</u> or <u>privacy</u>, a spot for retirement:—secret chamber, closet, storehouse</p> <p>NOTE: The words following the :- in the Strong’s Concordance give an exhaustive list of how that word is translated in the KJ.</p>	<p><i>But you, when you pray, go into your room, and when you have shut your door, pray....</i></p> <p>Isn’t this a sad translation? Shutting the door to a general “room” would not guarantee privacy. The Lord’s whole point here seems to be the need to shut oneself into a “closet”, so that we are praying just with God and not to be seen by man religiously praying.</p> <p>RSV, NRSV, ESV agree with NKJV.</p>

King James

New King James

<p>Matt.6:19a <i>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt,...</i></p> <p>corrupt— SC 853: (to return to dust,) <u>consume</u>, <u>disappear</u> Berry in KJ Interlinear, (Beka Book House, '98): "spoil"</p>	<p><i>Do not lay up for yourselves treasures on earth, where moth and rust destroy...</i></p> <p>Doesn't this NKJV translation "destroy" the picture of the gradual returning to dust, the way all earthly stuff wastes away before our eyes? Moths don't "destroy" (to nothing); they "spoil", "corrupt" by eating holes. Rust also "corrupts", not "destroys".</p> <p>NASV, NIV, and HCSV agree with NKJV.</p>
<p>Matt.6:25a, 27, 28, 31, 34 <i>Therefore I say unto you, Take no thought for your life,</i></p> <p>take thought— SC 3309: to <u>divide</u> or <u>share</u>, <u>disunite</u> the mind because of <u>distraction</u></p> <p>No one ever spoke like Jesus did. He is hitting the nail square on the head. Don't even think about it; things are not to "distract" our minds. The entire focus (v.19 to the end of chapter 6) is about undivided attention on, confidence in, the King of the Kingdom of Heaven, during our TDY (Temporary Duty) down here. This is much more than just "don't worry".</p>	<p><i>Therefore I say to you, do not worry about your life,</i></p> <p>Jesus didn't just say, "don't worry". "Worry" is a general term. The Lord is actually <u>diagnosing</u> the problem—that of being distracted or preoccupied by these basic matters for which we are to trust our Heavenly Father to care. Any doctor or mechanic will tell you that a good diagnosis is essential to a successful cure.</p> <p>NRSV, ESV, HCSV, and NIV say "worry"; NASV and RSV say "anxious".</p>

King James

New King James

<p>Matt.8:27b ... What manner of man is this, that even the winds and the sea obey him!</p> <p>what manner of— SC 4217: <u>what ever</u>, i.e. of <u>what possible</u> sort</p> <p>This narrative is a key introduction to our Lord Jesus, and therefore, all the more important to be translated with the full force of the Greek which seems very excited. Marveling men make exclamations.</p>	<p>Who can this be, that even the winds and the sea obey Him?</p> <p>“Who can this be” is flat, isn’t it? Note the question mark in the NKJV and the exclamation point in the KJ. (Contrast NKJV Matt.4:10b, in this ENOUGH, where the exclamation point is used when it seems it shouldn’t have been.) This seems, at best, poor translation. Punctuation is supplied from the context by the competent translator. Here we are comparing the competency of the KJ and the NKJV translators. RSV, NRSV, ESV, NASV question.</p>
<p>Matt.9:18 <i>While he spake these things unto them, behold there came a certain ruler, and worshiped him, saying, my daughter is even now dead: but come and lay thy hand upon her and she shall live.</i></p> <p>even now— SC 737: <u>suspended</u> [between]; from: “to weigh anchor” [the ship is at the point of sailing away, but for the instant couldn’t have moved] Thayer’s Lex: right at this moment</p> <p>We cannot inhale except God exhale — and He has exhaled His Word (II Tim. 3:16) in absolutely stunning freedom from confusion or internal contradiction as (1) inspired, (2) preserved and (3) literally translated. “Just died” as a translation of the Greek here is incorrect. Jairus <u>could not know</u> exactly when (or if) his daughter had died (because he had no cell phone!); messengers coming to tell him that she had died (Mark 5:35) shows that she was not dead when he left her bedside. The NKJV contradicts itself here—NKJV Matt. 9:18 with NKJV Mark 5:23 & Luke 8:42. This is a KEY COMPARISON COMMENT: Finding contradictions in the modern bibles lowers our respect for God’s Word (for God)! NASV, HCSV, RSV, NRSV, ESV, NIV agree with the NKJV.</p> <p>This verse alone in the NKJV has three specific commentaries made on the text which aren’t in <u>any</u> Greek text. NKJV capitalizes three personal pronouns the translators judge are referring to the Lord Jesus Christ.</p>	<p><i>While He spoke these things to them, behold, a ruler came and worshiped Him, saying, “my daughter has just died, but come and lay Your hand on her and she shall live.”</i></p> <p>The NKJV parallel passages in other gospels say she was still alive: (NKJV) Mark 5:23 “<i>my daughter lies at the point of death</i>”; (NKJV) Luke 8:42 “<i>she was dying</i>”.</p>

We all should want to magnify the Lord, and the writers of this ENOUGH, do capitalize His pronouns in their writing (as we just did in this sentence), but do not do so when quoting Scripture since the Greek doesn't make that distinction. These capitalizations are commentary interpretations, not translation. The main rule of translation is to communicate all that is there into the next language—not adding, subtracting, or changing anything. The NKJV (and the NASV) has made these “Expansions of piety” commentaries of capitalizing these personal pronouns over 10,000 times in the New Testament alone, more than one commentary for every verse of the New Testament! Couldn't this be called linguistic hypocrisy for modern versions to make these thousands of “Expansions of piety” additions to Scripture while deleting or “footdoubting” thousands of words from the KJ manuscripts for unsubstantiated accusations of “Expansions of piety”? (See p.131, “B”.)

Dr. James Price, senior O.T. NKJV Editor, in his review of Ref.2, said that since the translator is better able to judge the reference of the pronoun than is the “uninformed” reader, it helps the reader for the translator to capitalize or not capitalize for him; however, Price goes on to say that the reader should be instructed to “subject to careful evaluation” the work of the translator. Wait a minute. Price says we can't trust the reader to be able to accurately see the reference of a pronoun, but we should instruct him to critique the accuracy of the translation—which requires much more knowledge and experience of the reader! Besides, most Bible readers trust that what they read in the Bible are God's Words so they wouldn't critique the translator. No, Dr. Price, just translate what's there, plus or minus nothing!

