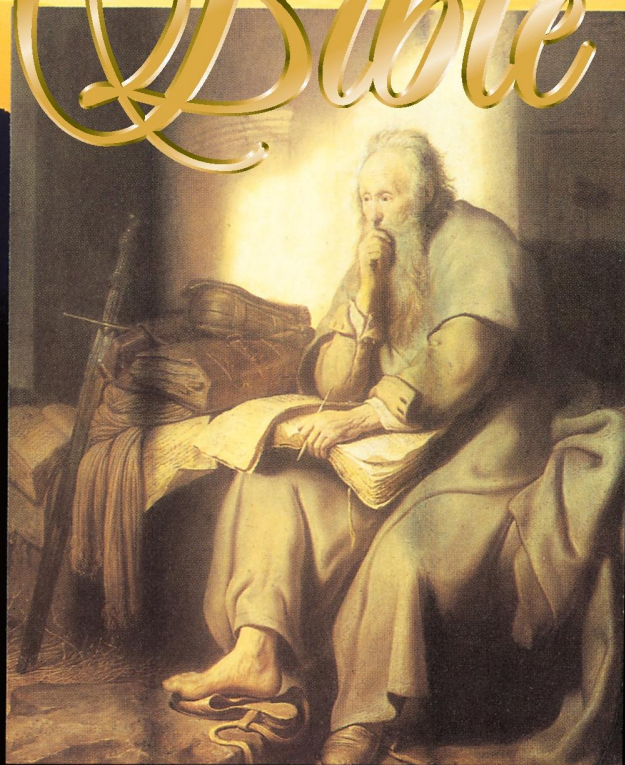


UNCOVERS NIV, NKJV, KJ21, NASB PITFALLS

The
Language

of the King James

Bible



DISCOVER ITS HIDDEN BUILT-IN DICTIONARY

The
Language
of the King James
Bible



G A I L R I P L I N G E R

A.V. Publications Corp.

P. O. Box 280

Ararat, VA 24053 USA

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I owe an extraordinary debt of gratitude to my family, to Bryn Ayn for assistance in historical research, to friends in the Lord who have prayed and generously helped secure needed books, and most importantly to my Lord and Saviour, Jesus Christ.

The Language of the King James Bible: An Introduction

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Note: All editions of the NIV, NKJV, and NASB are not the same.

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“Every word of God is pure:”
Proverbs 30:5

WORDS IN THE

WORD



Most books use words to communicate ideas. Therefore, they can be read rather quickly, even skimming over *some* of the words. This book is not only about concepts, but about words (and even letters). It must be read *slowly* and studied — *with the Bible in hand* — to gain the maximum benefit. If studied in this manner, upon completion, the reader will have grasped many principles which will help the *meek in spirit* in their study of the Bible.

“He that hath an ear, let him hear what the Spirit saith to the churches; To him that overcometh will I give to eat of the hidden manna,...”

Rev. 2:17



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ABBREVIATIONS

The following abbreviations help to quickly identify the dictionary and reference sources used throughout this publication.

Acronym	Dictionary and / or Reference Source
CDEE	Concise Dictionary of English Etymology
CED	Concise English Dictionary
DWOA	Dictionary of Word Origins (Ayto)
NRTDF	New Roget's Thesaurus in Dictionary Form
NSD	Nuttall's Standard Dictionary
ODEE	Oxford Dictionary of English Etymology
OED	Oxford English Dictionary (unabridged)
SDWO	Shipley's Dictionary of Word Origins
WBE	World Book Encyclopedia
WCT	Webster's Concise Thesaurus
WEB	Webster's 1828 Dictionary
WED	Webster's Encyclopedic Dictionary
WNC	Webster's New College Dictionary
WUD	Webster's Unabridged Dictionary

The following abbreviations represent a partial list of the numerous corrupt new bible versions in print.

Acronym Partial List of Corrupt New Versions

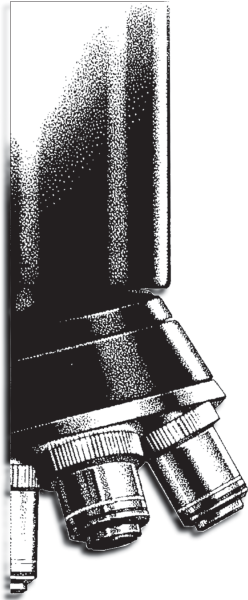
AMP	Amplified Version
ASV	American Standard Version
CEV	Contemporary English Version
KJ21	21st Century King James Version
NAB	New American Bible (RC)
NASB	New American Standard Bible
NCV	New Century Version
NIV	New International Version
NIVI	New International Version Inclusive
NKJV	New King James Version
NLT	New Living Translation
NRSV	New Revised Standard Version
RSV	Revised Standard Version
RV	Revised Version
TEV	Today's English Version (Good News For Modern Man)

INTRODUCTION

“...thou hast magnified thy word
above all thy name.”

Psalm 138:2





THE MAGNIFIED WORD



*The more we magnify the Lord and move closer to him,
the more lovely and true he proves himself to be to us.*

THE MAGNIFIED WORD



There has been a remarkable recent discovery which made front page news in *The Times* of London (Dec. 24, 1994). The oldest remains of any New Testament manuscript were discovered. Using a high-magnification device and the epifluorescent confocal laser scanning technique, the small fragment was dated A.D. 66. Close examination shows that it contains the *King James Bible's* reading from Matt. 26:22, "*hekastos auton*," — "every one of them."

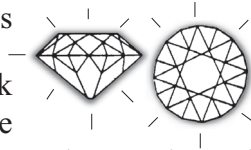
It proves wrong the reading in the NIV, NASB, and all new versions which are based on the Critical Greek text which reads, "*heis hekastos*," "each one" or "one after the other." Dr. Carsten Thiede, author of *Eyewitness to Jesus* remarked,

It is self-evident that this original reading, preferable on the grounds of internal criteria and now corroborated by the oldest papyrus of St. Matthew's Gospel, must replace the text in the two most widely used versions of the Greek New Testament, that of the United Bible Societies (at the present in its fourth revised edition) and the so-called Nestle-Aland, the *Novum Testamentum Graece* (now in its twenty-seventh revised edition). At the Munster Institute, which looks after this text, a rearguard action is being mounted, not surprisingly in view of its vested interest in the controversy. One of its staff members, Klaus Wachtel, recently published an article that refuses to acknowledge the change. . . In any case, it is a form of intellectual resistance which can not last; the facts are now beyond dispute. (pp. 61-62)

The *King James Bible* and its underlying *Greek Textus Receptus* have had the correct reading all along. History repeats itself. When the other New Testament papyri were

discovered, the Nestle-Aland 26th edition was forced to go back to the KJV readings approximately 500 times. New versions have not yet caught up.

The more we magnify the Lord and move closer to him, the more lovely and true he proves himself to be to us. As we move closer to this gem, the word of God, and it is magnified (Ps. 138:2), studied (2 Tim. 3:16), meditated upon (Ps. 119:148), and glorified (2 Thes. 3:1), we are at once humbled and awe struck by the purity of its many facets.



This new book attempts to examine closely some of the facets of this gem. It also attempts to answer the questions of those who would too quickly exchange the “fire” (Jer. 23:29) of this diamond for a counterfeit, subtly carved out of this spiritual ice age. More than one billion people speak English. The pages of the *King James Bible* are written with “the point of a diamond” for “the table of their heart” (Jer. 17:1).

WORDS IN THE WORD

The *Language of the King James Bible* is an introduction to the various magnificent intricacies of our beloved English Bible. I will attempt to show the following:

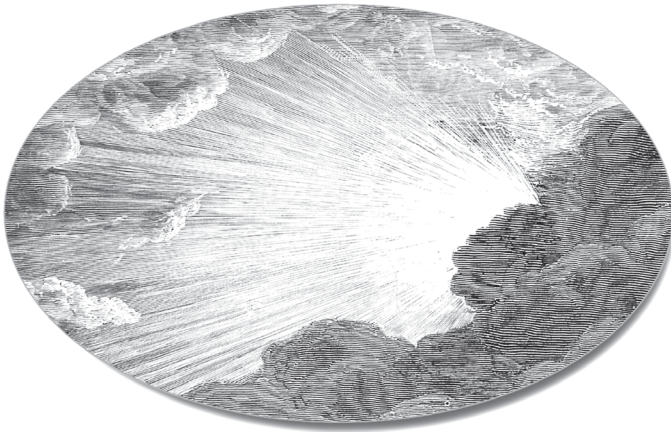
1. The *King James Bible* contains *God’s Built-in Dictionary*, defining each word, in its context, using the very words of the *Webster’s* and *Oxford English Dictionaries*!
2. The *King James Bible* has a vocabulary and reading level which slowly builds progressively from Genesis to Revelation.

3. The *King James Bible* uses words with the appropriate sound symbolism. It has a vocabulary that phonaesthetically fulfills the Bible's own description of itself as "powerful."
4. The *King James Bible* is the only extant access we have to the pure language lexicons of the 16th and 17th centuries.
5. The *King James Bible* gives a transparent view of the Greek and Hebrew vocabulary, grammar and syntax.
6. The *King James Bible* has an internationally recognizable vocabulary and spelling.
7. The *King James Bible* uses literary devices which enhance doctrinally important concepts and memorability.
8. The *King James Bible* has a sentence structure which enhances accurate doctrinal interpretation.
9. The *King James Bible's* words and sentences are patterned and woven through its fabric so as to provide a consistency of form and content.
10. The *King James Bible* has the precision and longevity of the legal document that it is. (To be equitable, all English speaking persons must be judged by the same criteria.)

This small volume is merely an overview of the subject, written to fulfill the urgent need for such information. Behind it lies mounds of books and walls of file cabinets

full of the elaboration and documentation which, if the Lord wills, will take form in the future as a large volume on the subject.

This book is in no way intended to detract from any accurate earlier Bible or foreign translation. As a native speaker of English, living in the twentieth century, the KJV is the Bible through which God speaks to me and with which he has shown me the majesty of the word of God.

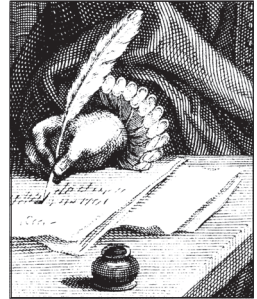


*“The voice of the LORD is powerful;
the voice of the LORD is full of majesty.”*

Psalm 29:4

CHAPTER ONE

How do you find the
Bible's built-in
dictionary?



"Through thy precepts I get understanding"



Psalm 119:104

CHAPTER ONE

How do you find the
Bible's built-in
dictionary?

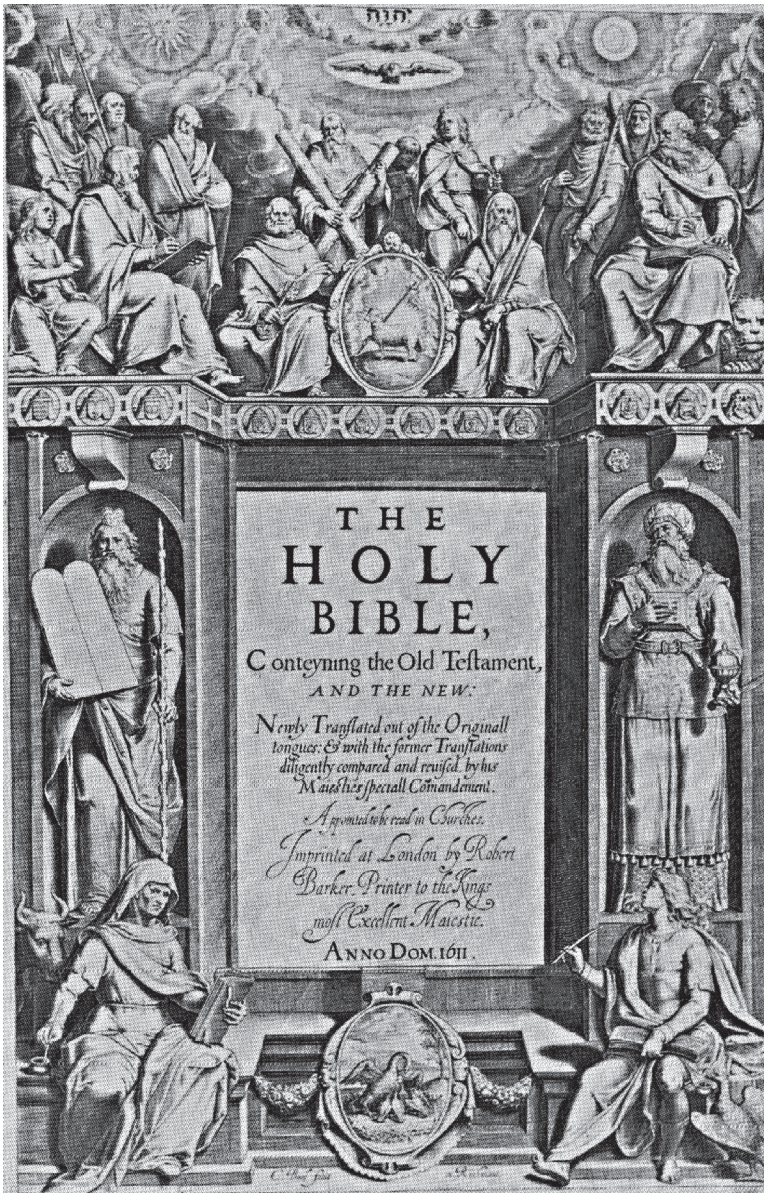
THE BIBLE'S BUILT-IN DICTIONARY



My examination of the 1000 most difficult words in the KJV reveals that God defines all of them, in the context, in their first usage, using the very words of the *Webster's* or *Oxford English Dictionary*. If the Lord wills, this research will be published shortly, citing all of the words and their built-in definition. This brief overview is offered to give enough examples of how God's built-in dictionary works, thereby allowing the reader a head-start in discovering this dictionary for himself.

*“The entrance of thy words giveth light;
it giveth understanding unto the simple.”*

Psalm 119:130

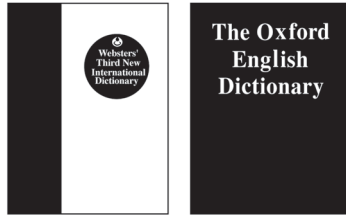


King James Bible, A.D. 1611
Original Title Page

The First and the Last¹

.....

The KJV is a looking glass, looking back at 1000 years of the history of our culture's thinking and beliefs. The Webster's and Oxford dictionaries match the KJV's definitions exactly, because the KJV preceded them. God created the meaning of the words in the Bible itself. People read the Bible and picked up those meanings. The dictionaries merely reflect the culture.



One secular lexicographer admits,

About the beginning of the 17th century, in the reign of James I, our language had already begun to assume the form in which we now find it, and is from that date entitled to be called the English language. From the time when the Bible was translated into English, and, by being printed and spread among the people...the language may be said to have been fixed. (NSD)

Scholars agree that the English language did not become fixed until the *King James Bible*. Earlier editions, like the Tyndale and the Geneva, although practically identical to the KJV, did not always contain the built-in dictionary found in the KJV. They did not need it, because they were written at that unusual juncture in history when English was *becoming* English; the root languages of Anglo-Saxon, French, and Latin were still familiar.

Example:

Geneva: **collops** KJV: **collops** of fat

How to Find God's Built-in Dictionary...



**LOOK AT THE WORD NEXT TO
THE WORD IN QUESTION**

For example:

KJV FIRST USAGE & DEFINITION		DICTIONARY	DICTIONARY DEFINITION
ABROAD Gen. 10:18	" spread abroad"	OED	"wide spread "
AVERSE Mic. 2:8	"averse from war"	WEB	"This word includes the idea of from "
ADAMANT Ezek. 3:9 Zech. 7:12	"An adamant harder than flint" "An adamant stone "	WEB	"A very hard stone "
CHARGE Gen. 26:5	"my charge, my commandments "	WEB	"synonymous with command "
CHASTE 2 Cor. 11:2	"a chaste virgin "	WNC	"refraining from all acts, thoughts, etc. that are not virginal "



*A*dditional examples:

KJV FIRST USAGE & DEFINITION		DICTIONARY	DICTIONARY DEFINITION
CHAMBERING Rom. 13:13	“chambering and wantonness”	WEB	“wanton”
CHAPMEN 2 Chron. 9:14	“chapmen and merchants”	OED	“a merchant” (Note: The word ‘cheap’ comes from this word.)
CURRENT Gen. 23:16	“current money” (Modern usage ‘currency’)	OED	“of money” “Circulation of money” (A current of water moves.)
DIVERS Deut. 22:9-11	“divers sorts”	WCT	“all sorts of”
DURST Esther 7:5	“durst presume” (Note: ‘Durst’ is the past tense of ‘dare’)	NRTDF	“presume”





LOOK AT THE WORDS IN THE VERSE

For example:

KJV FIRST USAGE & DEFINITION		DICTIONARY	DICTIONARY DEFINITION
ADDER Gen. 49:17	“a serpent by the way, an adder”	WEB	“a serpent ”
ATHIRST Judg. 15:18	“he was sore athirst ...shall I die for thirst ”	WEB	“ thirsty ”
AMEND 2 Chron. 34:10	“to repair and amend ”	OED	“to repair... mend ”
ARIGHT “Ps. 50:23	“ ordereth his conversation aright”	NSD	“put in good order ”
BESOM Isa. 14:23	“I will sweep it with the besom of destruction”	OED	“To sweep with force”
CONTRITE Ps. 34:18	“of a broken heart ; and...of a contrite spirit”	OED WEB	“ broken ” “ brokenhearted for sin”
DERIDE Hab. 1:10	“shall scoff ...shall be a scorn ...shall deride”	OED	“ scorn, scoff ”

Additional examples:

KJV FIRST USAGE & DEFINITION		DICTIONARY		DICTIONARY DEFINITION
ENVIRON Josh. 7:9	“and shall environ us round ”			OED “to form a ring round...surround ”
EQUITY Ps. 98:9	“with righteousness shall he judge... with equity”			OED “ right ...exercised by the...judge”
EXTOL Ps. 30:1 ; for thou Subj.	1 “I 1 Aux.	1 will 1 Verb	2 extol 2 lifted Obj.	1 thee, 1 me up” O LORD OED “To lift up ” The definition is made easy to find because of the use of parallel parts of speech and syllabication.
EXECRATION Jer. 42:18	“an execration, and an astonishment, and a curse ”			WEB “ a curse ”
DISSIMULATION Gal. 2:13 Rom. 12:9	“Jews dissembled ...their dissimulation”			OED “an act of dissembling ”

Both ‘dissimulation’ and ‘dissembled’ (Gal. 2:13) are difficult words. What if God defines a word with another word that the reader does not know? **Try Step Three...** 




LOOK IN THE NEXT OR PRECEDING VERSE

The next verse defines both words as “not...the truth.” (Gal. 2:14, “walked not uprightly according to the truth”) ‘Dissembleth’ had already been so defined in its first usage.