Additionally, NKJV capitalizes many inanimate objects and concepts. This NKJV practice keeps bad company with the New Age pantheism in which god is all and all is god (a subtle way to actually deny the existence of God).

Matt.15:30b ... *having with them those that were lame, blind, dumb, maimed, and many others, and **cast** them down at Jesus' feet; and he healed them:*

cast— SC 4496: (sudden motion) to fling (properly with a quick toss), deposit as a load

Textus Receptus Greek says “*they flung them down*”. (INTERLINEAR GREEK-ENGLISH NEW TESTAMENT, 3rd Edition, by Jay P. Green, Sr.)

... *having with them the lame, blind, mute, maimed, and many others; and they **laid** them down at Jesus' feet, and He healed them.*

“**Laid**” is very weak for the Greek. It loses the color of the original language, of the impassioned effort to carry these people up the mountain (v.29) to Jesus, and almost drop them in exhaustion. NASV, NRSV, ESV, and NIV agree with NKJV; RSV and HCSV say “put”.

King James

New King James

Matt.20:20 *Then came to him the mother of Zebedee's children with her sons, **worshipping** him, and **desiring** a certain thing of him.*

worshipping— SC 4352: to kiss (as a dog licking his master's hand) to do reverence, to adore
desiring— SC 154/4441: strictly a demand of something due.

*Then the mother of Zebedee's sons came to Him with her sons, **kneeling** down and **asking** something from Him.*

Ex.34:14;Deut.6:13;10:20;Is.42:8; Matt.4:10;Acts14:11-15;Rev.19:10 say that all worship shall be directed toward God alone. The truth that Jesus, as God, accepted worship is here obscured and His honor reduced by this NKJV rendering.

The NKJV not only poorly conveys the meaning of the Greek here, but is inconsistent with how the NKJV itself translates the same Greek word in Matt. 8:2; 9:18 and 15:25 ("worshipping").

"**Kneeling**" is called "genuflection" in the Catholic Church and is not what the Greek says here. Have the modern bibles been modified to agree with F.J. Hort's out of order deification of Mary? In LIFE OF HORT, Vol.2, page.50 Hort states, "I have been persuaded for many years that Mary worship and Jesus worship have very much in common in their cause and in their results." The NIV does this in Matt.8:2; 15:25; Mark 5:6. All eleven times this word occurs in the TR, KJ translates it "*worshipped*". KEY COMPARISON COMMENT: See also Matthew 26:45 and Luke 12:49, in this ENOUGH, where the incomparably compassionate Christ is converted into the angry Christ of Catholicism who can only be approached through Mary, as "Co-Redemptrix"! Hort is the key individual on the 1870-1880 modification of the KING JAMES BIBLE, who insisted on the some 35,000 word changes which basically re-created the Vaticanus manuscript—both Old (Septuagint) and New Testaments. Word for word comparison ("collation") of the Higher Critical text with the Received Text is the necessary foundation for scientific criticism and reveals these patterns of verse changes "catholicizing" the Bible—do see Appendix D, p.173. This NKJV (and the Critical Text it is from in so many place) is a veritable minefield of ancient and modern errors; read it at your own risk.

"**Desiring**" also is appropriately stronger than "**asking**" and seems a more accurate translation.

NASV says "bowing down"; HCSV says "knelt ... ask"; RSV, ESV agree with NKJV.

King James

New King James

<p>Matt.26:15b ...<i>And they covenanted with him for thirty pieces of silver.</i></p> <p>covenanted— SC 2476: to <u>stand</u></p> <p>Lex: appoint, establish, set up</p> <p>The Word of God is not confused or self-contradictory.</p>	<p>... <i>And they counted out to him thirty pieces of silver.</i></p> <p>(See the same account in NKJV Mark 14:11, in which the chief priests “<i>promised to give him money</i>”.)</p> <p>“Counted out” is simply a wrong translation by which the NKJV contradicts itself in Mark 14:11.</p> <p>Besides, you never pay a crook in advance!</p> <p>RSV, NRSV, ESV, NASV, NIV, and HCSV agree with NKJV.</p>
<p>Matt.26:45b ... <i>Sleep on now, and take your rest.</i></p> <p>Tender concern is shown for his disciples, even in this, His hardest hour. Had He abruptly awakened them in shame and guilt for sleeping instead of praying, their coming night of “scattering” could have destroyed some of them!</p>	<p>... <i>Are you still sleeping and resting?</i></p> <p>The TR and the 26th Nestle Aland are identical here, but doesn’t this seem wrongly translated—misses the Shepherd’s heart.</p> <p>NASV, RSV, NRSV, ESV, NIV, and HCSV agree with NKJV.</p>

King James

New King James

Mark 3:9 *And he spake to his disciples, that a small ship should **wait** on him because of the multitude, lest they should **throng** him.*

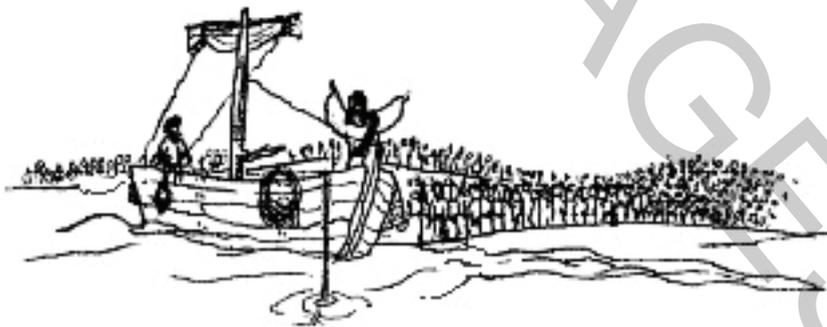
*So He told His disciples that a small boat should be **kept ready** for Him because of the multitude, lest they should **crush** Him.*

wait— SC 4342: attend
continuously

throng— SC 2346: to crowd,
from: to rub

The Lord Jesus Christ was not paranoid that he might be squashed by accident. Rather, He's in control of the crowd. Always get the context: the next verse explains further that the crowd wanted to "touch" Him. He used the boat to keep a physical separation; the boat wasn't just "**kept ready**" in case things got out of control as the NKJV says. The NKJV has paraphrased this verse into their own words—man's words rather than God's words, and they got it wrong. To change something that is perfect (the God-spoken Word), is to make something that is imperfect. At best, Dynamic equivalency will leave out part of the message; and, often, as here, it will get it wrong. The Lord Jesus Christ doesn't have to do anything "just in case"! He preempted the problem and used the boat—what a God/man!