For example:

KJV FIRST USAGE & DEFINITION		DICTIONARY	DICTIONARY DEFINITION
DISSEMBLETH Prov. 26:23-26	“lips...like a potsherd covered ...dissembleth with his lips, and layeth up deceit ...believe him not... covered by deceit ”	OED WUD	“ deceive ” “ cover ”
AFORE 2 Kings 20:3-4	“walked before ... pass, afore ”	OED	“ before ”
BETWIXT Gen. 17:10-11	“ between me and you ...betwixt me and you”	OED	“ between ”
DESCRY Judg. 1:23-25	“Joseph sent to descry Bethel...the spies saw a man... they said... Shew us ...we will shew thee ...he shewed them”	OED	“To get sight of... to espy ... spy out”

STEP FOUR

READ BEGINNING AT THE PARAGRAPH MARK; READ THE ENTIRE CHAPTER

‘...the waters were abated’

For example:



KJV FIRST USAGE & DEFINITION		DICTIONARY	DICTIONARY DEFINITION
ABATED Gen. 8:1-5	“waters asswaged ... fountains... stopped ... rain... restrained ... waters... returned ... waters were abated waters decreased ”	(All)	All dictionaries give these surrounding words the same definition as ‘abated’ that is “To lessen”
BLAINS Ex. 9:9-15	“A boil breaking forth with blains upon man, and upon beast...pestilence ”	ODEE OED	“a boil breaking forth with blains ” “ pestilential diseases... beasts ”
CONCUPISCENCE Rom. 7:7-14	“for I had not known lust , except the law had said, Thou shalt not covet . But sin, taking occasion by the commandment, wrought in me all manner of concupiscence... I am carnal ”	WEB	“to covet or lust after... carnal things... unlawful ”

S T E P
FOUR (Continued)

READ BEGINNING AT THE PARAGRAPH MARK(¶); READ THE ENTIRE CHAPTER

Additional examples:

KJV FIRST USAGE & DEFINITION		DICTIONARY	DICTIONARY DEFINITION
<p>COUPLING Ex. 26</p>	<p>“coupled together one to another... coupling...take hold one of another... couple the curtains together...couple the tent together that it may be one... coupled together... coupled together”</p>	<p>WEB</p>	<p>“connect one thing with another... fasten together”</p>
<p>DOMINION Gen. 1:26 - 2:4</p>	<p>“dominion over the fish...over the fowl ...over the cattle, and over all the earth, and over every creeping thing ...subdue it; and have dominion over the fish...over the fowl...over every living thing...the LORD God made the earth”</p>	<p>SDWO</p>	<p>“overlords...to those beneath it” Latin: <i>dominus</i> LORD</p>

Additional examples:

KJV FIRST USAGE & DEFINITION		DICTIONARY	DICTIONARY DEFINITION
EXPEDIENT John 11	“ feet (v. 2) walk (v. 9) walk (v. 10) quickly (v. 29) hastily (v. 31) feet (v. 32) come forth (v. 43) foot (v. 44)”	ODEE	“Latin <i>expedire</i> free...the feet ”
	“Jesus said unto them, Loose him” (v. 44)	WED	“set free ”
	“expedient for us, that one man (v. 50) should die for the people... (v. 50) should die for that nation... (v. 51) And not for that nation only” (v. 52)	OED WEB	“conductive to” defines ‘ for ’ as “conductive to... substitute ”
	“Jesus therefore walked no more openly” (v. 54)	WCT CED WEB	“ substitute ” “to free ... to hasten ... to send forth ” “to hasten ... speed ”



Mary wiped Jesus' feet; she later fell down at his feet. Lazarus' bound feet were loosed at Jesus' command. Jesus was to die 'for' us and be our substitute, therefore he could walk no more openly GLORY!

CHAPTER TWO

Why does God use words
with the same meaning?



CHAPTER TWO

Why does God use words
with the same
meaning?

1

To increase the likelihood that people would be familiar with one word or the other.

2

To make certain the reader is not misunderstanding the text.

3

To define words, should they fall out of use.

4

To compensate for regional variations. (In England, a ‘headache’ can be a ‘bad head,’ a ‘headwarch,’ a ‘scullache,’ or a ‘sore head,’ depending on the location.)

5

To expand one’s vocabulary, thereby increasing the available linguistic tools for:

◆ **Alliteration**

(i.e., “fowls were filled with their flesh”
Rev. 19:21, “collar of my coat” Job 30:18)

◆ **Rhyme**

◆ **Rhym**

◆ **Phonaesthesia** (see page 65)



he careful use and ordering of these phonological elements can be used to create balance, contrast, emphasis, unity, and associations in a verse. These, in turn, compliment the meaning and beauty of the passage and enhance memorability. These devices can be found to some degree in all KJV verses. Note just a few in the following examination of Rev. 3:18:

♦ *Alliteration*

*a*ppear / *a*noint
*c*ounsel / *c*lothed
*t*ried / *f*ire
*w*retched / *r*ich / *r*aiment

♦ *Rhyme*

I counsel *thee*
to buy of *me*
thou mayest *be*
thou mayest *see*

Long 'i'	Long 'o'	Long 'a'
<i>I</i>	<i>gold</i>	<i>raiment</i>
<i>tried</i>	<i>clothed</i>	<i>shame</i>
<i>white</i>		<i>nakedness</i>
<i>thy</i>		<i>mayest</i>
<i>eye</i>		
<i>eyes</i>		

The KJV takes full advantage of the stress-timed rhythms (isochronous) of the English language. Stressed syllables often occur at mathematically predictable intervals.



♦ Rhythm

may' est be' (3 syllables; accent on the 1st & 3rd)
na' ked ness'

I coun' sel thee' (4 syllables; accents alternate)
to buy' of me'
thou may' est be'
thou may' est see'

(Linguists call the last group the 'te tum te tum' pattern. This phonological feature permeates Shakespeare.)

Alliteration and rhyme are used theologically to tie words and concepts together.

tried in the fire
shame of thy nakedness
eye salve, that thou may see

When the NKJV, NIV and NASV substitute words such as 'refined,' 'garments,' 'you,' 'be revealed,' 'from,' 'clothes to wear,' 'put,' and 'advise,' all such rhythm, rhyme, and alliteration are destroyed.

CHAPTER THREE

What other methods does God use
to help the reader understand
the meaning of words?



CHAPTER THREE

What other methods does God use to help the reader understand the meaning of words?



What other clues will help determine a word's definition?

1. CHANGE THE PRONUNCIATION

CONEY: The word is actually pronounced like 'bunny' (cunny), which is what it is.

BEEVES: Try "beefs"; it is the plural of beef.

AMERCE: Try 'a mercy'.



2. TRY COLLOQUIAL PRONUNCIATIONS

BEGET	You be gettin' (Be + gitan)
BEFALLEN	You be fallin'
BEHOLD	You be holdin'
BESEECH	You be seekin' (ch=k)
BEMOAN	You be moanin'
BELIED	You be lyin'
ARIGHT	You a right bit funny

The Scotch and Irish immigrants brought the old Anglo-Saxon words like *be* + *gitan* to the southern states of America.

3. CHANGE THE SPELLING IN YOUR MIND

KJV Word	Brings to Mind
canker	cancer
coffer	coffen
concision	incision
coulter	cutlery
chapmen	cheapman
dryshod	dryshoed
dandled	dangled
emerod	hemorrhoid
emnity	enemy

4. LOOK INSIDE THE WORD

KJV Word	Built-in Descriptor
albeit	be it
afoot	foot
agone	gone
amiss	miss
backbite	bite back
chapter	cap or capital
chastise	chaste
centurion	cent (1/100)
dropsy	drop
enchantment	chant
emboldeneth	bold
ensign	sign
ensnared	snare
entangle	tangle or angle



What other methods does God use to help the reader understand the meaning of words?

1. LOOK FOR PARALLELISM

To help the reader find the location of the built-in definition, God repeats and parallels elements of communication such as:

- ◆ Words and Phrases (their location and part of speech)
- ◆ Letters (their number and usage)
- ◆ Concepts

APPERTAIN

Num. 16:30-33

“the earth open her mouth, and swallow them up,
with all that appertain unto them”

“the earth opened her mouth, and swallowed them up,
and their houses, and all the men...and all their goods”

WEB “to pertain...belong”

WNC “pertain...to belong as a property”

DECK

Job 40:10

“Deck array	thyself thyself	now	with majesty and excellency with glory and beauty”
-----------------------	--------------------	-----	---

Verb	Subj.	Adv.	Prepositional phrase
-------------	--------------	-------------	-----------------------------

WEB “array”

DISANNUL (Multiple Definitions)			
Job 40:8			
“Wilt wilt Aux.	thou thou Subj.	also Adv.	disannul... condemn” Verb
Isa. 14:27			
“who who Subj.	shall shall Aux.	disannul turn Verb	it... it back” Obj.
Isa. 28:18			
“shall shall Aux.	be disannulled... not stand Verb		
Gal. 3:17 “disannul...make...of none effect”			
OED “annul...to make of none effect”			

EVENINGTIDE (Concepts)			
2 Sam. 11:1-2			
When	Who	What	Where
“And it came to pass...at the time And it came to pass in an eveningtide	when kings that David	go forth arose	to battle from off his bed”
DWO “time”			

‘Tide’ means ‘time’ and is still used in Swedish and Danish. It is a combination of ‘**ti**’ (time) and ‘**di**’ (divide). A particular division of time is the ‘evening.’

Additional examples of Parallelism:

EXTORTIONER (Number of letters repeats)

Ps. 109:11

“Let let 3	the the 3	extortioner strangers er	catch spoil 5	all that he hath... his labour.”
------------------	-----------------	--------------------------------	---------------------	-------------------------------------

CHARGE

Gen. 26:5

“my charge, my **commandments**”

WEB “**command**”

CHASTISE

Lev. 26:18-28

“I... punish you ...punish you... ...chastise you...	seven times seven times... seven times...	more for your sins for your sins for your sins.”
---	---	--

WEB “**punish**” **Chasten** means literally ‘*castus*’ pure ‘*agare*’ to drive.

2.



LOOK FOR OPPOSITES

For example:



BOLLED

Ex: 9:31-32

“the flax was **bolled**. **But** the wheat and the rie...were **not grown up**”

OED

“flax...puffed **up**”

CONTEMNED

Ps. 15:4

“a vile person is **contemned**; **but** he **honoureth** them that fear”

‘Contemn’ is the opposite of ‘honour’

DEARTH (Parallelism)

Gen. 41:53-56

“And the seven years of plenteousness...were ended. And the seven years of dearth began...**famine** was over all”

WEB

“**famine**”

3.


LOOK AT THE CONTEXT

Often the Bible uses what linguists call ‘collocations’ or ‘selectional restrictions.’ Without the conscious awareness of the reader, one word ‘calls up’ another word, or category of words, in the mind of a native speaker. There is a mutual expectancy between some words. A word can act as an ‘access code’ to bring up whole memory cells. Note just one Bible example.

CUMMIN

Isa. 28:24-25

“Doth the **plowman plow** all day to **sow**? doth he open and break the clods of his **ground**? When he hath made plain the face thereof, doth he not **cast** abroad the fitches, and **scatter** the cummin, and **cast** in the principal wheat...”

Cummin is a seed, although the word ‘seed’ is never used in the passage. However the words “*plow*,” “*sow*,” “*ground*,” and “*cast*” have been used with the word ‘seed’ almost *100 times* in the Bible. This repetition guarantees that when these words are used for the 101st time, the word ‘seed’ will be ‘pulled up’ to the conscious mind along with them.



This technique is used by writers of propaganda. They might, for example, put the word ‘shrieking’ in front of a word they want to vilify. It pulls up streams of horrid memory associations, thereby pulling into play the reader’s emotions instead of his reasoning.

4. LOOK AT THE ROOT WORDS INSIDE THE WORD

The Bible uses families of morphologically related words to communicate meaning. The Anglo-Saxon vocabulary of the KJV is built-up through the process of affixation and compounding. This process is also referred to as ‘cognitive scaffolding.’ When new versions substitute other words, this built-in clue to meaning is destroyed. The NKJV substitutes ‘demons’ for ‘devils,’ ‘humiliate’ for ‘vile,’ ‘foolishness’ for ‘villany,’ and assorted polysyllabic words like ‘adversity,’ ‘distressing,’ ‘catastrophe,’ ‘calamity,’ ‘difficult,’ ‘harmful,’ and ‘terrible’ for the simple word ‘evil’ !

KJV (From Root Word ‘evil’)		KJV (From Root Word ‘ear’)	
Gen. 2:9	evil	Gen. 4:23	hear
Lev. 17:7	devils	Gen. 4:23	hearken
Deut. 25:3	vile	Ex. 15:26	ear
Isa. 32:6	villany	Job 33:3	clearly

God’s built-in dictionary uses parallelism to define ‘hearken’ as ‘hear’ in their first usage in Gen. 4:23. Another parallelism in Ex. 15:26 defines ‘wilt give ear’ as ‘wilt diligently hearken.’ The NKJV destroys the cognitive scaffolding by substituting words without the root stem word ‘ear.’

Ear (KJV - Root Word Retained)		(NKJV - Root Word Missing)
Gen. 4:23	“ Hear my voice... hearken unto my speech”	“hear my voice... listen to my speech”
Ex. 15:26	“wilt diligently hearken ...wilt give ear ”	“you diligently heed ... give ear
Job 33:3	“my lips shall utter knowledge clearly ”	“My lips utter pure knowledge”

5. THE BIBLE PROGRESSIVELY BUILDS-UP AN UNDERSTANDING OF THE MEANING OF WORDS

Modern testing using the Flesch-Kincaid research company's computerized 'Grade Level Indicator' verifies that **only** the KJV Bible progressively builds in understanding from Genesis to Revelation, and maintains the **easiest** reading level. See the following table from *New Age Bible Versions*:

	KJV Grade Level	NIV Grade Level	NASB Grade Level	TEV Grade Level	NKJV Grade Level
Gen. 1	4.4	5.1	4.7	5.1	5.2
Mal. 1	4.6	4.8	5.1	5.4	4.6
Matt. 1	6.7	16.4	6.8	11.8	10.3
Rev. 1	7.5	7.1	7.7	6.4	7.7
Grade Level Average	5.8	8.4	6.1	7.2	6.9

For example:

Gen. 32:20	'accept'
Lev. 22:20	'acceptable'
Job 34:19	'accepteth'
Isa. 60:7	'acceptance'
Luke 20:21	'acceptest'
1 Tim. 1:15	'acceptation'
ACCEPTATION	
1 Tim. 1:15-16	
"acceptation, that Christ Jesus... believe on him	OED "belief"

BESTEAD

Gen. 2:21	instead
Gen. 22:3	the burnt offering...the place of
Gen. 22:13	a burnt offering in the stead of
1 Chron. 5:22	dwelt in their steads
Isa. 8:21	hardly bestead (hardly a place for them)

BEDSTEAD

Gen. 48:2	upon the bed (a bed is a place to get up on)
Deut. 3:11	bedstead (a place to get up on)

COUCH (a simple noun)

Gen. 49:4 “[T]hou wentest up to thy father’s **bed**...to my couch.”

OED “**bed**”(The first and primary definition of couch is ‘bed’; its third definition is ‘sofa’.)

COUCHED (a verb)

Gen. 49:9 “he **stooped down**, he couched as a **lion**”

OED “To lay **down**... (e.g. Couched...in a strong **lion’s** lair)...said of animals”

COUCHING (complex verbal substantive)

Gen. 49:14 “couching **down** between two **burdens**”

OED “**stooped** under a **burden**”

The synonyms not only define the word, in the previous illustration, they do it by using the same parts of speech. Note, for example: ‘bed/couch’ and ‘stooped/couched.’

Furthermore, the nouns are put in a parallelism through the use of possessives: ‘father’s bed/my couch.’

The use of the same vowel sounds in ‘**couched**’, ‘**roused**’ ‘**bowed**’ and ‘**down**’ tie the concepts together by supplying the brain with an additional ‘access code.’

6. OBSERVE WHICH TYPE OF DEFINITION IS BEING GIVEN

The Cambridge Encyclopedia of the English Language [David Crystal, Cambridge University Press, Cambridge, 1995] says that “The basic structure of a definitional sentence has...two factors: a **general category** to which a word belongs; and the **specific features** or attributes which distinguish that word from related words...The most illuminating way of defining a word is to provide a **hypernym** [general category] along with various distinguishing features.” For example, a bird is an animal (hypernym or general category) that has feathers and flies (distinguishing features). The Bible uses this method frequently. A ewe is first identified as a sheep; it is next distinguished as a female sheep.

EWE

General category (Hypernym)

Gen. 21:27,28

“**sheep**...ewe lambs”

WEB “a female **sheep**”

Distinguishing features

Gen. 31:38

“**thy** ewes and **thy** she goats” (Parallel words indicate ‘she’)

Distinguishing feature (using opposites)

Lev. 14:10

“he lambs...ewe lamb”

Num. 6:14

“he lamb...and one ewe lamb”

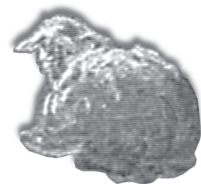
Distinguishing features

2 Sam. 12:3

“ewe lamb...as a daughter”

Ps. 78:71

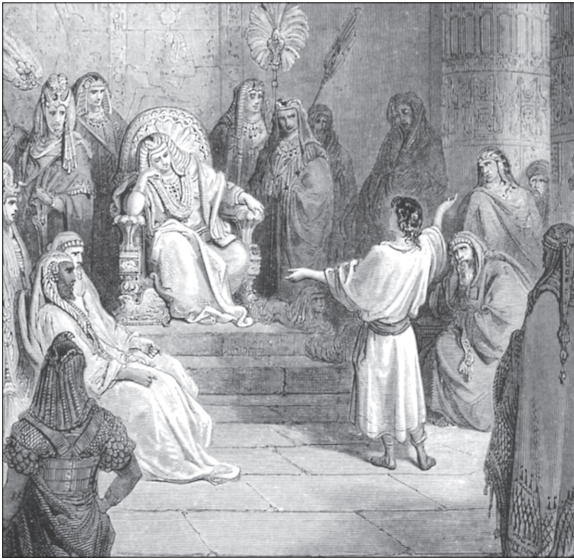
“ewes great
with young”



7. LOOK AT THE VERSE NUMBERS

The repetition of verse numbers and general placement creates a pattern and is sometimes a key to help locate definitions that are some distance away.

For example:



“Do not interpretations belong to God?” Gen. 40:8

DIVINETH (OED: “Interpret”)

Gen. 37:5 “And Joseph dreamed a dream, and he told it his brethren”

Gen. 40:5 “And they dreamed a dream”

Gen. 41:5 “And he slept and dreamed the second time”

Gen. 41:15 “And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can **interpret** it: and I have heard say of thee, that thou canst understand a dream to interpret it.”

Gen. 44:5 “he divineth”

Gen. 44:15 “wot ye not that such a man as I can certainly divine?”

8. WATCH FOR ONOMATOPOEIA, THAT IS, WORDS THAT IMITATE THE SOUNDS OF THE WORD

For example:

buzz...

hum...

plop...

drop...

splash...

bang...

cough...

creak, ...

etc.

Note the KJV:

m - u - r - m - e - r

l - o - w - i - n - g

c - h - a - t - t - e - r

b - a - b - b - l - e - r

b - r - a - y

b - l - e - a - t - i - n - g

To say “*bite and devour*” (Gal. 5:15) you must *bite* with your teeth and open your *mouth* wide, as if *devouring* something.

Words of Saxon origin frequently have this characteristic. It is one of the major advantages of the KJV.

Are meanings given in more than just the first usage?

CUNNINGLY

2 Peter 1:16

“cunningly **devised** fables
...made **known**”

OED “to **know**...an
ingenious **devise**”

CUNNING

Gen. 25:27

“And the boys grew: and
Esau was a cunning hunter
, a man”

OED “to learn ...To have
experience...To get
to know.”

Ex. 35:35; 36:1

“**wisdom** of heart...cunning
...that **devise** cunning **work**
...**wise** hearted”

OED “**wisdom**...**devise**...
wise man...**knowledge**
or of **skilled work**”

1 Kings 7:14

“**wisdom**, and **understanding**
, and cunning”

WEB “**understand**”

2 Chron. 2:7-8

“cunning to **work**...that **can**
skill to grave...**know**”

WEB “**skill**”
CDEE “**can**”
OED “to **know**...**skill**”

Ex. 31:3-4

“in **wisdom**, and in
understanding, and in
knowledge.To **devise**
cunning **works**”

WEB “**knowledge**”

Isa. 40:20-21

“cunning...**known**...**understood**”

WEB “**to know**”

Dan. 1:4

“**skilful** in all **wisdom**, and
cunning in **knowledge**, and
understanding...had **ability**
...**learning**”

CDEE “to be **able**”
OED “**learning**”

How does the Bible deal with words with more than one meaning?

When the definition becomes different, the Bible introduces the new definition. Many words have slightly different meanings in different contexts. Some words have a number of completely different meanings. The Bible's built-in dictionary addresses both of these problems and defines each new meaning in its context.

CUNNING

Eph. 4:14

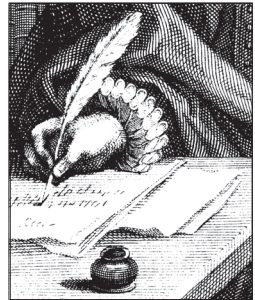
“cunning **craftiness**...”
to **deceive**”

OED

“**craftiness**...**deceit**”

CHAPTER FOUR

How does the built-in dictionary
work for uncommon
measurements?





“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”

Heb. 11:7

CHAPTER FOUR

How does the built-in dictionary work for uncommon measurements?



How does the built-in dictionary work for uncommon measurements, like the cubit and the dram?

Without a separate English or Bible dictionary, it is possible to determine, for today's reader, the size of measurements, by examining their first usage.

For example, the Bible brought the 'cubit' into a comparative relationship with:

- 1.) the built environment
- 2.) a man
- 3.) the plant world

The reader of the Bible, with some thought, can easily determine the approximate size of a cubit.

CUBIT

Gen. 6:14-19 "the ark...the height of it **thirty cubits**. A window ...a cubit...**third stories** shalt thou make it ...two of every sort shalt thou bring into the ark."

1

The ark's 3 stories of 30 cubits, divided equally, would be 10 cubits each.

2

Assuming the tallest adult animal, a giraffe, could be no more than 18' or 216" (WBE), a single story must be 18' or 216".

3

Since a story is 10 cubits (1/3 of 30), then 1 cubit would be 1/10 of 216" or **21 6/10"**.

(The selection of young animals would allow a bit of extra room for the floor and ceilings' structural thickness.)

4

This is the **EXACT** size of a cubit given in the dictionary !

5

Of course, the Bible does not identify the cubit as "the measure of a giraffe," but as "the measure of a man" (Rev. 21:17).

6

"The cubit of a man" is the area from the elbow to the fingertips; this comes from the Latin *cubitus* which meant 'elbow' or 'to bend.' A cube is so named because of its bends. Even today the word for the forearm or elbow, in Spanish and other Romance languages, is a word like *culos*. Even in Greek, the forearm and the cubit are both represented by one word, *pechus*. In English, the word 'elbow' is a compound of 'the + bow.'



Thirdly, the cubit is given in relation to a man's height.

- ◆ A “man of great stature” is 5 cubits (1 Chron. 11:23) (21.6 x 5 = 9').
- ◆ A “giant” (1 Sam. 17:4) is over 6 cubits (21.6 x 6 = over 10' tall).



Lastly, a cubit is identified by its relation to a reed plant. A “reed was six great cubits” (Ezek. 41:8). A “great cubit” was a “cubit and an hand breadth” (Ezek 40:5). A great cubit would be a cubit (21.6") plus the breadth of a hand (3") or about 24." Six great cubits would be about 12 feet, the approximate size of the calamus or sweet cane reed plant familiar to the Middle East.

DRAM

1 Chron. 29:5-7

1 Chron. 29 says that the gifts to God “made by the **hands**” and given “by the **hand**” of man, really “cometh of thine **hand**” and are “in thine **hand**.”

“The gold...to be made by the **hands** of artificers... ten thousand drams.”

DWOA “the amount of coins that can be held in one **hand**.”

WCD “Gr. *drachme*, a handful from *drassesthai* to grasp”

The first chapter to use the word ‘dram’ uses ‘hand’ **five** times. ‘Dram’ and ‘hand’ share the same number of letters, the same number of syllables, some of the same letters, as well as the short ‘ă’ sound.


CHAPTER FIVE

Might this built-in dictionary *always* be correct since Strong's, Vine's & Webster's are often wrong?

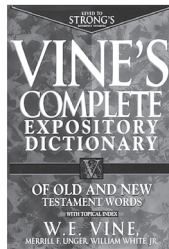
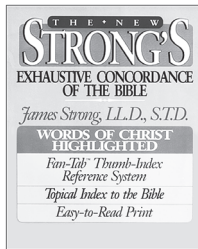


CHAPTER FIVE

Might this built-in dictionary *always* be correct since Strong's, Vine's & Webster's are often wrong?

“hich things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” (1 Cor. 2:13)

“[Y]e need not that any man teach you...” (1 John 2:27)



Dictionaries and reference books are not infallible. James Strong, author of *Strong's Concordance of the Bible*, littered his dictionary, in the back, with wrong definitions reflective of his membership on the corrupt *American Standard Version* Committee — a group limited to liberals who denied the inspiration of the scriptures, like Timothy Dwight, a 'Scull and Bones' initiate.

Webster's New International Dictionary (2nd Ed.) accidentally introduced the non-existent word 'dord;' it then began to appear in other dictionaries. *The Cambridge Encyclopedia of the English Language* accuses its competitors

at Oxford of having one million errors in their 20 volume *Oxford English Dictionary*. The standard dictionary used by new version translators and creators of new lexicons is *The Theological Dictionary of the New Testament*, by Gerhard Kittel. Its editors admit its grave weakness saying,

Dictionaries are incontestably among **the most imperfect** of human products. Those who are driven by calling or circumstances to seek help in **lexical** works should realize how **inadequate** is that which even the best and most comprehensive of dictionaries can offer the user. (p. 660, Vol. 10)

Contrast their sheepish admission of error to the LORD's pronouncements:

“The words of the LORD are pure words” (Ps. 12:6-7)

“Every word of God is pure:” (Prov. 30:5)

Notice the KJV's use of such accurate and pure words as ‘bless,’ ‘gospel,’ ‘evangelist,’ and even ‘crisping pin’! Observe also the built-in definition.

BLESS

1 Cor. 10:16

“The cup of blessing which we bless, is it not the communion of the **blood** of Christ?”

OED

“The etymological meaning was thus ‘to mark or affect in some way with **blood**...’ to make holy with **blood**... to save”

If you consult *Strong's Concordance*, *Vine's Complete Expository Dictionary* and others, you would think that ‘bless’ or ‘blessed’ primarily meant ‘happy;’ they **never** mention ‘the blood.’ The meaning ‘to make happy;’ was only a later development (A.D. 1000) — perhaps seen as the result of a life marked by the blood of Christ.

GOSPEL

Rom. 10:16,17
 “gospel...**word of God**”

OED “The Holy Scriptures”
WED “compounded of Anglo-Saxon *god*, God and *spell* - lit. **God’s word.**”

2 Cor.4:2-3
 “**word of God**...gospel”

OED “the form of the first element {*god*} shows unequivocally that it was identified with ‘**God**’ not with ‘good.’
 “God + spel...was much more obviously appropriate than that of ‘Good tidings {news} for a word that was chiefly known as the name of a sacred book.”

2 Tim. 2:8,9
 “gospel...**word of God**”

Most new versions, like the NIV, *New Living Translation*, NRSV, and *Good News Bible*, and reference works like *Vine’s Complete Expository Dictionary* or *Zodhiates Complete Word Study Dictionary*, opt for the incorrect rendering “good news.”

The *Cambridge Encyclopedia of the English Language* says that the ‘o’ in the Anglo-Saxon language actually meant ‘God’s mouth’ or ‘God’s word’ (much like the more squarish Chinese character for breath or mouth).



mouth

Not only was ‘God’ watered down to ‘good,’ but ‘spell,’ meaning ‘words,’ was changed to ‘news’ to accommodate liberal textual critics who do not believe that the Bible is God’s word, but merely a book which contained a ‘good message.’

The OED also states that ‘spel’ means specifically, “To read (a book, etc.) letter by letter.” In Macaulay’s *History of England*, he writes, “Not one man in five hundred could have spelled his way through the Psalms.”

The exact same thing happened with the Greek word etymology for the underlying word *evangelistes*. The KJV correctly translates the first root *eu*, in other words, with its primary meaning, ‘God’ (godliness, godly). The eminent scholar Werner Foerster of Munster points out correctly that words with this root, “in early days, are often provided with more precise definitions to show to whom the...godliness was directed.” He writes, “even later the habit of giving the object {God} did not die out.” The second root, *aggello*, has the primary meaning of ‘word’. Even Kittel had to admit, “It has developed a *logos* {word} theology.” The word ‘English’ comes from the word ‘Anglo-ish,’ meaning ‘Word-ish.’ As people of the ‘word,’ the English speaking Christians have excelled, in generations past, in spreading and glorifying the word of God.

EVANGELIST

The first usage of the word ‘angel’ (the above root word) in both the Old and New Testaments is someone giving God’s words to someone else to announce a ‘new birth.’

“And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael: because the LORD hath heard thy affliction.” Gen. 16:11

“[B]ehold the angel of the Lord appeared unto him in a dream...for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” Matt. 1:20-21



CRISPING PIN

Isa. 3:17-22

“the crown of the head...
the **wimples**, and the
crisping pins”

WEB
OED

“A **curling iron**”
“instrument for
crisping or **curling**
the hair”

Strong’s Concordance and new versions like the NKJV, NIV, and NASV toss logic, the Hebrew text, and every dictionary aside and substitute the word ‘**purses**.’ Instead of translating the Hebrew word, *charitim*, which simply means ‘an engraving tool, stylus, or pen,’ they copy the error in the corrupt *Brown, Driver, Briggs, and Gesenius Hebrew Lexicon*. The lexicon admits ‘purse’ is not a translation but “by impl.,” meaning ‘a guess implied.’

Anyone who has seen a child’s engraving set knows that it is identical to a curling iron, with its metal rod or pin, handle, and electric cord. The heated metal which melts the face of the surface to be engraved, would also curl hair or fabric wrapped around it.

These bachelor lexical writers could not imagine how an engraving tool could be related to a discussion of women’s apparel. So they guessed that the hollow that could be created by an engraving tool (and not the tool itself) was being addressed and consequently a hollow object, perhaps a purse, might be **implied** (lied). (Bachelors they were, indeed. One publisher quotes Mr. Boomsma, a moderator of the Christian Reformed Church, as saying, “It is generally believed among us that Dr. Woudstra {Chairman of the NIV Old Testament Committee} was a homosexual.” Penfold Books, Bicester, Onox. England)

A serious review of the *Brown University Corpus of American English*, the *British National Corpus*, the *Oxford Text Archives* (which includes both the Brown and LOB corpora, as well as the corpus of the *Toronto Dictionary of Old English*) would yield volumes of documentation for the KJV rendering ‘crisping pin.’

“Never powder, nor crisping-iron, Shall touch these
dangling locks.” Q. Corinth, Fletcher, 1618

“Cease, with crisping tongs, to tare and torture thus
thy flowing hair.” Ann. Reg., 1772

“Fetch me my crisping pinnes to curle my locks.”
Pocktlington, 1627

‘Crisp’ also applies to fabric. The OED says,

“Applied to some fabrics: perhaps of crepelike
texture...Some thin or delicate textile fabric, used
esp. by women for veils or head covering...A head
covering made of this material.”

“Upon her head a silver criske she pind.” Hudson, 1584

Note the word ‘pind’ (pinned); a crisping pin may also be a pin, like a hat pin, used to attach a ‘crisp’ or veil to one’s hair.

Also a crisping pin may be used to ‘crisp’ or curl fabrics.

“The cloth may be crisped.” *Daily Tel.* 21
June 8, 1927

39

of hard English words.

criminous, } faultie, that wherein is some
criminnall, } fault.
crisped, curled, or frilled.

(Until 1850, a somewhat ‘f-shaped’ font
was used to represent the long ‘s’ sound.)

We can safely conclude that a ‘crisping pin’ is a heated metal iron around which either hair or fabric is wrapped thereby transferring its shape (round curls or flat crimps) to the hair or fabric. OED: “A tension, or crispature, or relaxation of fibers.”

But, alas, we do not need all of these reference sources, for the Bible’s built-in dictionary reveals precisely what a ‘crisping pin’ is. When a list of words (sins, animals, etc.) occurs in the Bible, the word in question is often defined by the word preceding or following it. Here in Isa. 3:22 (“wimples, and the crisping pins”) the word **wimple** does just that.

WIMPLER**OED**

“A wavy lock of hair”

“Down his braid back, from his... head, the silver wimpler’s grew.” *Vision*, Ramsey, 1724

“The wimple is a substrate,” that is, below a veil, in the form of wavy hair or fabric.”

Body of Man, Crooke, 1615

“Her hair is wimple arrayed.” *Cron.*, Wynthoun, 1425

“I wimple it with either jewels or a lock of hair.”

Divils, B. Barnes, 1607

The verb ‘wimple’ means to “ wrinkle,...twist, ripple...to envelop the head...to enfold, enwrap, wrap up...to meander ...Wimples envelop the head and are pinched.”

Logically then, a ‘wimple’ is a curl of hair or a pinched fabric veil, made so by using a ‘crisping pin.’ Teenagers, with curling- irons ! Not only is the NKJV wrong in its use of the word ‘purse’ instead of ‘crisping pins,’...what is ‘festal’ ?

NKJV

“festal apparel...purses”

KJV

“changeable suits of apparel ...and crisping pins”

CHAPTER SIX

How do you answer those who want to 'update' some of the words in the *King James Bible*?



CHAPTER SIX

How do you answer those who want to ‘update’ some of the words in the King James Bible?