RSV, NRSV, ESV and HCSV agree with NKJV; NASV and NIV have the boat on standby along with the NKJV, but they don't have a "crushing" problem.



Mark 3:9

King James

New King James

<p>Mark 4:36a <i>And when they had sent away the multitude, they took him even as he was in the ship.</i></p> <p>sent away— SC 863: to <u>send forth</u></p> <p>Lex: 3rd person, plural— “they ... sent”</p> <p>The disciples clearly “<i>sent away ... took</i>” charge.</p>	<p>Now when they had left the multitude, they took Him along in the boat as He was.</p> <p>“Left” isn’t right. It messes up the word picture of the disciples <u>taking charge</u> but soon realizing that only He should be in charge—He who alone can handle a <u>real</u> problem (v.37)!</p> <p>NASV, RSV, NRSV, ESV, NIV, and HCSV agree with NKJV.</p>
<p>Mark 6:8 <i>And commanded them that they should take nothing for <u>their</u> journey, save a staff only; no script, no bread, no money in <u>their</u> purse:</i></p> <p>money— SC 5475: <u>copper</u> (implement, or coin)</p> <p>purse— SC 2223: a <u>belt</u>, by implication a <u>pocket</u>:—girdle, purse</p> <p>Jesus said, “no money”, not no commodities.</p>	<p><i>He commanded them to take nothing for the journey except a staff—no bag, no bread, no copper in <u>their</u> money belts</i></p> <p>True, the Greek word for money is “copper”, as copper was worth a certain amount per ounce of metal (like silver has an intrinsic value per ounce); but isn’t the better translation “<i>money</i>”?</p> <p>Their purse was wrapped up <u>in</u> their girdle (belt) with which they tied their robes. Doesn’t “money belts” seem a chic paraphrase? NASV, RSV, NRSV, ESV, NIV, HCSV refer to “money”, but they all put it into “belts”.</p>

King James	New King James
<p>Mark 9:18a <i>And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away.</i></p> <p>pineth away— SC 3583: to <u>desiccate</u>, to <u>shrivel</u></p> <p>Changing “foameth” to “he foams at the mouth” adds an entire prepositional phrase to the TR which isn’t in the Greek of the TR or the CT. This is illegal Dynamic Equivalency translation, Appendix F (p.183) which the NKJV said it didn’t use. gives other examples of the over 2000 places where NKJV does this.</p>	<p><i>And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid.</i></p> <p>This is a mis-translation or (wrong) commentary perhaps even trying to <u>explain away</u> the deadly reality of demon possession by implying that the boy was just “epileptic” and having a seizure. (See Matthew 4:24 comments in this ENOUGH for more on what’s wrong here.)</p> <p>RSV, NRSV, ESV, HCSV, and NIV agree with NKJV; NASV says “stiffens out”.</p>
<p>Mark 9:49a <i>For everyone shall be salted with fire,</i></p> <p>salted— SC 233: to salt</p>	<p><i>For everyone will be seasoned with fire,</i></p> <p>The word in the Word is “salt”! The NKJV is a paraphrase here, which is really changing God’s Words into man’s words.</p> <p>Maybe this is one of the quota of changes needed to get NKJV copyright.</p>
<p>Mark 11:4 <i>And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.</i></p> <p>where two ways met— SC 296: a fork in the road Berry, KJ Interlinear (Beka Book House, ‘98): “crossway”</p>	<p><i>So they went their way, and found the colt tied by the door outside on the street, and they loosed it.</i></p> <p>The Greek doesn’t say anything about “street”, and where’s the “fork”? Vague directions could get a man hung as a horse thief—read verses 5 & 6 where they are challenged for loosing the colt! NASV, RSV, NRSV, ESV, NIV, and HCSV agree with NKJV.</p>

King James

New King James

<p>Mark 12:26a <i>And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him,</i></p> <p>bush— SC 942: <u>brier</u>, shrub</p> <p>Turning "bush" into "burning bush passage" is definitely Dynamic Equivalency <u>adding</u> to Scripture, changing this text from the Words of God into the words of man. Kind of, sort of a children's Bible story book commentary.</p>	<p><i>But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him,</i></p> <p>"Burning ... passage" are supplied, and incorrect! God didn't speak to Moses in a passage of a book, but from a bush on a mountain. This is (incorrect) commentary—not permitted, in any case, in a literal translation. NASV, RSV, NRSV, ESV, NIV, and HCSV agree with NKJV.</p>
<p>Luke 6:33a <i>And if ye do good to them which do good to you, what thank have ye?</i></p> <p>thank— SC 5485: charis = grace, <u>graciousness</u> especially the Divine influence on the life including <u>gratitude</u></p>	<p><i>And if you do good to those who do good to you, what credit is that to you?</i></p> <p>"Credit" is a wrong word for "grace", even implying the balancing of a ledger, actually the <u>opposite</u> of the Lord's message here. NASV, RSV, NRSV, NIV, and HCSV agree with NKJV.</p>
<p>Luke 7:26 <i>But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.</i></p> <p>much more— SC 4055: <u>more super-abundant</u>, a compound word with 4053:- more abundant, over much</p>	<p><i>But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.</i></p> <p>"More" is "much" too weak for the Greek here.</p> <p>NASV, RSV, NRSV, ESV, NIV agree with NKJV.</p>

King James

New King James

<p>Luke 11:53b ... <i>the scribes and the Pharisees began ... to provoke him to speak of many things:</i></p> <p>provoke to speak— Lex: to endeavor to entrap into unguarded language</p> <p>They were apparently trying to get Him to say something “off-hand” that they could use to entrap Him.</p>	<p>... <i>the Scribes and Pharisees began ... to cross examine Him about many things,</i></p> <p>“Cross examine” is cute but imprecise <u>commentary</u>. To “cross examine” is a modern courtroom art where one side questions a witness brought by the other side.</p> <p>NRSV and HCSV agree with NKJV.</p>
<p>Luke 12:49 <i>I am come to send fire on the earth; and what will I, if it be already kindled?</i></p> <p>This verse gives profound insight into the heart of the Savior: either it is as in the NKJV rendering which implies that He is <u>vindictive</u>, but <u>powerless</u> to judge whenever He chooses; or it is as in the KJ, which simply makes an observation that the fires of judgment have already begun (in automatic consequence to man’s own sinfulness), and God’s heart seems broken for this. The Greek, here translated “<i>what will I</i>” in the KJ, is in the subjunctive mood, which mood cannot always be rendered precisely in good English. The subjunctive mood, such as it exists in English, is usually the mood of wishing—which probably accounts for the NKJV “wish”; but isn’t this schoolboy translation? The subjunctive mood in any language technically is the mood of contingency or possibility. Here the contingency is the will of the Son who “<i>is not slack ... but longsuffering ... not willing that any should perish</i>” (II Peter 3:9). But “<i>the Father hath committed all judgment to the Son</i>” (John 5:22,23) and is waiting for the Son to ask for the world (Ps.2:6-9). The Son’s “<i>what will I</i>” was finally and truly answered in the garden of Gethsemane when He said, “<i>not my will, but thine be done</i>” Luke 22:42.</p> <p>The KJ literally translates this phrase from the Greek and leaves it for the reader to seek out the meaning if sufficiently interested; but it’s all there to be sought out!</p> <p>Do we see here the Bible being changed into a Catholic catechism with its angry Jesus who can only be approached by praying for Mary to intercede? See KEY COMPARISON COMMENT in Matthew 20:20.</p> <p>The NKJV omits the Subjunctive Mood over 200 times in their translation in both the Old and New Testaments. Yes, the modern versions are sometimes easier to read than the KJ, <u>because there’s less there to understand</u>. The KJ is a “Formal” translation, meaning that it conveys the grammar of the original Greek—the whole wonderful message. NASV, RSV, NRSV, ESV, HCSV and NIV agree with NKJV.</p>	<p><i>I came to send fire on the earth, and how I wish it were already kindled!</i></p>

King James

New King James

Luke 22:31,32 *And the Lord said, Simon, Simon; behold, Satan hath desired to have **you**, that he may sift **you** as wheat: (32) But I have prayed for **thee**, that **thy** faith fail not: and when **thou** art converted, strengthen **thy** brethren.*

you— Lex: plural

thee, thy, thou— Lex: singular

Satan desired all the disciples. (“You” in v.31 is plural.) In verse 32, our High Priest, the Lord Jesus Christ, prayed specifically for Peter, so he could strengthen his “brethren” — the other disciples.

*And the Lord said, “Simon, Simon! Indeed, Satan has asked for **you**, that he may sift **you** as wheat, (32) but I have prayed for **you**, that **your** faith should not fail; and when **you** have returned to Me, strengthen **your** brethren.”*

This is really a mis-translation here that obscures the blessed demonstration of how our High Priest (Heb. 3:1) prays for one of us as a channel for all of us to be strengthened.

Dr. James Price, a NKJV Editor, says it’s OK not to translate the plural/singular because modern English doesn’t. Sorry, Doctor, but good translation conveys everything that is there.

These “thees and thous” are not archaic, they are accurate. God’s precise thoughts are given in precise words—as inspired, preserved and literally translated. Not knowing whether a pronoun is singular or plural sometimes makes it impossible or guesswork to understand. The 10,000 “thees and thous” in the King James are always singular, and the 7000 “you, ye, your(s)” are always plural from the Hebrew and Greek. This amounts to 17,000 miss/messy translations of God’s Holy Word in all the modern versions, as they translate both singular and plural pronouns as “you ... your(s)”. **This is almost one error for every verse of the Bible!**

Note the precision of the Word of God when properly translated. “O thou of little faith” (Matt. 14:31), addressed specifically to Peter; and “O ye of little faith” (Matt. 16:8) addressed to all the disciples. The NKJV has “you ... you” in both places. Actually 1611 English itself did not use “thee-ye”, but the KING JAMES instituted a “Biblical English” here because it was the only way to translate the Bible correctly.

This seems an appropriate place to mention THE KING JAMES 1611/2011 (KJ2011) which reads like the NKJV but translates “thee, thou, and thy” as “you^s”, thus preserving the accurate original because the superscript “s” tells the reader that the pronoun is singular. See John 3:7 for another striking example of the information lost in all the modern Bible versions. “Marvel not that I said unto thee [Nicodemus], ye [all men] must be born again.” The NJK Jesus was just saying Nicodemus had to be born again! (See inside back cover of this ENOUGH.)

NASV, RSV, NRSV, ESV, HCSV, NIV agree with NKJV—the same 17,000 translation errors in each version.

King James

New King James

<p>John 4:29 <i>Come, see a man, which told me all things that ever I did: is not this the Christ?</i></p> <p>NKJV has made a mistake in reading this Greek sentence. In this sentence there is a particle of negation, "not", prefixed to this interrogative clause, intimating either 1. If, and it is so as here, this is called "a first class condition", or 2. The woman is saying Jesus is <u>not</u> the Christ—which she clearly is not saying. NKJV translates this into a simple question which is not what the Greek says. She did imply the negative just a few minutes before (in John 4:12)—again with the "not" prefixed in the Greek, "<i>Art thou greater than our father Jacob?</i>" (At this point she obviously thought not.) The KJ has great Greek translation! NASV, RSV, NRSV, ESV, HCSV and NIV agree with NKJV.</p>	<p><i>"Come, see a Man who told me all things that I ever did. Could this be the Christ?"</i></p>
<p>John 14:16a (John 14:26; 15:26; 16:7 also) <i>And I will pray the Father, and he shall give you another Comforter,</i></p> <p>Comforter— SC 3875: "parakletos", an <u>intercessor</u>, <u>consoler</u>, to call near</p> <p>"Helpers" generally get paid minimum wage.</p> <p>"Helper" is one weak word for the <u>Divine Comforter</u> Who Jesus sent to be "another Comforter" to replace Jesus Himself Who was a great comforter to have physically with the Disciples (and Who we so need each day.)</p>	<p><i>And I will pray the Father, and He will give you another Helper,</i></p> <p>Doesn't this seem an unfortunate association in ideas with those who have problems with the reality of our triune God? There are those who rather prefer versions which demote God the Holy Spirit to a "Helper". See Eph.5:20 in this Fruit Inspection where the Holy Spirit is left out altogether in the NKJV. Is there a NKJV pattern here? (See Col.2:2;3:17 also.) Unitarians despise the Trinity.</p> <p>NASV agree with NKJV.; RSV, ESV, NIV, and HCSV say "counselor".</p>
<p>John 18:26 <i>One of the servants of the high priest... saith...</i></p> <p>Saith— Lex. present tense</p> <p>The Greek often speaks in the present, putting you into the action—live.</p> <p>We still use the present tense today—as, "The boss says to do it that way."</p>	<p><i>One of the servants of the high priest...said...</i></p> <p>This is, at best, paraphrase; but literally it is mis-translated. This is done by all the modern versions hundreds of times especially in the four Gospels. Does a "translator" have such liberty to change tenses in the Word of God to fit the current idiom? Let the Bible determine the idiom!</p> <p>NASV, RSV, NRSV, HCSV and NIV. agree with NKJV</p> <p>The new versions do properly translate, "Thus saith the Lord" as "Thus says the Lord", but when the KJ has "Jesus saith", they accommodate modern English by saying, "Jesus said".</p>