- ◆ There are approximately one million words in the English vocabulary; 500,000 are cited in most dictionaries. The KJV uses less than an 8000 word vocabulary.
- ◆ A child knows 300 words by age two and 3000 words by the age of three; by age five a child *could* know the 8000 word vocabulary of the KJV. Whether this capacity is filled with words like ‘Coca Cola’ or ‘concupiscence’ is the parent’s choice.
- ◆ Fill in the blank in the following sentence, using one of the vowels, **A**, **E**, **I**, **O**, or **U**: “**THE LAND OF ___ Z.**”

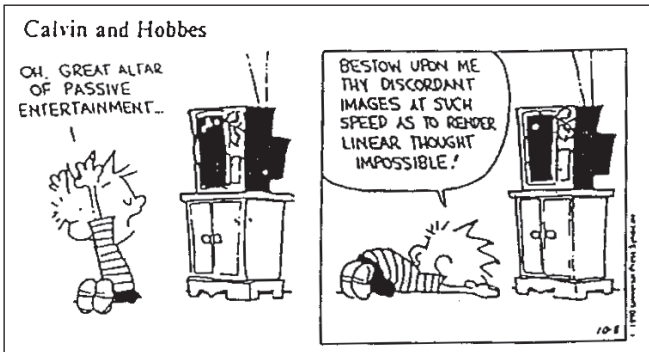
In the surveys I have conducted, 99% respond with **O**.

Why do we say “THE LAND OF OZ”? Why do we know about the home of a WIZARD, that will, according to Lev. 19:31, 20:5-6 and Deut. 18:11-12, “defile” our “family”?

Why don’t we know about “the land of Uz,” the home of Job, who “was perfect and upright”? (Job 1:1)

The problem is not KJV; it is **TV**.

The fall of mankind was initiated because Adam and Eve listened to a voice other than God’s. There are counterfeit voices, like the NIV, NRSV, and CEV. But there are a chorus of other voices competing with the word of God for our time, attention, affection and our mind.



TV is a powerful medium. Only the word of God is more “powerful” (Heb. 4:12). Preachers and Sunday school teachers cannot compete with the stimulation level of the TV, unless they use the words of God, not their own words or the words of our milktoast culture. Use the words of the KJV.

God's word in the KJV		Politically 'correct', relative terms
righteousness	not	morality
holiness	not	character
godliness	not	values
fornication	not	immorality
heathen	not	nations

The Bible says that men “shall wax worse and worse” (2 Tim. 3:13), so the vocabulary of this century is bound to be less of a reflection of the purity of God than that of the 1600's.

Any important aspect of social structure and thinking is going to have a linguistic counterpart. We no longer have the word “shamefacedness,” because this concept is not a part of the thinking of our times. It was, and still is a part of God's thinking, so it is imperative that we keep the pure clean mirror of the KJV before our eyes.

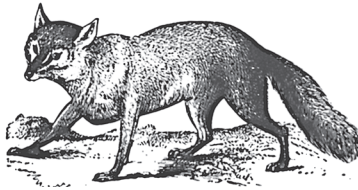
Every word has a ‘definition’ *and* a ‘meaning’ within a culture. These two are rarely congruent. When a word is heard or read, the mind immediately goes on a scavenger hunt to recover from the memory, all previous ‘files’ containing that word. The pages in these files are pictures, taken by our thirty senses, during

our previous exposures to that word. Together, a composite picture or ‘meaning’ emerges, painted by our own personal experience and framed by our culture. (If every dog you met, bit you, the word ‘dog’ would elicit a ‘meaning’ to you molded by *your* experience and only slightly shaped by the dictionary’s ‘definition.’)

The Bible contains God’s own built-in dictionary so that cultural, regional, personal and devilish views, moving through the hourglass of history, do not sift out *his* intended ‘meanings’ for words. For example, when reading KJV words like ‘fornication,’ ‘concupiscence,’ ‘chambering,’ and ‘lasciviousness,’ the only ‘meaning’ that can be ascribed to them is ‘sin.’ They are strictly Bible words and given ‘meaning’ only on the pages of the Bible. God discusses many sensitive subjects in the Bible without leading the reader into temptation.

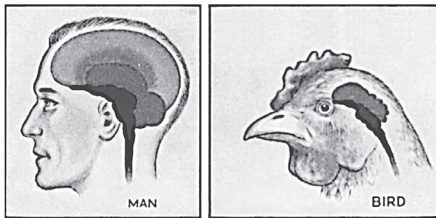
On the other hand, *new versions* substitute a word packed by our culture with vile connotations and ‘meanings.’ (Quite appropriately, it is the word which follows ‘sewer’ in the dictionary.) The NKJV uses it 57 times, the NIV 24 times. Stored in the files the mind brings up when such a word is read are the unscriptural images viewed during the 18,000 hours of TV the average child sees before the age of 18. A Louis Harris poll documents that each hour is packed with a minimum of 27 references to this word, a total of at least 14,000 each year. The average adult cannot read the NKJV or NIV word without seeing evil pictures.

In addition, Dr. Wilson Key, well-known university professor of Communication, has documented in his four books (*The Age of Manipulation*, *Subliminal Seduction*, *Media S--ploitation*, and *The Clam-Plate ----*) the use of the NIV/NKJV word **embedded subliminally** and accompanied by grotesque and pornographic imagery, in virtually all forms of media — TV news, commercials, and programming, magazines, movies and newspapers. Such should convince any Christian that pressing the button to turn on a TV is like pressing the red button to set off a mind-destroying bomb.



The Fox and the 'Chickens'

The devil's captured all God's troops
and keeps them in his 'chicken' coops.
No cage, no bars, no locks, no keys
Just froze'n front of their TV's.



The devil's got remote control
of every single Christian soul,
who sits, and stares, and soaks in sin,
some news, some laughs, some Benny Hinn.
Some hooked on soaps, some snared on sports,
can't miss those special news reports.

We've got a good ole KJV,
but spend our time with the TV.
Go through God's list of do's and don'ts,
then list for him all of your won'ts.

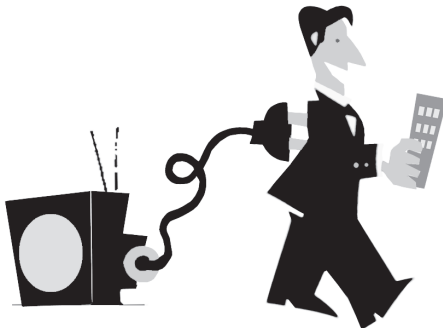
They're putting thoughts into your brain,
 until you're numb and half insane.
 "But much or some," you say's, "Ok"
 "Perhaps I'll quit another day."
 (I must keep up with old O.J.)

"I've worked and toiled all day long.
 Just want to sit. Can that be wrong?"
 Another show, just some more news
 So Satan goes and takes a snooze.

He's got them captive, mute, and bound,
 while he shoots out another round
 of fiery darts to pierce you through,
 defile your soul, and silence you.

The meal's ready to serve up
 to daddy's 'dish'
 from MOTHER'S "cup," Rev. 17
 transformers posed to boot it up.

Would to God, they'd cut the cord,
 Play the man before hell's hordes.
 Take up the sword...Fight for the Lord
 Turn off hell's wicked circuit board.



All the World (Mark 16:15)



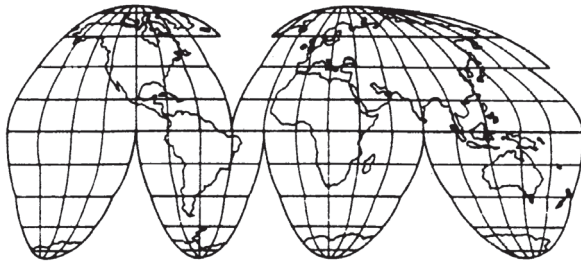
English has become a world language. Between 30% and 40% of the world’s population are familiar with English (in the British KJV form, **not** the American NIV form).

US	World (British) KJV
casket	coffin
burned	burnt
will/won't	shall/shant
music	musick
Savior	Saviour
guest	stranger (West Africa esp.)
trough	manger
rent	let
childless	issueless (India, Southeast Asia)
3 times	thrice
your, yourself	thy, thyself (rural British dialects)
you are	thee, thou art (Shetland & Orkney)
Give it to me.	Give it me.
She has been	She's dead these 10 years.
dead for 10	(Use present not perfect tense:
years.	Ireland)

Magazines like *English Worldwide*, *World English*, and *English As A World Language*, prove the world speaks English like that in the KJV not the NKJV.



he 100 most used English words are of Anglo-Saxon origin. The KJV vocabulary is said to be 95% Anglo-Saxon words. Anglo-Saxon vocabulary is the language of the common man. The Anglo-Saxon's use of one or two syllable words works especially well in the creation of a Pidgin dialect. Many of the world's English speaking peoples use a Pidgin form of English. A Pidgin is a system of communication which has grown up between two groups who do not share the same language — like missionaries and native speakers, workers and supervisors, *et cetera*.



Of the thousands and thousands of words in the English language, only a small percentage are Anglo-Saxon. Half are of French or Latin origin. These words are infrequently used, however. Since English is made up of words from the Indo-European languages, those whose native tongue shares this root can, when learning English, recognize many of their own words. The KJV is more easily read by those reading English as their second language because it retains those root words which are common to those familiar with the Indo-European roots. The assertion that the KJV is too difficult for non-English speaking people is made only by those who know nothing about language. Note the accompanying examples: 'defaming,' 'dispensation,' and 'deemed.'

DEFAMING

Jer. 20:10

“For I heard the defaming
of many ... **Report**, say
they, and we will **report** it.”

WEB

“injuring...by
false **reports**”

‘Defame’ comes from the Latin *dis*, meaning ‘ruination,’ and *fama*, meaning ‘report.’ Defame would be very recognizable by the Spanish (*disfamar*), French (*diffamer*), and Italian (*diffamare*).

The NKJV’s ‘mocking’ and the NIV’s ‘whispering’ would not be recognizable.

DISPENSATION

1 Cor. 9:17

“a dispensation of the
gospel is **committed**
unto me”

OED

“the orderly admin-
istration of things
committed to one’s
trust”

The new versions substitute words such as ‘stewardship,’ ‘administration,’ ‘commission,’ ‘present’ and other words which do not contain the international parallels. Note the KJV parallel in the French *dispenser*, Spanish *dispensar*, or Italian *dispensare*.

DEEMED

Acts 27:25, 27

“I **believe**...shipmen deemed” **WEB** “**believe**”

The NKJV ‘sensed’ will not bridge the international language gap with the Russian **dumayu**, Danish **dommer**, or Swedish **doma**.

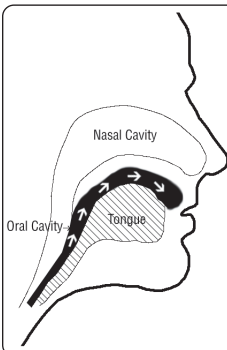
The most godly literature was written in the language of the KJV. Familiarity with this vocabulary and syntax is a bridge to the wisdom in great books like *Pilgrim's Progress* and Gurnall's *The Christian in Complete Armour*. Children and young adults are cut off from the lives of the martyrs unless they feel comfortable reading this style.

Phonaesthesia



Linguistic tools were originally introduced in Chapter Two (p. 17). One of the key linguistic tools is *phonaesthesia*, or **sound symbolism** of individual letters. Each individual letter and its corresponding sound contributes to the emotional effect a word has. Advertisers are very aware of this element. If the impression of a harsh, strong product is desired, it could be called 'Tide' or 'Clorox.' A soft, light, and gentle product might be named 'Oil of Olay' or 'Almay.'

Powerful and sharp words (i.e., invectives) are created using letters which are called '**plosives**.' When the letters 'p,' 'b,' 't,' 'd,' 'k,' and 'g' are pronounced, the air pressure which has been built up in the mouth, is released explosively.



PLOSIVES:

Consonants formed when one of the speech organs (tongue, lips, or glottis) forms a complete closure, leaving no exit for the trapped air which has accumulated behind it. When suddenly the closure is opened, breath is released with a powerful pop, accompanied by vibrations in the vocal cords for 'g,' 'd,' and 'b' or simply the breath as in 'p,' 't,' or 'k'.

(Shown: 'p' and 'b' released)

The NIV omits the powerful word “**GOD**” over 300 times. It substitutes the weak word ‘Sovereign.’ This term was introduced into English by the French-speaking ‘sovereigns’ who governed England during the 12th century. According to the OED’s corpus of English language, it has been used almost exclusively to indicate a mortal political leader, **not** the transcendent Almighty GOD. The recent unfortunate popularization of this word in some religious circles, no doubt owes its impetus to John Calvin. The word ‘Sovereign’ capsulizes his French training for the priesthood, his denial of man’s free-will and his teachings merging church and state. This merger looms frighteningly close as the Antichrist’s shadow falls over the NIV’s “Sovereign Lord,” a term the OED cites as indicating a “man” and one of the ninety-nine names Muslims call *Allah*, (*Al-Malik*).

The King James translators used the term “Lord GOD” (all caps) in these 303 instances. They correctly used the term ‘Sovereign’ in the *Dedicatory* to the *King James Bible* in reference to a man, the king of England.

(Mackey’s *Encyclopedia of Freemasonry*, Vol. II, pp. 672, 702, reveals that the Masons now usurp the *political* title ‘sovereign’ and give it to their 33rd degree, the highest level initiate of this secret society. They have historically sought to put one of their own ‘Sovereigns’ on the throne of the true Lord **GOD**. Jesuit Cardinal Martini, “prelate of Milan,” and editor of the Greek text underlying the NIV, NASB, CEV, NRSV, and most new versions, is among those secular researcher Michael Howard cites as a prime example of the infiltration of the Masonic “Illuminati” into the church (*Occult Conspiracy*, pp. 69, 151-152). His cited evidence is echoed in Martini’s posturing of “the Illuminist symbol of the eye” and the triangle in the May 11, 1998 issue of *U. S. News and World Report*. The sound of the new version’s ‘Sovereign’ purrs from the cover of the Feb. 17, 1986 issue of *Time* magazine as the Masonic ‘Lion’s Paw’ is postured by yet *another* well-known new version advocate and candidate for ‘Sovereign.’)

Our mind appears to work like a computer. Certain signals, like key strokes, will bring up an area of memory. Likewise, certain words (or even syllables or letters) will bring to the conscious mind a whole battery of conjoining word memories. Apparently God has built into the English Bible a preconditioned association with certain letters, sounds, and words.

Many of the words in the Bible beginning with the powerful plosive ‘d’ sound have a negative connotation. Alphabetically, it goes from ‘dagger’ to ‘dying.’ Note just a few of the words in between. The so-called archaic words on this list are stripped of their much needed impact when updated by the new versions.



dagger, damage, damnable, danger, darkness, dart, dasheth, dead, deaf, debase, debt, decay, decease, deceit, decked, decline, decrease, defamed, defeat, defile, defraud, defy, degenerate, delay, Delilah, delusion, denied, deny, depart, deposed, deprived, deride, derision, descend, descry, desert, desolate, despair, desperately, despise, despite, destitute, destroy, detest, device, devil, devour, Diana, die, dim, diminish, disallow, disannul, disappoint, disease, disfigure, disgrace, disguise, dishonest, dishonour, disinherit, dismayed, dismissed, disobedience, disorderly, displeasure, disputation, dispute, disquiet, dissembled, dissension, dissimulation, dissolve, distraction, distress, ditch, divination, divorce, doleful, dote, doubtful, down, dragon, draught, dread, dregs, drought, drown, drunk, dull, dumb, dung, dungeon, and dying.

The KJV employs many other phonaesthetic letter qualities to communicate meaning. It uses powerful high pitched fricatives, like ‘f’ and ‘s.’ The word ‘fornicator;’ with its high pitched fricative ‘f’ and its plosive ‘k’ sound, is much stronger than the NIV and NKJV’s ‘immoral woman,’ the ‘m’s of which, the *Cambridge Encyclopedia* says, have the gentlest of sounds.

The *Encyclopedia* devotes a section to the negative aspects of the letter ‘s.’ It comments that ‘sn’ words are often unpleasant. The KJV warns its readers using words like ‘snare’ 40% more often than the NIV or NASV.

‘SI’ words convey a “downward movement...or position,” it states. Note the KJV’s use of this powerful communicator.

ROOT & DERIVATIVES	KJV	NIV
slothful	17	0 (NKJV 1)
slain	350	50
slack	10	5

The NKJV, NIV, and almost all new versions, do great damage to the cause of Christ by changing ‘servant’ to ‘slave.’ The image of cruel bondage and a “downward...position” are alien to our sonship motivations expressed in Eph. 6:6, “but as the **servants** of Christ, doing the will of God from the heart.” Even Webster presents a disparate image of ‘slave’ and ‘servant.’

servant: one who exerts himself for the benefit of another master...as a public servant, an official of government. {“we shall reign on the earth” Rev. 5:10}

slave: a person held in bondage...One who has lost control of himself. A drudge.

The high pitched fricative ‘s’ and the plosive ‘k’ sound is heard in the ‘sc’ words in the KJV, most of which have a negative connotation. Watch how the NIV disarms the “sword of the Spirit.”

KJV (“powerful, and sharper”)	NIV
scant	short
scall	sore
scapegoat	goat
schism	division
scurvy	festering sore
science	knowledge
school	lecture hall

The KJV lumps the ‘scholar’ and the ‘scribe’ in with all the negative ‘sc’ words, such as scarlot, scattereth, scorch, scorner, scorpion, scum, scorn, scarest, scarceness, screech, and scoff. These negative “sc” words seem to be joined together in a huge heap against the solitary word of truth — the SCRIPTURES.



Comparing a dictionary or Greek lexicon may give two words the same denotative meaning, but cannot distinguish between their connotative meaning. Compare the words ‘slender’ (**sl** with its downward position), with ‘thin,’ and ‘skinny’ (**sk** of invectives). Some words are highly charged.

Legislation like the *International Religious Freedom Act* (S-1868) and the *Freedom From Religious Persecution Act* (HR-2431) forbid “persecution facilitating products.” Their long term goal, no doubt, is to make the KJV an illegal book, because it ‘persecutes’ other religions.