King James

New King James

<p>Acts 3:13 <i>The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let <u>him</u> go.</i></p> <p>Son— SC 3816: [God's] <u>boy</u>, a <u>servant</u></p> <p>"This Greek word can be translated "servant", but doesn't it seem wrong in this context where Moses ("<i>The servant of the LORD</i>" Deut. 34:5) is quoted, speaking of the Messiah (Acts 3:22,23) who was "<i>counted worthy of more glory than Moses ...</i>" Heb.3:3? What an unfortunate association here between the NKJV and many ancient and modern cults which vainly try to pull the "only begotten Son", the Lord Jesus Christ, down to Moses' level—that of just a servant, not God. NASV, RSV, NRSV, ESV, HCSV and NIV agree with NKJV.</p>	<p><i>The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, who was determined to let <u>Him</u> go.</i></p>
<p>Acts 9:1,2 <i>And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, (2) And desired of him letters to Damascus to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.</i></p> <p>Here's another commentary capitalization by the NKJV. Luke did not use the definite article "the" or personalize "way" by capitalizing it as is done in Buddhism, Shintoism, Taoism, Islam, Hinduism, Gnosticism, NEW AGE BIBLE INTERPRETATION (The Book), Guru Da Free's IN THE WAY OF THE SHAMAN, ECK, The Way (cult), Rosicrucianism, etc. When those who are seeking the truth, but have been contaminated by the above false Ways, find these "Ways" in their Bible, trusting that they were written under Divine inspiration, they certainly could be misled back to error. Cults can quote this verse directly from these bible versions! NASV, RSV, NRSV, ESV, HCSV and NIV agree with NKJV.</p>	<p><i>Then Saul, still breathing out threats and murder against the disciples of the Lord, went to the high priest (2) and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.</i></p>

King James

New King James

Acts 12:3b,4 (Then were the days of unleavened bread.) (4) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of solders to keep him; intending after **Easter** to bring him forth to the people.

Easter— SC 3957: paska=
Passover—the meal, the day,
the festival, or the special
sacrifices connected with it

Now it was during the Days of Unleavened Bread. (4) So when he had arrested him, he put him in prison, and delivered him to four squads of solders to keep him, intending to bring him before the people after **Passover**.

“**Easter**” is not an “unfortunate translation” here. While the KJ does translate the Greek word “Paska” as “Passover” in the other 28 places it occurs in the New Testament, the forty-seven dedicated Christian first-rank scholars of 1611 agreed to make this obviously intentional choice of “**Easter**” here—some things that most modern scholars apparently have missed. Please consider:

1). Acts 12:3 tells us “then were the days of unleavened bread”—which follow the Day of Passover which is on the 14th of Nisan. So, Levitically, it was already “after Passover”. Although Luke 22:1 says that the Jews called the two Feasts “Passover” (the day of Passover, followed immediately by the Feast of Unleavened Bread), the KJ was being translated for all the English-speaking world, who should be puzzled as to why Herod would be waiting for something that had already happened.

2). Should we expect heathen King Herod, who was doing the “intending” here, to appreciate these Jewish cultural details? If Herod celebrated anything at this time of year, it would be an ancient Babylonian observation named after Ishtar (Easter, with her “space egg”).

Doesn’t “Paska” translated “Passover” here misread the context? Herod intended to wait until all the festivities were over so the Jews could come to his execution of Peter.

RSV, NRSV, ESV, NASV, NIV, HCSV agree with NKJV.

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New King James

<p>Acts 15:37-39a <i>And Barnabas determined to take with them John, whose surname was Mark. (38) But Paul thought not good to take him.... (39) And the contention was so sharp between them, that they departed asunder one from the other.</i></p> <p>determined— SC 1011: to <u>advise, deliberate, resolve</u> thought good— SC 515: to <u>deem entitled or fit</u></p> <p>The KJ sees no contention initially. Do we find what could be understood as another modern version attack on Paul’s apostolic authority <u>and character</u>, and a scriptural justification for contentious church leaders? (See Colossians 4:10b, Acts 26:16, 1 Cor.6:4 in this Fruit Inspection and Appendix D, pattern 3, for what increasingly appears to be a pattern of putting down the <u>Apostle Paul</u>.)</p>	<p><i>Now Barnabas was determined to take with them John called Mark. (38) But Paul insisted that they should not.... (39) Then the contention became so sharp that they parted from one another.</i></p> <p>“Was determined” and “insisted” is commentary on the Greek and seems incorrect. Barnabas initially “advised” or “deliberated” about John Mark going with them. Paul simply responded that he felt John was not worthy or “fit” to accompany them. This was a difference of viewpoint, not a dispute. <u>Then</u> the “contention” arose; it wasn’t already there and “<i>became so sharp</i>”. Paul and Barnabas were not contentious old men insisting on their own way, as the NKJV implies—impossible people for God to lead in building His Church. Also, note that God actually used this situation to launch two missionary teams—with John Mark still aboard to finally write the Gospel of Mark. NASV, and NRSV agree with NKJV.</p>
<p>Acts 17:22 (25:19) <i>Then Paul stood in the midst of Mars’ hill, and said, <u>Ye men of Athens, I perceive that in all things ye are too superstitious.</u></i></p> <p>too superstitious— Lex: Literally <u>fear of the gods</u>—of demons/devils</p> <p>Doesn’t the NKJV turn the Apostle’s rebuke into a <u>hearty compliment</u> by this poor translation? Behind all idols (“<i>superstitions</i>”) are devils—Rev. 9:20; 18:2! NASV, RSV, NRSV, ESV, and NIV agree with NKJV.</p>	<p><i>Then Paul stood in the midst of the Areopagus and said, Men of Athens, I perceive that in all things you are very religious;</i></p>

King James	New King James
<p>Acts 20:23b [many other verses] ... <i>saying that bonds and afflictions abide me.</i></p> <p>bonds— SC 1199: a <u>band</u>, <u>ligament</u> or <u>shackle</u> (of a prisoner)</p> <p>It just isn't accurate to say that in all these verses, all "bonds" were "chains".</p>	<p>... <i>saying that chains and tribulations await me.</i></p> <p>Not specifically "chains" here; the passages refer to imprisonment, not to the way they would be bound; this is not a <u>literal translation</u>. Mankind has many ways to bind their fellow man!</p> <p>NASV, HCSV and NRSV agree with NKJV</p>
<p>Acts 24:22b ... <i>When Lysias the chief captain shall come down, I will know the uttermost of your matter.</i></p> <p>know the uttermost— SC 1231: to <u>know</u> <u>thoroughly</u>, <u>ascertain exactly</u></p>	<p>.. <i>when Lysias the commander comes down, I will make a decision on your case.</i></p> <p>There is nothing about any decision (judicial sentence) being made here. NKJV is incorrect. Paul was being sent to Rome to be tried and sentenced. NASV, RSV, ESV, HCSV and NRSV agree with NKJV.</p>
<p>Acts 26:16b ... <i>and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;</i></p> <p>appear— SC 3700: to <u>gaze</u> (with wide open eyes as at something remarkable), by Hebrew: to <u>experience</u>, to <u>appear</u></p> <p><u>See Appendix D, Pattern 3, p.175 for more</u> on this modern version attack on Paul's authority.</p>	<p>... <i>and a witness both of the things which you have seen and of the things which I will yet reveal to you.</i></p> <p>The Lord Jesus "appeared" to Paul (v.16a) and would "appear" again, not just "reveal" a message. This <u>personal communication</u> is a requirement for an Apostle. "<i>Am I not an Apostle ... have I not seen Jesus Christ?</i>" I Cor. 9:1</p> <p>NKJV "reveal" undercuts Paul's apostolic authority by denying one of his Apostolic credentials. NIV says, "<i>and what I will show you.</i>"</p>

King James

New King James

<p>Rom.3:23-26 <i>For all have sinned, and come short of the glory of God; (24) Being justified freely by his grace through the redemption that is in Christ Jesus: (25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (26) To declare, <u>I say</u>, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus.</i></p> <p>The KJ/TR Greek says, "through faith in his blood". ("DIA TES PISTOS EN TO AUTOU AIMATI"). "Redemption" (v. 24) means to buy (back) at a price, and the price of our redemption was the life blood of the Lord Jesus Christ. "... ye were not redeemed with corruptible things, as silver and gold ... but with the precious blood of Christ ..." (I Peter 1:18,19); Eph.1:7; Col.1:20; Rev.1:5.... Each person must personally put "faith in his blood". It is conceivable that He could have died without shedding His blood, but He died as a bloody sacrifice. The blood is the way our unrighteousness is washed away (v.25) AND how God's righteousness is satisfied ("propitiated", v.26). This is not just "faith in faith" (even in Jesus' teachings); this is "faith in His blood"—exactly as the sacrificial system throughout the entire Word of God says from Adam/Abel to Abraham, to Moses, to David, to the Lord Jesus Christ on Calvary. KEY COMPARISON COMMENT: This NKJV translation error could be mis-taken to strike at the heart of the Gospel (I Cor.15:1- 4, "Christ died for our sins according to the scriptures.")</p> <p>All the modern versions repeatedly take the "blood" out of the Bible. This really seems another example where the NKJV patches the obvious problem by not deleting the blood in these passages—yet here in Rom.3:25 the blood is deleted—as the focus of our faith for salvation. Since the NKJV clones the other modern versions in over 80% of the other changes, doesn't this patching of the glaring errors make the NKJV, in effect, even more subtly dangerous to the Remnant?</p> <p>Note well how many of these differences between the KJ and the NKJV jackhammer the foundation, not just the periphery of our faith.</p> <p>NASV, RSV, NRSV, AND ESV agree with NKJV.</p>	<p><i>for all have sinned and fall short of the glory of God, (24) being justified freely by His grace through the redemption that is in Christ Jesus, (25) whom God set forth <u>as</u> a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, (26) to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.</i></p>
<p>Rom.6:5a <i>For if we have been planted together in the likeness of his death,</i> planted together— SC 4854: <u>grown</u> along <u>with</u></p> <p>The same word translated "nature" in Rom. 2:27, with the amplifying prefix "sum" added: "plants completely together" as a <u>rebirth</u>.</p>	<p><i>For if we have been united together in the likeness of His death,</i> "United" is one weak word for a growing thing. See John 12:24.</p> <p>NASV, RSV, NRSV, ESV, NIV agree with NKJV; HCSV says "joined".</p>

King James

New King James

Rom.11:30a, 31, 32 *For as ye in times past have **not believed** God, ... (31) even so have these also now **not believed**, that **through your mercy** they also may obtain mercy. (32) For God hath concluded them all in **unbelief**, that he might have mercy upon all.*

not believed and unbelief—
 SC 543: disbelief (obstinate and rebellious), from: 545 unpersuadable

*For as you were once **disobedient** to God, ... (31) even so these also have now been **disobedient**, that **through the mercy shown** you they also may obtain mercy. (32) For God has committed them all to **disobedience**, that he might have mercy on all.*

Confused? Choose your translators carefully! The Old KJ is tried and true.