	KJV (“powerful, and sharper”)	NKJV (Politically Correct)
Acts 17:22	too superstitious	very religious
148 times	heathen	nations
Acts 8:9	bewitched	astonished
Acts 24:14	heresy	sect
Acts 25:19	superstition	religion
Titus 3:10	an heretick...reject	Reject a divisive man
2 Cor. 10:5	casting down imagination	casting down arguments



The **unsaved** lexical writers, Gesenius and Kittel, both stated that they wanted to secularize the definitions in their Old and New Testament lexicons. To do this they introduced the use of citations from pagan writers, like Plato, Aristotle and Philo. This was not widely practiced before 1716. Of Pasor's 1619 *Lexicon Graeco-Latinum*, it has been said that his preface indicated,

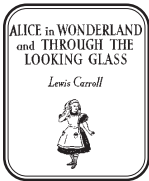
{H}e composed the lexicon in order that young people might come to a better knowledge of the testament of Jesus Christ our Saviour. He rejects philosophers and poets. Homer and his followers say a great deal about the gods but basically they are atheists...{He, unlike later lexical writers, believed} the Bible is inspired.

Contrast such comments with J. Henry Thayer's *Greek Lexicon* which begins with a warning by the publisher.

A word of caution is necessary. Thayer was a Unitarian, and the errors of this sect occasionally come through...the reader should be alert for both subtle and blatant denials of such doctrines as the Trinity (Thayer regarded Christ as a mere man and the Holy Spirit as an impersonal force...and {denied} Biblical inerrancy).

When C. Schottgen began revising Pasor's *Lexicon* in 1746, lexicons began a swift downhill journey. This was further prodded by W.A. Teller, who believed in the "union" of "all men in one religion." He said that "the whole content of religion is to free people from the fear of God." (*Theological Dictionary of the New Testament*, Index compiled by R. Pitkin, Wm. B. Eerdmans Pub. Co., Vol. 10, see its history of the lexicon, pp. 613-660).

The remolding and controlling of mankind's thinking and consequent behavior through the redefining or substitution of words have been the *modus operandi* of the power 'elite' since Plato's *Republic* suggested it as the first step in engineering control of the public. The axiom is 'The power to define is the power to control.' The new version, new Greek lexicon and interlinear editors, who would control the church, follow the liberal *Greek-English Lexicon* by Liddell & Scott. It was introduced in the 1800's by Dean Henry G. Liddell, who wanted to make the church "more liberal" and Robert Scott, a member of the corrupt *Revised Version* Committee. (See *Encyclopedia Britannica*, Vol. 8, p. 369; Vol. 16, p. 588, 11th Edition, New York, 1910.)



The 'Alice' of Lewis Carroll's *Alice in Wonderland* was named after Liddell's daughter, Alice. The *Encyclopedia Britannica* reveals, "[I]t was an open secret that the original of 'Alice' was the daughter of Dean Liddell." In a dialogue from Carroll's *Through the Looking Glass*, Humpty Dumpty (Dean Henry) and Alice expose the "open secret" that his lexicon sought to create his *own* 'meanings' for Bible words.

"When *I* use a word," Humpty Dumpty said in a rather scornful tone, "it means just what I choose it to mean — neither more nor less."

"The question is," said Alice, "whether you *can* make words mean different things."

"The question is," said Humpty Dumpty, "which is to be master — that's all."

"...They've a temper, some of them — particularly verbs, they're the proudest — adjectives you can do anything with, but not verbs — however *I* can manage the whole lot !"

All lexicons are now polluted. They are no longer fed by the fountain of life to supply the pool of words which may be used to translate a word. Their incorrect pagan definitions are now used by new version editors.

The Lord has not left us to wade through a library of polluted lexicons, with their “private interpretation” forbidden in 2 Peter 1:20. He has set us upon a rock, the KJV. It is “a pure river of water of life, clear as crystal” allowing us to see precisely what years of pollution have now muddied for readers of other versions. Note how the KJV retains the Christian definitions and avoids the secular or pagan ones in its use of words like ‘charity,’ ‘eyesalve,’ and ‘eyeservice.’

CHARITY

Rom 14:15

“brother...walkest thou
not charitably...for
whom **Christ** died”

OED

“Showing **Christian**
charity”

The *Oxford English Dictionary’s* **first** definition of ‘**charitable**’ defines it as characteristic of one who is a Christian. The Bible’s definition concurs, using the word ‘charitably’ in context with ‘brother.’ The OED defines ‘charity’ as “belonging specially to New Testament and Christian use.” Its **first** definition of ‘**charity**’ is “Christian love...Christian benignity of disposition expressing itself in Christ-like conduct...right feelings toward one’s fellow Christians.”

From Tyndale to the KJV, the Greek word has been rendered ‘love’ about 86 times, “confining ‘charity’ to 26 passages” in which the **c o n t e x t** addresses Christian behavior **toward other Christians**.

The Bible agrees with the OED that ‘charity’ is love shown by one Christian to another Christian.

- 1 Peter 4:8** “have fervent charity among yourselves”
- 2 Thes. 1:3** “the charity of every one of you all toward each other aboundeth”
- 2 Peter 1:7** “brotherly...charity”
- 1 Tim. 4:12** “an example of the believers... in charity”

What will the young person find when looking for the definition of ‘love,’ the NKJV and NIV’s substitute? Note the OED’s **first** definition:

- ◆ **OED:** “feeling with regard to a person...arising from recognition of attractive qualities.” It goes on later to add, “That feeling of attachment which is based upon differences of sex...sexual affection...the animal instinct between sexes...illicit relations...fondle; to engage in love play...vulgar...”

Amid *pages* of such nonsense hide a few lines identifying true Biblical “love” as:

- ◆ **OED:** “In religious use, applied in an eminent sense to the paternal benevolence and affection of God towards His children, to the affectionate devotion due to God from His children”

Of course, the Bible’s built-in dictionary already told us that.

CHARITY		
1 Cor. 8:1-3 “charity...love God”	OED	“Man’s love of God”

The OED’s second definition of ‘charity’ indicates that ‘love’ can only be substituted “Without any special Christian association,” relating it to “feelings or charity to the poor.”

The new version's 'medicine,' when substituted for the KJV'S 'eyesalve,' is likewise, without any special Christian association.

EYESALVE		
Rev. 3:18 "anoint thine eyes with eyesalve "	OED	" Ointment for the eyes ...a remedy (esp. for spiritual disease)"
	ODEE:	salve: Saviour, Salvation and 'salve' all come from the same Latin root word <i>salvare</i> meaning 'to save'
	NSD	"to save"
	WCD	"admitting of salvation the act of salvation, property thus saved, or One who saves"

Jesus is the "I" of 'eye' save.

Of course many new versions have no 'I save' and no 'eyesalve.' Try finding any spiritual application with the 'medicine,' or 'ointment' of the *New Living Translation*, *The Message*, *Today's English Version*, and *The New American Bible*.

EYESERVICE		
Eph. 6:6 "eyeservice...as the servants of Christ"	WEB CDEE:	" servants " connected to eyesalve etymologically, as serve is related to 'save' and ' preserve '

Jesus Christ applies eyesalve to our blinded hearts, saves us and preserves us; by his power and in thankfulness, we serve him.

CHAPTER SEVEN

Can we change the
spelling of the KJV?



SPANISH

ARVAN FAMILY, NORTHERN DIVISION.
 DEAD LANGUAGE, LANGUE D'OC.—ORGAN. CLASS, ITALIC.
 P. SCHO BRIGHEL, LONDON, 1885.



ADRE NUESTRO, QUE ÉSTAS EN
 LOS CIELOS, SANCTIFICADO SEA

Modern French

Arvan Family, Northern Division.
 Class, Italic.



OTRE PÈRE, QUI ES AU CIEL,
 TON NOM SOIT SANCTIFIÉ.
 TON REGNE VIENNE. TA VO-

ITALIAN

ARVAN FAMILY, NORTHERN DIVISION.
 CLASS, ITALIC.
 SODDITI, BANKS, 1885.



ATER NOSTRO,
 che sei ne' cieli, sia
 sanctificato il tuo nome. Il tuo
 regno venga: la tua volontà sia
 fatta, siccome in cielo, così anche
 in terra. Dacci oggi il nostro pane
 quotidiano. E rimetta i nostri
 debiti, siccome noi ancora gli rimettiamo a'
 nostri debitori. E non indurci in tenta-
 zione: ma liberaci dal maligno. Perchè
 tuo è il regno, e la potenza e la gloria
 in sempiterno.

ARVAN

CHAPTER SEVEN

Can we change the
spelling of the KJV?



Jesus is the Word: John 1:1, 1 John 1:1, and Rev. 19:13.
Jesus is also the letters: “I am Alpha and Omega”
(Rev. 1:11, omitted in the new versions).

So the English speaking Christians won't feel left out,
Jesus said, “from the blood of righteous Abel unto the blood
of Zacharias.” A to Z. (Matt. 23:35)

The KJV used the British spelling, and because of the
spread of the British empire, it is still the spelling used
throughout the world. ‘Music’ is spelled ‘musick’ everywhere
in the world except the United States.

The language's history is preserved in the British spelling.
Non-native speakers who wish to gain a reading knowledge
of English find this easy to achieve with the KJV.

KJV: **cieling**

NIV, NKJV, NASV et al.: **ceiling**

Spanish: **cielo**

French: **ciel**

Italian: **cielo**

New versions have been joined by some printers of the KJV, like Zondervan, the American Bible Society, and Global Bible Society, in changing the standardized spellings in the KJV.



The new spellings are not only *strictly* American, they are incorrect substitutions. It is important for printers of Bibles to retain the international British spelling seen in the KJV Cambridge and Oxford editions, so that their printings will be accepted worldwide. Many Bibles introduce marginal notes which, while pretending to update or define a word, merely introduce an imprecise substitute. Observe how the KJV's built-in dictionary accurately defines 'bewray,' 'broided,' 'ensue,' 'entreat,' 'prevent,' and 'alway,' proving the new versions and marginal 'updates' unnecessary and incorrect.

BEWRAY & BETRAY

'Betray' and 'bewray' differ in their etymological roots and their specific meanings. 'Betray' has the sense of 'turn over;' 'bewray' means 'disclose, show, or make visible.' The word 'hand' is used with 'betray' often. (See Matt. 26:23, 45-46; Mark 14:41, Luke 22:21).

BEWRAY

Isa. 16:3-4

“bewray **not** him...be thou a **covert** to them”**WEB** “the negative of... to **cover**”**BETRAY**

1 Chron. 12:17

“to betray me to mine **enemies**, seeing there is no wrong in mine **hands**”**WEB** “to deliver into the **hands** of an **enemy**”
‘Betray’ comes from the Latin *tradere* ‘hand over’

Bewray (Matt. 26:73) and betray (Matt. 26:2) have always carried two distinct meanings. The New Testaments of the Greek (*poieo delon* and *paradidomi*), Latin (*manifestum* and *tradetur*), Spanish 1602 (*manifiesto* and *entregado*), the Gothic (*bandweip* and *atgiban*), as well as the Anglo-Saxon, Northumbrian and Geneva, all join with the KJV in distinguishing between these two words. In the New Testament, the corrupt KJ21 and the NRSV (and Zondervan’s KJV’s) use ‘betray’ for both the Greek *poieo delon* and *paradidomi*.

The KJV correctly distinguishes between the Hebrew *galah* (Isa. 16:3), translating it as ‘bewray,’ and the Hebrew *ramah* (1 Chron.12:17), translating it as ‘betray.’ New versions, like the NIV and NASV, incorrectly use the English ‘betray’ for both *galah* and *ramah*.



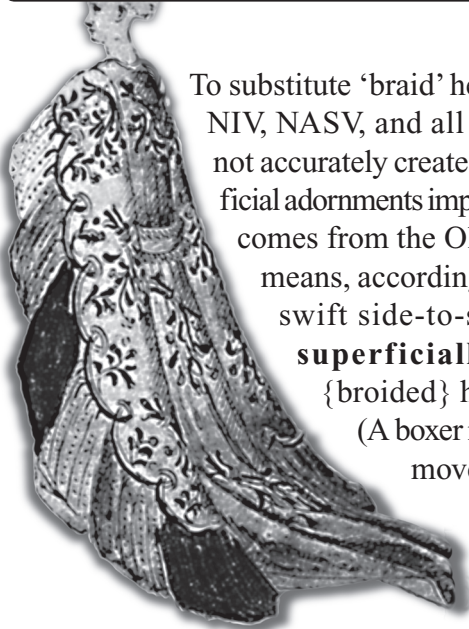
BROIDED & BROIDERED

Ex. 28

“a broidered coat... embroider ... woven ... needlework	OED	“ embroidered ... woven ... needlework ”
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1 Tim. 2:9

“ adorn ...not with broided hair, or gold , or pearls ”	OED	“ adorn as with embroidery to inlay with pearls ... gold etc.”
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To substitute ‘braid’ here, as the KJ21, NKJV, NIV, NASV, and all new versions do, does not accurately create the picture of the superficial adornments implied by “broided.” ‘Braid’ comes from the Old English *bregdan* and means, according to the DWO, “making swift side-to-side movements...the **superficially** similar embroider {broided} had a **different** origin.” (A boxer makes swift side-to-side movements, hence the KJV ‘upbraided’ found in Mark 16:14.)

With the usage of similar words in Ex. 28:4 (broidered) and in 1 Tim. 2:9 (broided), a comparative relationship is established. Ex. 28 states that the ‘broidered’ attire of the priest was for “glory and beauty...unto me {the LORD}.” 1 Tim. 2:9 warns that ‘broided’ adorning of a woman would draw ‘glory and beauty’ to herself, and not to God. No new version draws this comparison, because in Ex. 28:4 they use such words as “skillfully woven” (NKJV), “checkered” (NASV), or “woven” (NIV) and “braided” in 1 Tim. 2:9.

ENSUE & PURSUE

Ensuit and pursue may occasionally overlap in meaning, but in the Bible, they are used in a very different sense.

ENSUE		
1 Peter 3:11-13 “ seek peace, and ensue it ...be followers ”	OED	“To follow or seek after”
PURSUE, PURSUED		
Gen. 35:5, Gen. 14:14 “Terror...pursue,” “captive...pursue”	OED	“To follow with hostility”

Eighty-eight of the 89 uses of ‘pursue’ have the meaning “to follow with hostility.” From the word ‘pursue’ has developed words like ‘sue,’ ‘persecute,’ ‘suit,’ and ‘sect.’



ENTREAT & TREAT

ENTREAT		
Jer. 15:11 “ entreat ”	OED	“ treat ”

‘Entreat’ and ‘treat’ are also not interchangeable. Webster’s says that “entreat is always applied to persons, as treat is to persons and things.” New versions, like the KJ21, NKJV, NIV, and NASV miss this important distinction and substitute ‘treat’ for ‘entreat.’

ALWAY & ALWAYS

ALWAY

Heb. 3:10

“They do alway err in their heart; and they have **not** known my **ways**.”

OED

“the accusative of space and distance ,=all the **way**, the whole way...confused with the genitive form, always.”

ALWAYS

Prov. 5:19

“**all times**; and be thou ravished always”

OED

“conveying the distributive sense, ‘at **every time**.’”

Phil. 1:3-4

“**every** remembrance
...Always in **every**”

‘Always’ does **not** always (every time) convey the same sense as ‘alway.’ The KJV distinguishes between these two words, which can appear as different words in the Greek and Hebrew text. Sometimes both words are even used in the same chapter. (See 2 Cor. 4:10-11 and Col. 4:6, 12.)

PREVENT

1 Thes. 4:15

“the **coming** of the Lord shall not **prevent**”

‘Vent’ comes from the Latin word *venire* which means ‘**come**.’

The NKJV and NIV wrongly substitute the word ‘precede.’ ‘Cede’ comes from the Latin *cede*, which means ‘go,’ the opposite of ‘come’ ! The Bible’s built-in dictionary solves the dilemma; the context says ‘coming.’ From God’s perspective we are coming; from the unsaved world’s point of view, we are going away.



Interesting and unusual phenomenon can be observed when examining the individual letters of each KJV word. The origin of most letter shapes (not only English letters, but Chinese and others) can be directly tied to their original pictogram, which in turn often depicts a Bible fact. It is not within the scope of this introductory book to elaborate on this subject, but one example will be given which may discourage those who would tamper further with the spelling in the KJV.

Not only are the letters important, so is their position. Note just one example. The term “in the midst” (in the middle) is used significantly in the Bible:

It is the position of the tree of life

(Gen. 2:9, Rev. 22:2)

The LORD in the Old Testament

(2 Chron. 20:14 et al.)

Jesus in the New Testament

(John 19:18, Rev. 7:17)

The letter ‘I’ is ‘in the midst’ (in the very middle) of many words which describe our precious S a v i o u r. It is also in the middle of many words describing the counterfeiter, L u c i f e r. **God is the “I am.”** (Even the Chinese character for ‘life’ looks like the letter ‘l.’)

**God said, “I am God...in the midst.” Hos. 11:9
JESUS, the ‘I’ in “I Am”**



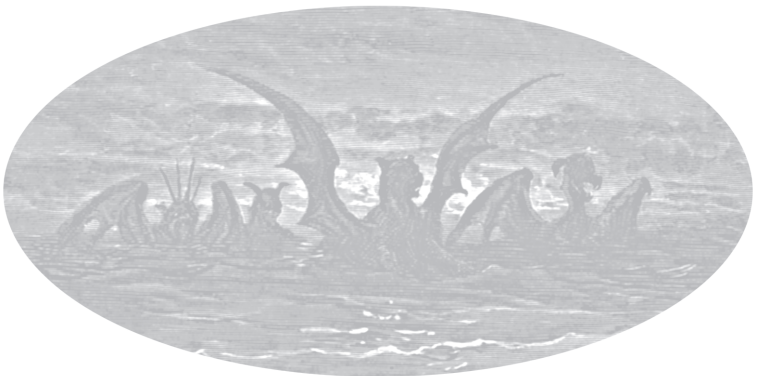
PATRIARCH
PRINT
PRIZE
QUICK
QUIET
RAISE
REFINED
REFINER
REIGN
RELIEVE
RESIDUE
REVIVED
RIB
SACRIFICE
SAINT
SANCTIFIETH
SATISFY
STRIPES
SIT
SPICE
SPRINGS
STABILITY
STILL
SUFFICETH
TESTIFIED
TESTIMONY
THINE
THING
THINK
THIRD
TRIAL
TRIED
UNITY
UPRIGHT
VALIANT
WHITE
WIT
WORSHIPPETH
WORSHIPPING
WRITE

Satan, the counterfeiter, said “I am a God...in the midst”
Ezek. 28:2

LUCIFER, THE “I” in “I WILL” (Isa. 14:12-14)

**BLIND
CAPTIVITY
CHIDE
CHIEF
CRIME
CONCISION
DESTITUTE
DEVICES
CURIOUS
DECEIVERS
DECEIVETH
DEFILED
DENIETH
DIE
ENTICED
ENVOIOUS
EXILE
EXPIRED
FAINT
FASHIONED
FIG
FORBIDDEN
FURIOUS
GOLIATH
GRIEF
GUILT
HID
HIVITES
JERICHO
JUPITER**

LIE
LIP
LOFTINESS
NATIONS
NOISE
PHARISEES
PIT
PRIDE
PUBLICANS
REILED
SCRIBES
SHINE
SIN
SIX
SPITE
SPOILER
STIFF
STRIFES
STRIKER
SWINE
TERRIFIED
THIEF



CHAPTER EIGHT

Could we alter the word order
of complex sentences?