What is going on here? The difference between “**unbelief**” and “**disobedience**” can be the difference between going to Heaven or Hell! While both KJ and NKJV translate SC 543-545 as “**unbelief**” and “**disobedience**” in different places in the Bible, the context determines how the word must be translated. See the context of Rom.11:20-29, specifically v.26, “*so all Israel shall be saved.*” We are talking about salvation here, which is about belief not works. “*For by grace are ye saved through faith ... not of works [obedience].*” The word must be translated “**unbelief**”, not “**disobedience**” in Rom.11:30-32 “...because of unbelief (in both KJ and NKJV) *they were broken off, and thou standest by faith...*” Rom.11:20 is a comparison of “unbelief” and “faith”. The conclusion of the argument in verse 32 refers to **unbelief** also: “*For God hath concluded them all in unbelief ...*” NOT **disobedience**. Obedience was both the keynote and the death knell of the Old Covenant. All the modern versions confuse this key passage. Moses “*took the book of the covenant ... and they said, all that the LORD hath said will we do, and be obedient*” (Ex.24:7,8). But they didn’t—they couldn’t; they needed the Messiah. These Jewish people would not believe, would not be “persuaded”, about the Lord Jesus Christ. Translating “a + peitho” (“not + persuaded”) as “disobedience” here in Rom.11:30-32 causes confusion in understanding the conclusion to this strategic text (Romans chapters 9-11)! This is very serious indeed as it affects understanding the atonement and the “*depth of the riches ...*” (Rom.11:33-36).

The issue here seems to be that a man can be obedient to religion, even to God’s laws; but because no man but Jesus could perfectly obey, he would still be lost. “*For Christ is the end of the law* [He perfectly obeyed and thereby fulfilled it] *for righteousness to every one that believeth*” [is “persuaded”] (Rom.10:4). If we reject Jesus, that is, if we will not be “persuaded” that He is our Creator/God/Savior (proven by His fulfillment of all the first advent Messianic prophecies), we cannot be saved—our pride has stumbled at the law’s stumbling stone (Rom.9:31-33) in thinking we can measure up to the perfect standard of the Law. The law, without sacrifice for man’s utter inability to keep it, never worked and wasn’t expected to. So the issue is (and always was, before the Law came to Israel, as in Genesis 15:6) faith, not obedience. And now, in this “Church/Grace” age, it again is “... *no more of works: otherwise grace is no more grace*” (Rom.11:6).

“*That through your mercy they also may obtain mercy*” (Rom.11:31b) is a wonderful charge to the Church. Rom.11:31b, in the NKJV, confuses this charge by talking about some “*mercy shown*” us. (There is no “shown” in the Greek, and yet it is not indicated as “supplied”.) Rather, isn’t the Bible saying that God would be merciful to the Jewish people through us? Isn’t verse 31 confusion in the NKJV? A real Christian’s mercy is shown in sharing God’s compassion and burden for the lost sheep of the house of Israel

<p>(and “to the Jew first” Rom.1:16) thereby helping to “persuade” them to “believe” by our demonstration of His love.</p> <p>Just how is one “committed ... to disobedience” (NKJV Rom.11:32)? “Concluded in unbelief” is the proper translation in this whole context of grace versus works.</p> <p>KEY COMPARISON COMMENT: To mix “obedience” and “belief” (works and grace) is a <u>diabolical word game</u>. These passages are deep (“O the depth of the riches...”Rom.11:33). Isn’t the KJ clearer and truer than the NKJV here, (and in Hebrews 3)? NASV, RSV, ESV, NIV, and HCSV agree with NKJV.</p>	
<p>I Cor.6:4b ... set them to judge who are least esteemed in the Church.</p> <p>set them— Lex: second person, plural, present <u>imperative</u></p> <p>The “present imperative” is a command, not a question—a command from the Apostle Paul! Changing this command into a question could be viewed as another attack on Paul’s apostolic authority. (See Acts 15:37 in this Fruit Inspection and Appendix D, pattern 3, p.175.)</p>	<p>... do you appoint those who are least esteemed by the church to judge?</p> <p>Making this verse a question, in the teeth of the Greek command here, reverses the whole message of the verse and therefore seems a <u>mis-translation</u>.</p> <p>NASV, RSV, NRSV, ESV, and HCSV agree with NKJV.</p>
<p>I Cor.16:22 <i>If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.</i></p> <p>Maranatha— SC 3134: (of Chaldean—Aramaic—origin) meaning “Our Lord has come”</p> <p>Lex. perfect [past] tense</p> <p>THE THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, vol. 4, p. 469, says, “To the best of my knowledge, there is not a single instance in all Aramaic ... to construct the perfect [as in I Cor.16:22, which is <u>completed</u> action] ... as our Lord comes, in the future tense...”</p> <p>Also, the early church Fathers took “Maranatha” as “Our Lord has come”—referring to His <u>finished work</u>—and if we love not the Lord Jesus, referring to our pending judgment, absolutely as good as finished, as sure as His finished first coming.</p> <p>RSV, NRSV, ESV, and NIV agree with NKJV.</p>	<p><i>If anyone does not love the Lord Jesus Christ, let him be accursed. o Lord, Come!</i></p> <p>This is mistranslated.</p>

King James

New King James

<p>II Cor.1:23a <i>Moreover I call God for a record upon my soul,</i></p> <p>upon— SC 1909: “epi” <u>over</u>, <u>on</u>, <u>upon</u>...</p>	<p><i>Moreover I call God as witness against my soul,</i></p> <p>This is not a good translation of “epi” here. Besides, under grace, God is not prosecuting “against” his servants. RSV, NRSV, ESV, and HCSV agree with NKJV</p>
<p>II Cor.2:15 (I Cor.1:18 also) <i>For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:</i></p> <p>are saved— Lex: present passive; <u>savēd</u>, ransom</p> <p>J.W. Burgon, “the dean of New Testament Greek” (who analyzed and assembled into one reference work over 1,000,000 Scripture texts from almost 90,000 early Church Father witnesses to the Greek N.T.) says, “in evaluating these two translations, translating this ‘present’ here as ‘are being saved’, the school boy method of translation is thereby exhibited.”</p> <p>There is more than just poor Greek here however; “are being saved” seems to deny the finished work of Christ in a believer’s heart. We do need to choose our holy men (and translators) carefully; and in translating the New Testament, they must be humbly great in their Greek. The Tyndale, Great, Geneva, Bishops Bibles; the Peshitta etc. render this “are saved”. The 1881 English RV was <u>first</u> to say “are being saved” “ due to Winer’s (Unitarian) grammar, says their own RV Chairman Bishop Ellicott. Doesn’t “are being saved” sound like the Roman Catholic <u>process</u> of salvation controlled by their hierarchy and leading through purgatory?</p> <p>NKJV editor, James Price, defends this rendering by arguing that “clearly Paul must have had the ongoing aspect of salvation in mind ...”. A nice subjective Higher Critical comment to justify following the English 1881 Unitarian translation in the teeth of all other ancient readings to the contrary.</p> <p>NASV, RSV, NRSV, ESV, HCSV and NIV agree with NKJV.</p>	<p><i>For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.</i> See NKJV I Cor. 1:18 for another instance of this.</p>

King James

New King James

II Cor.10:13,15 *But we will not boast of things without our measure, but according to the measure of the **rule** which God hath distributed to us, a measure to reach even unto you ... when your faith is increased, that we shall be enlarged by you according to our **rule** abundantly.*

rule— SC 2583: “Kanon”, (a straight reed or rod) a standard of faith and practice

kanon=Canon, as in “The Canon of Scripture”—the God-inspired (spoken), supernaturally assembled (“Canonized”), and preserved Holy Bible.