CHAPTER EIGHT

Could we alter the word order
of complex sentences?



ike “the steps of a good man,” the word order of the KJV seems to be “ordered by the Lord” and is always correct. God commanded Moses to “set in order” the things of the tabernacle and the ark of the testimony. He also told him to “set the bread in order.” God, no doubt, set every bit of the bread of life in the correct order. Luke said he wanted “to write unto thee in order” (Luke 1:3). Paul said he “expounded it by order unto them” (Acts 11:4). God is a God of order. Note just a few of the many reasons to retain the word order of the KJV.



The KJV is Orderly

(“Let everything be done...in order”) 1 Cor. 14:40

Note the predictability, orderliness, and continuity of the word order of the KJV.

1 Cor. 9:17	a dispensation	of the gospel		is committed	unto me
Eph. 3:2	the dispensation	of the grace of	God...	is given	me to you-ward
Col. 1:25	the dispensation	of	God	is given	to me for you
Eph. 1:10					
the dispensation of the fulness of times					

Like Job’s friends, the new version editors must admit, “[W]e cannot order our speech by reason of darkness” Job 37:19. An orderly chart, like the previous one, cannot be made using the new versions, because of their scrambled word order and use of a wide variety of words in these verses (entrusted, stewardship, discharging, administration, commission, present, etc.).

NKJV

1 Cor. 9:17

I have been entrusted with a **stewardship**

(The NKJV does not follow the Greek word order here.)

Eph. 3:2

the **dispensation** of the grace of God which **was** given to me for you
 (‘Was’ is not in any Greek text.)

Col. 1:25

the **stewardship** from God which was given to me for you

NIV

1 Cor. 9:17

I am simply **discharging** the trust committed to me

(“I am simply” and “trust” are not in any Greek text.)

Eph. 3:2

the **administration** of God’s grace that was given to me for you

Col. 1:25

the **commission** God gave me to **present** to you



The KJV Uses Fronting for **E m p h a s i s**

A verb, or any word, may be brought to the front of the sentence for emphasis. There are two kinds of information in a sentence. One part tells the listener something new. It is called the ‘focus.’ The other part tells us something we are already aware of. It is called the ‘theme.’ The theme usually comes first, but for emphasis, the focus can be put first.

KJV	NIV
God, who at sundry times Heb. 1:1	In the past God
Who needeth not daily, as those high priests, to offer up sacrifice Heb. 7:27	Unlike the other high priests, he does not need to offer sacrifices
Casting down imaginations 2 Cor. 10:5	We demolish arguments
Follow peace with all men Heb. 12:14	Make every effort to live in peace with all men
Cast not away therefore your confidence Heb. 10:35	So do not throw away your confidence
Not forsaking Heb. 10:25	Let us not give up

Creole and Pidgin dialects in the Caribbean, West Africa, and the West Pacific use ‘fronting.’ It is a basic language tool.

“Talk Mary too much. Make she trouble.”

“Too much she talks. Trouble she makes.”

(Mary talks too much; she makes trouble.)



**The KJV is Concise and Succinct and is Characterized
by Verbal Brevity Whenever Possible**

“Wherefore gird up the loins of your mind” 1 Peter 1:13

KJV
Fear not
Luke 12:32

NKJV
Do not fear

NIV
Do not be afraid

**"Great swelling
words of vanity"**
2 Peter 2:18

Linguists have determined that the new versions' use of *more* words gives God an effeminate voice. (See upcoming section on 'Gender,' and *New Age Bible Versions*, Chapter 11.)



The KJV has the Qualities of a Legal Document

“[T]he word that I have spoken, the same shall judge him in the last day” (John 12:48)

The Bible refers to itself as “the law of the LORD” (Ps. 119:1), “the law of faith” (Rom. 3:27), “the law of Christ” (Gal. 6:2), the “law of liberty” (Jas. 1:25, 2:12), “the perfect law” (Jas. 1:25), and “the royal law” (Jas. 2:8). *The Cambridge Encyclopedia of the English Language*, (pp. 374-377) reveals why the time-tested KJV sometimes has lengthy sentences, repetition, and complex grammatical structure. It is legal language.

- ◆ “Legal language has a great deal in common with... religion.”
- ◆ “Legal language must be stable enough to **stand the test of time**, so that cases will be treated consistently and fairly.”
- ◆ “Legal language has developed such **complex grammatical structure**...to anticipate future bad faith...It has **lengthy sentences**...it is **repetitive**... leaving as few linguistic loopholes as possible.”
- ◆ “Everyday language is itself very prone to ambiguity, and that the more this is used in legal documents, the more there could be problems of interpretation {‘Is fornication immorality?’}. The public...needs to have confidence in legal formulations, and such confidence can come only from lawyers using language that has been **tried and tested** in the courts over **many years**.”
- ◆ “Law-writers have to look **beyond the needs of immediate comprehension** to anticipate the consequences of having their language tested in the court.”
- ◆ “‘Simpler’ language proposals...may disregard legal distinctions of acknowledged importance.”



The Precise Legal Language of the KJV Retains Important Theological Distinctives

SHALL & WILL

In formal writing and British English used worldwide, the future tense requires ‘shall’ for the first person and ‘will’ for the second and third. The formula to express the speaker’s belief regarding his future action or state is “I shall;” “I will” expresses determination or his consent. A swimmer cries in distress, “I *shall* drown; no one *will* save me.” If he had jumped willingly off a bridge, he’d say the opposite, “I *will* drown and no one *shall* save me.” In legal documents, modal verbs, like *shall*, *may*, and *must*, distinguish between obligation and discretion. Of course, new versions have no such distinctions. The 1995 printing of the NASB suddenly switched ‘shall’ to ‘will’ in hundreds of instances.

WHICH, WHO & THAT

Although inanimate nouns usually pattern with ‘which’ and ‘it,’ in British English collective nouns, like ‘the Godhead,’ can take either ‘it/which’ or ‘they/who,’ depending on the point of view involved. The singular stresses the unity of the group; the plural points to the personal individuality of its members. Of course new versions miss the Trinity just about everywhere, including Rev. 16:5.

KJV	1	2	3
------------	---	---	---

“O Lord, **which** art, and wast, and shalt be”

NIV	1	2
------------	---	---

“you **who** are and who were, the Holy One”

Therefore, the word ‘which’ refers to the unity of the Godhead. Notice that the NIV misses the three-fold aspect of the Trinity by omitting the third verb, “shalt be.” All three members of the Godhead are called ‘Lord’ in the KJV Bible.

WHICH or THAT

‘That’ is the defining or limiting pronoun; ‘which’ gives a reason or adds a fact. As in the example below, the ‘people which’ simply adds a fact about the only people in question; the ‘nations that’ defines which ones. “Woe unto you, ye blind guides, which...” switch ‘which’ to ‘that.’ Bruce Metzger silenced the literary ‘which’ with its alliterative ‘w’ euphony, for the colloquial ‘that’—3,216 times in his corrupt *New Revised Standard Version*.

Woe or Oh

A Small Matter?

... are ye unworthy to judge the smallest matter?

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

— Isaiah 17:12, RSV

Oh, the raging of many nations — they rage like the raging sea! Oh, the uproar of the peoples — they roar like the roaring of great waters!

— Isaiah 17:12, NIV

I'm not a scholar, don't claim to be
But this is evident to me —
Woe is woe, and oh is oh
And it will evermore be so
Context will dictate which to use
Or else the scripture you abuse
Small matter to the modern scribe
They concentrate on diatribe —
Bob Kasten (against the AV)

Woe: judgment, alarm — Oh: astonishment, desire



The KJV Positions Words Adjacent to Correct Modifiers

KJV John 3:15

NASB

whosoever **believeth in him**
should not perish, but have
eternal life

whoever believes may in Him
have eternal live

When the ‘in him’ is moved, it ceases to be the object of the verb ‘believeth,’ and now becomes the object of ‘have.’ This notion that ‘everyone’ who believes ‘anything’ has eternal life is called ‘inclusive theology.’ Liberal Christians teach that Christ’s death satisfied God’s demands and we simply need to “proclaim” this “good news” to the world.

KJV Phil. 2:5,6

NIV (some **NKJV**’s)

Who...thought it **not robbery**
to be equal with God

Who...did **not** consider **equality**
with God

In the KJV, ‘not’ refers to ‘robbery;’ in the NIV, it refers to ‘equality,’ thereby denying the deity of Jesus Christ.

KJV John 4:29

NASB

is not this the Christ?

this is not the Christ, is it?

Sentences which express the speaker’s strong feelings and ask the hearer to agree are called ‘exclamatory questions.’ It would be like saying, “Isn’t the church beautiful !” By adding a ‘tag question’ (“is it ?”) to a ‘declarative statement’ (“this is not the Christ”), the NASB is conveying the *opposite* impression intended.



At Every Possible Turn, the KJV Follows the Word Order and Wording of the Traditional Greek, Hebrew, and Other Early Versions of the Bible

The *King James Bible* is now *the only* truly literal English language version. Note just a few of the thousands of examples which could be given. Examine Romans 1:6, 7.

KJV, Greek *Textus Receptus* NIV

Among whom are ye also
the called...
Grace to you and peace

And you also are among those
who are called...
Grace and peace to you

New versions not only jumble the word order, the NKJV jumps over the Greek word ‘Jesus’ in Acts 7:45 and Heb. 4:8 and gallops past the Hebrew word ‘God’ in Deut. 15:14. The large head-shaped shadow of new version translators hid the important Hebrew word ‘not’ in Isa. 9:3.

KJV, Hebrew Text

New Versions

“**not** increased the joy”

“increased its joy”

In Titus 2:13, the KJV follows the text, word order, and punctuation seen in all Greek manuscripts and editions. New versions drop the definite article ‘the,’ move the word ‘our,’ and add a comma. New versions, as usual, introduce a potentially universalist interpretation, not supported by the Greet text. Jesus is ‘the great God,” but he is not everyone’s Saviour.

KJV, Greek Text

New Versions

“**the** great God and
our Saviour”

“**our** great God and Savior”

WHICH NASB?

The NASB preface claimed it was “a literal word-for-word translation of the original languages” (viz. the corrupt Nestles 23rd edition of the Greek New Testament). Given the non-literal and gender inclusive character of many of the **24,338** changes now seen in the NASB’s 1995 printing, their claim to be a “literal” translation (of the corrupt Greek text) can no longer be said to be even remotely true. (This is the fifth revision of the NASV, which was a revision of the often revised ASV, which was a revision of the RV.)

In the past, the NASB preface boasted of their literalism, “even to conjugations, such as ‘and’ ...often ignored in free style translations.” Now — the NASB’s 1995 printing *drops* the Greek and Hebrew word ‘and’ thousands and thousands of times. (The book *In Search of Biblical Order: An Analysis of the Coded Structure of the Book of Revelation* by J.M. Cascione is devoted almost exclusively to proving the key and vital place the word ‘And’ plays in the arithmelogic structure and understanding of the Bible.)

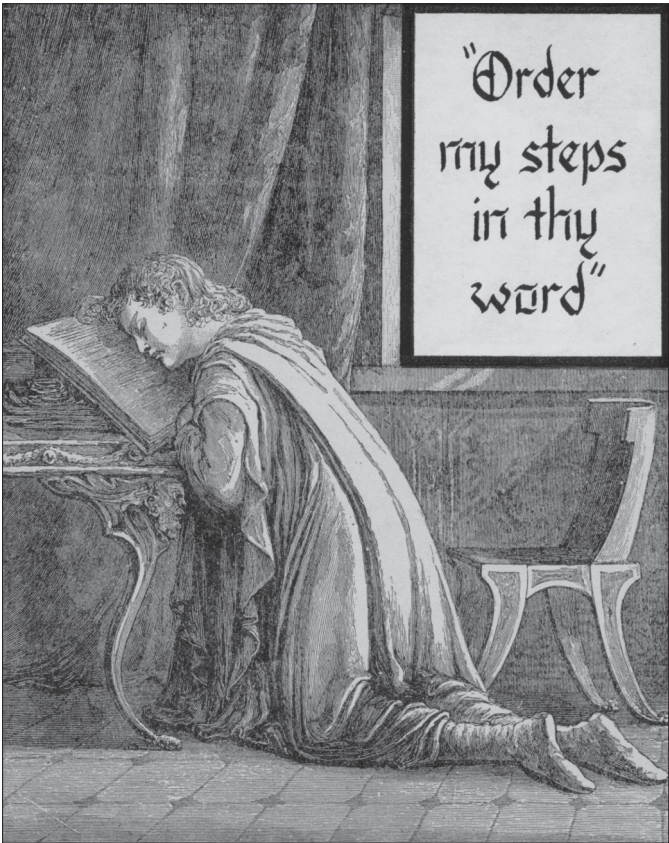
In red-faced embarrassment the NASB’s 1995 printing fixed dozens and dozens of NASB errors which had been exposed in the book *New Age Bible Versions* (1993). The book noted the NASB’s omission of the name of ‘Jesus’ and also pointed out errors in verses like Luke 24:51, 52, Col. 3:6, and John 8:16. The ‘new’ NASB slyly fixed these highly examined instances — while dumping *another* 6,966 words !

The NASB’s adherence to the ‘archaic’ Nestles 21st and 23rd editions continues to prove an embarrassment to them. The discovery and recent collation of second century New Testament papyri prompted the Nestles 26th edition to switch back to the KJV readings approximately 500 times. However,

the ‘new’ NASB follows the 26th edition only five times over the 23rd edition, contrary to the statement made in their preface. Disorder and uncertainty characterize the ever-changing new versions.

“...and meddle not with them that are given to change”

Prov. 24:21



“[Y]et he hath made with me an everlasting covenant,
ordered in all things, and sure:” *2 Sam. 23:5*

CHAPTER NINE

Does the Bible have other
built-in reference works?



CHAPTER NINE

Does the Bible have other
built-in reference works?



If the Bible has a built-in dictionary, does it also have other built-in reference works?

THE KJV IS A ONE-VOLUME LIBRARY

For those interested in word roots, it contains a Greek lexicon and grammar, and gives the historic definition and etymology of English words. There is little point flogging the mind, memorizing the Greek affixes, to embalm the *Koine* Greek, as if “the Word” was not risen from the dead and breathing “the scriptures...to all nations” (Rom. 16:26). Any *needed* distinctions and elaborations are given in the English text and morphology. Any nine year-old *girl* in Greece knows Greek better than the NIV translators; the Greek Orthodox Church has had the ‘so-called’ advantage of an intimate knowledge of, not only the Greek language, but also the traditional Greek text of the Bible. Yet they show no spiritual fruit. (The secret is not ‘Greek,’ but ‘**meek.**’ Ps. 25:9)

“UNTO THE GREEKS FOOLISHNESS” (1 Cor. 1:23)

The KJV is the only access we have today to the truths presented in the traditional and conservative Greek and Hebrew grammar texts and lexicons written by men like Pellican, Reuchlin, Munster, Pagninus, Mercerus, Constantinus, Appollonius, Buxtorfius, Sylburgius, reflected in later works by Guillemard and Hatch. The KJV translators realized, along with the Greek grammarians of the 16th through 18th centuries, that “Biblical Greek is thus a language by itself,” whose word meanings should be framed to fit the Christian, not the pagan world view. Wisely, “Western Christians had been afraid of the corruption of paganism if they knew Greek.”

Contrariwise, the liberal scholar, “condemns,” what he calls “the too frequent isolation of New Testament Greek from the ‘profane Greeks.’” In 1822, one such Goliath, J.G.B. Winer launched a “full revolt,” a “thorough reconstruction,” in his Greek grammar textbook. He began reframing the words of the New Testament, twisting tenses, manipulating modes, corrupting the cases, and perverting participles and prepositions until the N.T. was patterned to match his anti-Christian sand castle. “Winer’s anti-Trinitarian prejudices over-rule his grammatical rectitude,” admitted one grammarian. The deformity of Winer’s Greek grammar textbook was taken a step *further* by the translation of Winer’s work into English by the leading ASV translator, Unitarian, J. Henry Thayer and Revised Version Committee member, W.F. Moulton.

A.T. Robertson continued this so-called “wider outlook” in his *Grammar of the Greek New Testament*, flying the banner of Winer and Thayer high atop the very first paragraph of his textbook. Robertson closes his preface with the salute, “[T]he text of Westcott and Hort is followed in all essentials.” The danger in this was seen by the preeminent Oxford scholar, Owen Chadwick, who warned, “Westcott looked for a new understanding of John’s Gospel and of Christian mysticism to proceed out of Indian {Hindu} thought.” (*The Victorian*

Church. New York: Oxford University Press, 1970, Vol. 2, p. 38.) The idea of giving pagan ‘meanings’ to Bible words brought “sneers” from true Christians, Robertson admits; such new ideas were, “considered queer by students who came to him trained in the traditional grammars” (*Grammer*, pp. vii, viii, 3, 4, 5, 17, 24, 25, 30, 45 et al.).

Totally unaware of last century’s battle, this generation of seminary students march into classrooms and commit to memory the ‘meanings’ in the *Beginner’s* Greek grammars written by J. Gresham Machen or William Davis. To Davis, “the Greek of the New Testament is not...sacred” (p. ix). Machen mimics the Greek muses saying, “you are saved” could be translated “you are being saved” (pp. 59, 63). The subjunctive mood becomes ‘subjective’ and as students ‘decline’ their verbs, a parallel decline starts in their souls. William R. Newell commented on the infiltration of paganism of all kinds into our seminaries. He quotes from *Crucifying Christ in our Colleges* and adds,

How men are rushing back to the old pagan pit out of which God’s word and his gospel would have delivered them!...They sit at the feet of professors whose breath is spiritual cyanide. (*Romans*, Moody Press, p. 30)

With a ‘passive voice’ pastors unknowingly turn the voice of scripture into a mere echo from Euripides, the Epic Homer, or the Egyptian nonliterary papyri. The Greek tragedy has a new audience as Bible ‘teachers’ take their script from *corrupt* Greek textbooks by Blass, Cox, DeBrunner, Dana, Easley, Funk, Goodrick, Hadjiatoniou, Mounce, Summers, Sawyer, Wallace, Winberg, Young, and Zodhiates, or the dictionary in the Greek New Testament UBS 3rd edition. Its preface admits, “the meanings are given in present-day English, rather than in accord with traditional ecclesiastical terminology.” Translated that means, ‘when the Bible says “only begotten” (*monogenes*), we will follow the *ideas* given in the pagan *Trimorphic Protennaio*, and render it ‘unique.’ As a result, Winer’s anti-Trinitarianism wins again in the war of words and the strip-mining of the scriptures continues.



The KJV is a Greek Grammar

Any needed theological distinctions are preserved in the KJV. Greek is an inflected language, that is, affixes (extra or altered letters) are added to express grammatical relationships. In current English, word order fills this function. (That is why the KJV cannot always follow the word order in the *Textus Receptus* [TR].) The KJV however, **transparently** exposes the inflections and distinctions of the TR, through its use of inflected Middle English morphology. Such distinctions as the ‘eth’ ending and the use of ‘ye’ instead of ‘you,’ had already fallen out of use in 1611, as can be seen in the KJV Dedicatory (“Your majesty...you...your very name.”) These distinctions are a reflection of the language of the Bible, and **not** outdated remnants of ‘Old English.’

EST & ETH

Verb Inflections

The KJV distinguishes between **the first person** (the speaker), **the second person** (the one spoken to), and **the third person** (the one spoken about).

- ♦ EST is second person (the one spoken to)
- ♦ ETH is third person (the one spoken about)

KJV Verb Inflections

I write	first person
Thou writ est	second person
He writ eth	third person

God has all sorts of built-in clues in the KJV.

- ♦ EST reminds you it is second person with its ‘s.’
- ♦ ETH reminds you it is third person with its ‘t.’

New versions do not transparently reveal all of the underlying verb inflections.

NIV, NKJV, NASV, et al.

I write
 You write
 He writes

THE KJV IS THE *REAL* LIVING BIBLE

Through the use of ‘est’ and ‘eth,’ the KJV allows the reader to be an actual eyewitness to the events in the Bible. New versions present it as history, an event of the past.

In the KJV, Jesus Christ is still alive. This is an important theological distinction. He is a ‘has been’ in some new versions.

	KJV	Sample New Version
Matt. 28:6	he is risen	He has been raised
1 John 4:3	Jesus Christ is come in the flesh	Jesus Christ became a human* being
John 21:13	Jesus then cometh, and taketh bread, and giveth them	Jesus came and took the bread and gave it to them

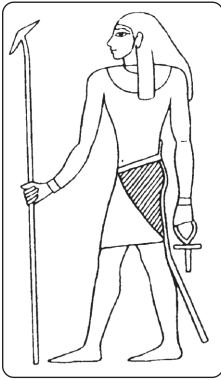
* See Gender Inclusive Versions

GOD CAN COUNT

	KJV	Greek
John 21:15	Jesus saith to Simon Peter... lovest thou me...?	<i>agapao</i>
John 21:16	He saith to him again the second time... lovest thou me?...	<i>agapao</i>
John 21:17	He saith unto him the third time... lovest thou me?	<i>phileo</i>

God didn’t say a third time *agapao*; He said a third time ‘**lovest**.’

GENDER INCLUSIVE VERSIONS



New versions not only present a dead Jesus, they identify him with the Egyptian God, Hu. The gender inclusive term ‘human’* is now used in the NKJV, NIV, and most new versions to replace ‘man.’ The word ‘human’ can be traced back to Hu and Min, the man-faced deity of the Egyptians. *When Humanity Comes of Age*, one of the most popular New Age books promoting the divinity of man, depicts Hu, the Egyptian god-man on the cover. Along with Horus, Hu and Min were among the false-Christ figures (god-men) of Egypt’s several false-trinities.

Just as Abel was the first to be called *hu* (Hebrew for ‘he’) so the Egyptian counterfeit, Hu, and all of his followers throughout history are called ‘hu’ and noted in Isaiah 9:15 (“the prophet that teacheth lies, he [Hebrew ‘*hu*’] is the tail.”)

‘Human’ is usually pronounced hu • min, not hu • man. It does not come from the word ‘man.’

The Hebrew term for heretic is *min*. Hu and Min were no doubt derived from the vowel-less Hebrew ‘hm’ for Ham. It can be seen in the earlier Old French as **hu • main** and in Latin as ho • **min**.

New Age tee-shirts, emblazoned with the word ‘Human,’ depict a divinized person who is sexless, raceless, and ageless. One new version recommends the mark of the beast (Rev. 13:18) saying “It is a human number.” *The New Living Translation’s* footnote agrees, saying it is ‘the number of humanity.’ The KJV **never** uses the New Age gender inclusive term ‘human.’

The recent clamour about a so-called inclusive language edition of the NIV, is just a smoke screen, hiding the fact the NIV has, since its introduction in 1973, omitted male pronouns, like ‘he’ and ‘him.’ Chapter 5 of my book *New Age Bible Versions* documents dozens and dozens of places where male terms, and even Jesus Christ himself, are neutered by the NIV.

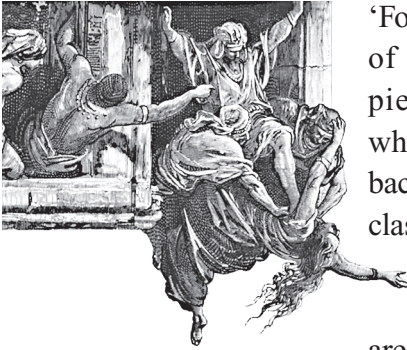
Dr. Virginia Mollenkott, NIV stylist, self-confessed lesbian, and editor of the inclusive language lexicon, may be responsible for this. During a news conference at the National Council of Church’s governing board, she said, “You might be interested to know that...Jesus remained chromosomally female throughout life.”

This desire to turn God into some sort of androgynous entity, can be seen in the secular world. The *USA Today*, June 23, 1997, when reporting on the reopening of the play *Jesus Christ Superstar* in London, said the star, “has just the right androgynous quality as Christ, right up to his weirdly piercing falsetto voice.”

In the KJV, the voice of God is **powerful**, but according to linguistic analysis, the voice of the new versions is effeminate.

When you read and compare 1 Cor. 6:9-10 in the KJV with the same scripture in the NIV, the word ‘effeminate’ is missing in the NIV.

KJV	NIV
(1 Cor. 6:9-10) “Be not deceived: neither...nor idolaters, ...nor effeminate, ...shall inherit the kingdom of God.”	“Do not be deceived: Neither...nor idolaters ...will inherit the kingdom of God.



“Jezebel...wrote letters in Ahab’s
name, and sealed them with his seal”
(1 Kings 21:7-8)

‘Forensic stylometry’ is a branch of linguistics that analyzes a piece of writing to determine who wrote it. The field began back in 1944 with George Yule’s classic *The Statistical Analysis of Literary Vocabulary*. They have discovered that there are certain characteristics which can distinguish if something was written by a woman or a man.

One characteristic of female authorship is the use of more syllables and more words, to say the same thing as a man. Using this criteria, it would appear that the NIV was written by a woman, or more likely by an effeminate man. This gives God an effeminate voice, and not the “powerful” voice of Heb. 4:12.

Not only was lesbian Virginia Mollenkott an NIV stylist, but the chairman of the NIV Old Testament committee, Martin Woudstra, was, according to the homosexual group, Evangelicals Concerned, their friend. He was a professor at Calvin College. Their college newspaper, *The Chimes*, just ran a four-page special insert, interviewing three homosexual students and two homosexual alumni.

The omission of ‘he’ in the NIV has had its echoes in the culture as a whole. Linguists did a 10-year analysis of speech, using 1971, pre-NIV, as a baseline. They compared how many times “he” and “man” were used in 1 million American words. They found that it went from 12 per 5000 before the NIV, to 4 per 5000, years after. The preface to the NIVI said that they wanted to “mute the patriarchalization of the culture.”

The current NIV omits the word ‘man’ 863 times!

Other versions like the NRSV, *Contemporary English Version*, *New Century Version* and the *New Living Translation* are wholly gender inclusive. Mr. Osborn of the *New Living Translation* said recently in *Christianity Today*, that the *New Living Translation* is “trying to get into the Wal-Mart and Barnes and Noble markets. Unbelievers are offended by the generic *he*.”

In order to emasculate the Bible, these editors must change 1,732 Greek singulars to English plurals like ‘they’ or ‘them.’ When this is done, the Bible loses its focus on the individual and transfers it to ‘the church.’ Of course, this matches precisely the false doctrine being taught by many churches: i.e., that membership is equivalent to salvation.

When singular words, like ‘he’ and ‘him,’ are replaced with ‘they’ and ‘them,’ the **Messianic prophecies disappear!** Ps. 34:20, which says, “He keepeth all his bones,” becomes in these versions, “He keeps all their bones.”

Today’s inclusive versions omit at a *minimum*:

‘Father’	601 times
‘Son’	181 times
‘He,’ ‘him,’	3,408 times
‘Man’	300 times

The KJV echoes the Greek and Hebrew genders precisely.

THOU, THEE, THINE & YE

Singular and plural


- ◆ The words that begin with ‘T’ (Thou, Thee, Thy, and Thine) are singular and indicate only **one** person.
- ◆ The words that begin with ‘Y’ (Ye, You, and Yours) are plural and indicate **more** than one person.
- ◆ Remember that letters are often pictures. The ‘T’ is a singular stick; the ‘Y’ is more than one stick.

The NKJV, NIV, CEV, NRSV, NASB, and most new versions do not make these distinctions. The word ‘you’ is used in all cases. The actual Greek or Hebrew numbers (either singular or plural) are therefore not revealed.

New versions confuse many important theological truths because of this. Note just two simple examples. Jesus said to Nicodemus:

KJV	NIV et al.
John 3:7 “Marvel not that I say unto thee , Ye must be born again.”	“ You should not be surprised at my saying, You must be born again.”

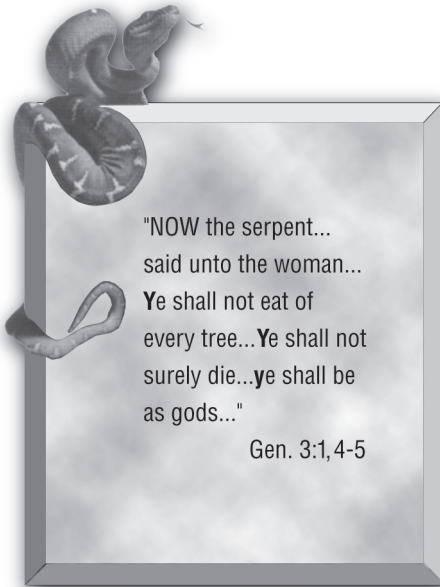
In the NIV the word ‘you’ is used for both the singular (thee) and the plural (Ye). The KJV is the **only** current version that *clearly teaches* that Jesus was not merely addressing Nicodemus alone. **All men must be born again.**

Additional example: 

The second example is in Genesis 3. The serpent was the first to use the plural ‘ye.’ God speaks to the individual. (Remember, the KJV speaks of an individual as ‘he;’ the new inclusive versions use the plural ‘them’ instead, just like the serpent !)

KJV

“And the LORD God commanded the man, saying...**thou** shalt not eat of it...**thou** shalt surely die” Gen. 2:16-17



And the LORD God called unto Adam, and said unto him, Where art **thou**?...Hast **thou** eaten of the tree” Gen. 3:9-11

All new versions substitute “you” for the singular “thou” and the plural “ye” in this verse, thereby missing an important distinction.

Subject and Object

The KJV also distinguishes clearly between the **subject** and the **object**.

- ◆ ‘Thou’ is used for the **subject** of the verb for the second person singular. (“Thou art the man.”)
- ◆ ‘Thee’ is used for the **object** of a verb for the second person singular. (“I gave thee bread.”)
- ◆ ‘Ye’ is used for the **subject** of a verb for the second person plural. (“Praise ye the LORD.”)
- ◆ ‘You’ is used for the **object** of a verb for the second person plural. (“I give you that.”)

New versions use ‘you’ for all four cases.

The singular forms are:

	KJV	NIV et al.
Nominative	thou	you
Objective	thee	you
Possessive adjective	thy	your
Possessive pronoun	thine	yours

The plural forms are:

	KJV	NIV et al.
Nominative	ye	you
Objective	you	you
Possessive adjective	your	your
Possessive pronoun	yours	yours



The KJV is a Lexicon

Since lexical writers, like Gesenius, mocked the Bible when teaching, and his followers, Brown, Driver, and Briggs were cut from the same cloth, it's a good thing the Bible itself elaborates correctly the definition of any unclear words. (See *Founders of Old Testament Criticism* by T.K. Cheyne, Methuen & Co., 1893, p. 58 et al.) Observe just one example.

LUCIFER

The translation of the Hebrew word, *helel*, as Lucifer in Isa. 14:12, is reinforced by the Bible itself. *Helel*, means ‘**shining, burning light.**’ When God used it elsewhere in the Bible, it was in another biography of the Devil, Job 41:32. Here leviathan is the “fire” breathing dragon and “the king over all the children of pride.” From him “a **light** doth **shine**” and “**burning lamps**” (Job 41:18-19). “He maketh a path to **shine**” and “to be hoary” (white; Gk. *leucos*) (Job 41:32). What a perfect dictionary definition of the root words in Lucifer (*lux* **light** and *fero* to **carry**).

The Hebrew lexical definition of *helel* is even there in Job 41 (to shine). The association of *helel* (Lucifer, shine) with the Greek helios (sun), is drawn in Job 31:26, where Job makes mention of the sun worship current in his day (“sun when it **shined**”). The first English dictionary, *A Table Alphabeticall* (1604), by Robert Cawdrey, defines ‘**Lustre**’ as “shinning” (p. 79).

lustre, glittering, shinning

Lucifer can be seen in the prehistoric West-Germanic *leukhtam*, the Greek *leucos*, the Indo-European *leuc*, *luk* and even the Spanish *Lucero*. A ‘lucifer’ is a ‘match’ in a number of languages. Its association with burning and the Devil, is evident in the transmutation of *helel* into the following words for ‘**h e l l**’:

Anglo-Saxon	<i>hel</i>
Saxon	<i>helle</i>
Middle English	<i>helle</i>
Hebrew	<i>(s)heol</i>
Gothic	<i>halja</i>
German	<i>holle</i>
Danish	<i>hel</i> or <i>helle</i>
Swedish	<i>helvete</i> (<i>vete</i> means punishment)
Danish	<i>helvede</i>
Greek	<i>helios</i> (not hell, but light, bright, burning sun)

As discussed in *New Age Bible Versions*, the NIV’s use of ‘morning star’ in Isaiah 14:12, instead of Lucifer, has **no basis** in Hebrew. The word for ‘star’ is nowhere in the text. It appears in verse 13, as *kokab*. ‘Star’ is used over 30 times in the Old Testament; it is not used in Isa. 14:12. When God wants to say “morning star” in Hebrew, he does so (see Job 38:7).

If you *still* think Isa. 14:12 is about the King of Babylon, or worse yet, Jesus Christ, the *real* morning star, as the NIV and most new versions indicate, check the Bible’s built-in dictionary in the other biography of the Devil, Ezek. 28.

Ezek. 27	Ezek. 28	Job 41
at the entry of the sea ... of perfect beauty ... the wise men, thy calkers	In the midst of the seas... Thou sealest up the sum, full of wisdom , perfect in beauty ... the king of Tyrus	He maketh the deep... His scales are... shut up together as with a close seal ...he is a king

The OED defines ‘caulk’ as to press “close together... shut up.” (Have you ever used caulk to seal your windows or bathtub?) Interestingly, the Coverdale Bible uses “calker” in Isa. 2:6 in a spiritual sense to describe a ‘soothsayer.’ The word calculate (“sealest up the sum”) has the same root.



The KJV is a Dictionary of Etymology (Word Roots and History)

CARBUNCLE

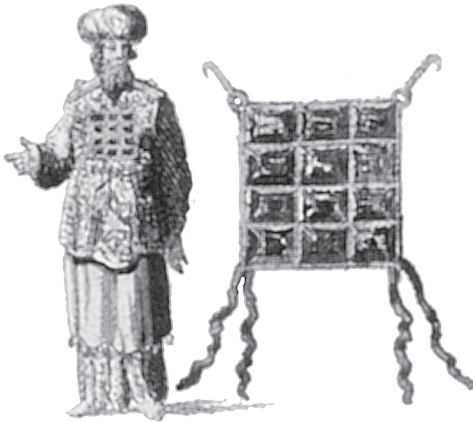
Ex. 28:15-17

“scarlet...carbuncle”

WEB “Deep **red** color with mixture of **scarlet**”

The Bible tells us that carbuncle is scarlet (**red**). The common root in these words is ‘car,’ so ‘car’ must mean ‘red.’