Note the contrast between how the false apostles brought the Corinthians into bondage, devoured them, took from them, exalted themselves, struck them on the face (II Cor.11:20) whereas Paul’s “rule” over them was simply the Canon of Scripture—the “thus says the Lord”. Praise God!!

*We, however, will not boast beyond measure, but within the limits of the **sphere** which God appointed us—a sphere which especially includes you ... as your faith is increased, we shall be greatly enlarged by you in our **sphere**.*

KEY COMPARISON COMMENT:
Here, in II Cor.10-12 in which Paul gives his inspired defense of his apostleship, we have his rule busted in rank in the NKJV. This is the issue here being attacked. For, Paul’s apostolic command authority now abides in the Canon of Scripture. If he didn’t have it, neither does the Bible.

RSV, NRSV, ESV, NASV, NIV, and HCSV agree with NKJV.

King James

New King James

II Cor.11:12 *But what I do, that I will do, that I may cut off occasion from them which desire occasion; **that wherein they glory, they may be found even as we.***

*But what I do, I will continue to do, that I may cut off the opportunity from those who desire an opportunity **to be regarded just as we are in the things of which they boast.***

glory— SC2744 to boast, to brag about (See II Cor. 10:17)

The last thing these people, who are looking for occasion/opportunity, want is “to be regarded as” Paul was—who 1) preached without pay or “Nicolaitan” power over the people (II Cor.11:29, Rev. 2:6,15) and 2) was so routinely mis-treated (II Cor.11:22-28). What Paul apparently said was, “... that I may cut off occasion from them that desire occasion to fleece the flock. The immediate context (11:7-11,20) seems to say this. It’s as simple as that; “*the love of money is the root of all evil*” (I Tim.6:10 in the KJ; not “a root”). Remove the financial incentive and you eliminate those whose primary motive is money.

However, there really is something even more profound here; look at the next verses: “*For such are false apostles, deceitful workers... [as] Satan himself...*”(II Cor.11:13-15). This is as serious as it gets. WHO ARE THESE PEOPLE? Yes, they love money—other people’s money. We’ve all sinned over money at some time, and Paul effectively dealt with this issue there in Corinth by simply not using their expensive money—like Abraham wouldn’t take any reward from the King of Sodom. (Gen. 14:21-23) However, why is the Apostle so strong here with these greedy critics? Is it not because in criticizing Paul here in II Cor.10-12, they are challenging the authority of the book(s) written by Paul under Divine inspiration—EXACTLY as the NKJV and the other Critical Text bible versions have this pattern of challenging Paul. This is a KEY COMPARISON COMMENT (See Acts 15:37 and Appendix D, pattern 3.) The Critical Text bibles are challenging the Preservation/ Authority of Scripture. Accept them and accept the **loss** of the Word of God.

The key phrase in **bold** here, which is so subtly wrong in the modern versions, is “**that wherein they glory**”. Paul’s Apostolic pen touches the very heart of the matter, the heart condition of those who attack the authority of God-spoken Scripture. In II Cor.10-12, the same Greek word translated, “**glory**” and “**boast**” is found twenty (20) times—the keynote of the entire passage. Read John 7:17 for what the Lord Jesus Christ has to say about that in which one glories: “*He that speaketh of himself seeketh his own glory.*” When a Bible teacher or Bible translator

uses Hebrew and Greek texts or translations which he knows have been subjectively critically edited, he is not speaking from Scripture but is speaking “*of himself*”, seeking “*his own glory*”. Isn’t he trying to counsel God (Rom.11:34) who has magnified His Word above all His name (Ps.138:2)? Westcott and Hort, and all who knowingly use the subjective “Critical Text” (please do see “The Naked Truth”, p.114 in this ENOUGH) are “false apostles...(Satan’s) ministers”—II Cor.11:13-15! And now, dear reader, don’t we know ENOUGH to resolve the bible/Bible battle? Those who don’t trust the preservation of the Word of God are challenging the authority of the Bible and are “his (Satan’s) ministers!! (II Cor. 11:15) Could some church leaders refuse to resolve, or even consider, the issue of the inerrantly preserved Bible, because **they want to be the authority**? Don’t they thereby rob God’s **glory** for themselves? And rob their people, who without the so sharp “*sword of the Spirit which is the Word of God*” (Eph.6:17b) are ill-equipped to participate in the Great Commission to “*go...teach all nations...*”. (Matt.28:19-20)?

NASV, RSV, NRSV, ESV, HCSV, and NIV agree with NKJV.

Gal.2:6 *But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God **accepteth no man’s person**;) for they who seemed to be somewhat **in conference added** nothing to me:*

accepteth— SC 2983: to take, (in very many applications)
In conference added—
 SC 4323: a compound word to add by consulting

*But from those who seemed to be something—whatever they were, it makes no difference to me; God shows **personal favoritism to no man**—for those who seemed to be something added nothing to me.*

“**Personal favoritism**” is paraphrase, not literal translation. There is no human glory or position next to God’s.

“**Added**” is just half of this strategic message. The whole message is that God’s leaders over us will have a message from God which gives additional direction from God for us. NASV, RSV, NRSV, ESV, NIV, and HCSV agree with NKJV.

KEY COMPARISON COMMENT: This is perhaps the clearest instruction in the Word about how to know which leaders we should follow: those to whom God gives guidance for us. This is pretty well lost in all the modern versions. Paul did not submit his ministry under Peter and James because God didn’t choose to give him guidance through them.