- Latin: *caro*, flesh
 Greek: *kar*, heart
keirein, a cut
 English: cardinal, a red bird
 carnal, fleshy
 carnival, a fleshly party
 carbuncle, a red bump
 carmine, a red pigment
 carniver, meat eater



Levitical priest's ephod and breastplate of judgment with setting of carbuncle and 11 other precious stones.



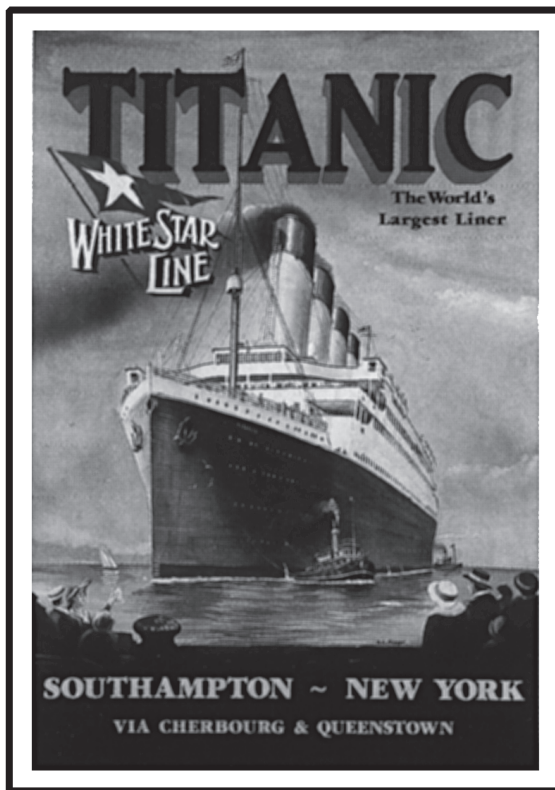
“And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row...And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.”

Ex. 28:17, 29

CHAPTER TEN

Update & Summary





“Professionals built the Titanic...
An amateur built the Ark.”

Author Unknown

CHAPTER TEN

Update & Summary



ur close examination of words has proven the KJV flawless. The ‘red’ carbuncle turns ‘green’ in the tarnished NKJV, NIV, and most new versions. This stone was one of the red precious jewels in the apparel of the Old Testament high priest. The New Testament priesthood of believers needs this “word of God” among its “whole armour.” (Eph. 6:10) The examples given in this book represent only a tiny portion of the hundreds of thousands of KJV words which exhibit the linguistic and scriptural principles discussed. Together these perfect gems crown our beloved *King James Bible*.

THIEVES: THE DOLLAR AND THE SCHOLAR

Even the secular world can spot a rhinestone counterfeit. The publishers of the NKJV have been charged with fraud by the Securities and Exchange Commission. They are now paying nearly \$400,000.00 in fines. (*Washington Post*, Oct. 1, 1997)

Jesus, the living Word, was crucified between two thieves. The written word, is being crucified between two thieves: the scholar and the dollar.

EVIL-MERODACH, KING OF BABYLON (2 KINGS 25:27)

Rupert Murdoch, owner of the exclusive printing rights to the NIV, has generated the following descriptions from *secular* journalists.

“a pornographer...totally internationalist...never before had I seen evil so clearly expressed in a human face...” (p. 423)

Rupert is here...Lucifer has come trailing smoke and sulfur.” (p. 361)

“I spent my time trying to convince the staff that Murdoch was not Satan.” (p. 215)

These comments from *Murdoch*, a biography by William Shawcross, are mild compared to those in his other biographies (*Full Disclosure*, *Citizen Murdoch*, and *Good Times, Bad Times*).

- ◆ *The Chicago Tribune* referred to Murdoch as “the Prince of Darkness.”
- ◆ *Time* magazine called him one of the four most powerful men in the world because of his ownership of Twentieth Century Fox movies, Fox Television, Bart Simpson, and satellites, newspapers and television stations covering America, Europe, and Asia. Murdoch put the NIV under the management of one of his former holdings — the *TV Guide* ! (*CBA Marketplace*, Nov. 1997, p. 20, et al.)
- ◆ The liberal *Los Angeles Times* even questioned *why* the Pope would give Murdoch the honorary title ‘Knight Commander of St. Gregory,’ “since Murdoch’s News Corp. is known for sensational tabloid newspapers {*The Star*, *The Sun*, etc.} and sexy programs.” (Jan. 12, 1998)
- ◆ *St. Paul’s Pioneer Press* (Jan. 3, 1998) explains that the Pope bestows the title on people who have “promoted the interests of the {Catholic} Church and have contributed heavily to Church institutions.”

New Age Bible Versions, chapters 6 through 8, documents the Catholic influence and readings in the NIV.



(Coincidentally, it was a man named Murdoch who threw the famous Titanic into reverse, causing it to sink. Only those who have read actual newspapers from 1912 know that, unbeknownst to the passengers, the ship was on fire when it left the dock. An unceasing boiler room fire, which the crew feverishly tried to hide, weakened the walls of the ship's hull, allowing six small slits to sink the ship. Or was it the hand of God, who knew *why* this fleet was called the White Star Line? 'White Star' is the code name for Lucifer !)

Dead Sea Scroll Deception

Commander Murdoch's NIV and its "star," Lucifer, (Isa. 14:12) are doomed to sink, floating as they are on the faulty scholarship of the Dead Sea Scroll committee.

- ♦ *The New York Times* (Sept., 1991) reported that the committee's, "cloak and dagger scholarship long ago exhausted its credibility with scholars and laymen alike."

Few know that the scrolls were under the complete control of the Roman Catholic church for 40 years, under the direction of the Dominican Monastery *Ecole Biblique*, which is in turn under the control of Cardinal Martini's Pontifical Biblical Commission. The Commission is another name for the Doctrine of Faith, which was renamed so in 1965, having previously been called the Holy Office since 1542. Before that it was called The Holy Inquisition !

The authors of the secular book *The Dead Sea Scroll Deception* (Michael Baigent and Richard Leigh, Summit Books, N.Y., 1991) document these facts and disclose further that,

“[T]he Roman Catholic brethren of the team, by far the majority, were trying to hide things...Scholars outside the international team have suspected that some form of monitoring and selection was taking place. Here Allegro confirms these suspicions. One can only wonder what might have happened to any fragment that held doctrines opposed to that of the {Catholic} Church...The implications of all this are staggering. All enquiry and investigation, regardless of what it might turn up or reveal, must be subordinated and accommodated to the existing corpus of official Catholic teaching. In other words, it must be edited or adjusted or distorted until it conforms to the requisite criteria.”
(pp. 55, 59, 114)

The 450 prophets of Baal (1 Kings 18:19) and their boiler room fire will consume *another* 450 Bible readings soon, admits NIV headquarters. This admission came when queried by a reader who noticed the hundreds of downhill changes between the early and recent NIV editions. (Letter from NIV headquarters, dated June 30, 1997). The NKJV and NASB scribes have likewise done reams of rewriting in subsequent editions.

The credibility of the Dead Sea scrolls has not been helped by the release of the news that Father de Voux, the Scroll’s head translator was an alcoholic. Nor was it helped by the release of translator John Allegro’s books *The Sacred Mushroom and the Cross*, and *The Dead Sea Scrolls and the Christian Myth*. The latter is a preposterous book alleging that Jesus is Lucifer (chapter 12). The former book asserts that Jesus was the psychological construct of a psilocybin mushroom cult. The NKJV, NIV, NASV, NRSV, NAB, CEV, and all new versions are carrying their unwary passengers into dangerous waters when they substitute the historic readings of the Bible text for a cruise through the Dead Sea.



INTERNATIONAL BIBLE SOCIETY

June 30, 1997

Mr. Desmond Cannaway
91d Drumbeig Drive
Old Warren
Lisburn
Co. Antrim, North Ireland
BT28 1LJ

Dear Mr. Cannaway:

Thank you for your interest in the *New International Version*. Please find enclosed a booklet containing the names of the *NIV* translators, editors, literary critics, and stylists, as well as other information. Almost all of the translators hold earned doctorate degrees and all are specialists in at least one of the biblical languages (Hebrew, Aramaic, or Greek). I am also enclosing some detailed information on the Committee on Bible Translation (CBT), including a list of the current CBT members with their institutional affiliations.

Regarding your question as to how many changes are planned in future editions of the *NIV*, [currently we have 450+ minor revisions] that have been approved to date. More work is constantly being done by the CBT to make the *NIV* text increasingly more accurate and the unchanging message more easily understood in the receptor language (English).

If we may be of further assistance, please let us know.

Sincerely in Christ,


(Mrs.) Alison Yorke
Executive Assistant
Translations

Headquarters: 1820 Jet
Serving the Church



*On June 30,
1997, an
inquirer is
advised there
would be 450+
changes.*

Zondervan Publishing House

June 2, 1997

Dear Retailer:

I'm writing to bring clarity to what may have been a confusing three months for you. We appreciate you as a partner in providing, as Zondervan's mission statement says, "resources that glorify Jesus Christ and promote biblical principles." Thank you for your wonderful work.

Trust The NIV

The NIV has become the most popular Bible translation because of its solid commitment to convey accurately and faithfully the meaning of the original Greek, Hebrew, and Aramaic biblical texts and to render those texts into clear, understandable English. The NIV translation has never been, nor will it ever be, motivated by social or political agendas or pressures.

In a nutshell: observing that American English usage was shifting when talking about men and women in general, the Committee on Bible Translation, International Bible Society (IBS), and Zondervan remained true to the NIV mandate to keep the translation accurate, faithful, and clearly understandable by reviewing it for revision and possible publication after the year 2001.

However, after the outcry from church leaders, IBS decided, and Zondervan supported, that English usage among the majority of evangelical church members had not shifted significantly enough to warrant that revision.

No Changes

The NIV will continue to be published without any changes. It remains the most accurate and faithful to the original biblical texts of any contemporary English translation. The objective of CBT, IBS, and Zondervan all along has been to use the most widely accepted English usage in that faithful translation. Our commitment is to listen to the church, and we have done so. The majority of the evangelical church holds the NIV as its primary Bible text, and as such, wants the translation to continue to use traditional language.

Trust The NIV

The New International Reader's Version (NIRV) was successfully launched in 1995 as the simplest Bible translation available, translated to the third-grade reading level (the NIV is translated to the seventh-grade level). The NIRV is a trusted translation and continues to sell very

(-continued-)

Rooted in history, grounded in faith, moving forward to serve the world

*Just four weeks
prior, Christian
book retailers
were advised
there would be
no changes in
the upcoming
edition of the
NIV, and are
encouraged to
'trust' the NIV!*

“THE GREEK ACTUALLY SAYS...?”

Shipwreck is inevitable with Commander Murdoch at the helm and Jesuit Roman Catholic Cardinal Carlo **Maria** Martini steering the Greek text Committee underlying the new versions. Among the time bombs in the cargo he carries on board is his New Age notion that man can be divine. Amidst the heresies in Martini’s book, *In the Thick of His Ministry* (The Liturgical Press, Collegeville, Minn., 1990), he states,

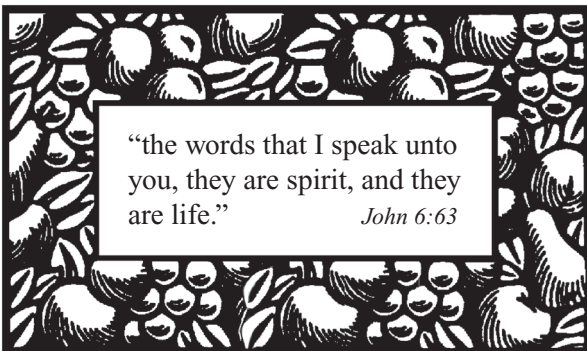
“The deification which is the aim of all religious life takes place. During a recent trip to India I was struck by the yearning for the divine that pervades the whole of Hindu culture. It gives rise to extraordinary religious forms and extremely meaningful prayers...humanity becomes divine.” (p. 42)

What sort of prayers might he deem meaningful?

“Virgin Mary...help us attain a state of inner detachment...”(p. 37)

Martini’s hybrid of god and man and the new version’s marriage of “good and evil” are offshoots from the deadly tree of knowledge. (Gen. 3:5) The serpent’s salesmen sell the stock from this money tree for a fee; 400 million dollars are spent each year by Americans on Bible versions.

In contrast, the *King James Bible* is like the tree of life.



HARVARD UNIVERSITY'S SUMMARY

“...for the children of this world are in their generation wiser than the children of light.”

(Luke 16:8)

To summarize the findings demonstrated in this book, I will cite similar conclusions set forth by Harvard University in their book, *The Literary Guide to the Bible* (Cambridge, Mass., 1987). The chapter entitled “English Translations of the Bible” concludes that the modern versions are sorely inferior to the KJV in both theology and style. Some of their comments mirror those made in this book.

“We have as a rule used the *King James Version* in translations, and our reason for doing so must be obvious: it is the version most readers associate with the literary qualities of the Bible, and it is still arguably the version that best preserves the literary effects of the original languages.” (p. 7)

As a rule, whenever we encounter a syntactic oddness or aberration in the Authorized Version {KJV} - the kind of thing the word ‘archaic’ is used unthinkingly to describe — we ought to assume that it reflects an attempt to reproduce the original’s word or phrase order. (p. 648)

The Authorized Version translators have taken care to reproduce the syntactic details {word order and sentence structure} of the original.” (p. 656)

Its overall effect is still much more Hebraic than English.” (p. 660)

The Greek, as we would expect, is a fairly exact model of the Renaissance {KJV} rendering... (p. 658)

The Authorized Version has the kind of transparency which makes it possible for the reader to see the original clearly. It lacks the narrow interpretive bias of modern versions, and is stronger for it. (p. 664)

Through its transparency the reader of the Authorized not only sees the original but learns how to read it. Patterns of repetition, the way one clause is linked to another, the effect of unexpected inversions of word order, the readiness of biblical writers to vary tone and register from the highly formal to the scatological, and the different kinds and uses of imagery are all, like so much else, open to any reader of the Renaissance versions, and best open to them in the Authorized Version.” (pp. 664-665)

Of the NIV, they comment,

“And the *New International Version*...Here we can see the diminishments consequent upon tinkering with the original syntax.

Robert Alter, in showing how vital a part of biblical narrative technique is the repetition of key words, has warned that ‘most modern English translations go to the opposite extreme, constantly translating the same word with different English equivalents...the repetition of key-words is so prominent in many biblical narratives that one can still follow it fairly well in translation, especially if one uses the *King James Version*.’ (p. 652)

Tyndale and the Calvinist translators of the Geneva Bible took little care to maintain verbal equivalence.” (p. 653)

Knowing the severe limitations of current lexicons, they chide the new versions' grade-school "instinct which perceives the word only as it appears in the lexicon." (p. 652)

After citing sixteen large pages of *errors* in the new versions and demonstrating examples of how the KJV is translated "powerfully" with "verbal dexterity...extraordinary economy... {and} rhythmic patterning," the author says,

"All these examples can be seen to have doctrinal or theological implications...in the modern versions...The loss is measurable, not only in terms of aesthetics but also in terms of meaning." (p. 663)

They add that new versions might be "more attractive... to those who prefer an abstract God." (p. 647)

"The Authorized Version {KJV} emerges from comparison with twentieth-century versions as more attractive and more accurate." (p. 664)

Only "scribes questioning" will pretend otherwise. (Mark 9:14)
The professors at Harvard join Pilate in saying, "I find no fault..." in this King. (Luke 23:4)

"I thank thee, O Father, Lord of heaven and earth,
because thou hast hid these things from
the wise and prudent, and hast
revealed them unto babes.
Even so, Father: for
so it seemed
good in thy
sight."



APPENDIX

Additional NIV, NASB, NKJV & KJ21 Errors





Do You Have A HOLY BIBLE?

Verse Comparison Chart (pp. 138-140)

The *King James Bible*, published in A.D. 1611, was actually entitled *The Holy Bible* for 300 years until after the turn of the 20th century when jealous new version printers sought to rename it. Upon checking new versions it will become apparent that it is still *The Holy Bible* and the others are counterfeits.

NIV, NASB (& Most Others)		KJV
men	2 Pet. 1:21	holy men
angels	Matt. 25:31	holy angels
brethren	I Thess. 5:27	holy brethren
prophets	Rev. 22:6	holy prophets
apostles and prophets	Rev. 18:20	holy apostles and and prophets
Spirit	John 7:39	Holy Ghost
Spirit	I Cor. 2:13	Holy Ghost
Spirit	Matt. 12:31	Holy Ghost
Spirit	Acts 6:3	Holy Ghost
Spirit	Acts 8:18	Holy Ghost

Taken from the book *New Age Bible Versions* by Gail Riplinger, available through A.V. Publications, Corp. Tel./Fax: (276) 251-1734, or visit <www.avpublications.com> for further information.
Feel free to copy.

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES,
AND WITH THE
FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.

STEREOTYPED
FOR THE AMERICAN BIBLE SOCIETY
BY D. & G. BRUCE.

Printed by A. Paul, 72 Nassau-Street,
NEW-YORK.
.....
1827.



The most *unholy* versions are the:

American Standard Version	(ASV)
Amplified Version	(AMP)
Contemporary English Version	(CEV)
Good News for Modern Man	(GNB)
Living Bible	(LB)
Message, The	
New American Bible	(NAB)
New Century Version	(NCV)
New Jerusalem Bible	(NJB)
New Living Translation	(NLT)
New Revised Standard Version	(NRSV)
New World Translation	(NWT)
Revised Standard Version	(RSV)
Revised Version	(RV)
Today's English Version	(TEV)

These versions are *rarely* used by Christians because it is widely known that their translations and translators are very liberal. However, the NIV, NASB, NKJV and KJ21 have “crept in unawares” into many churches and homes. Upon examination they prove to be “unholy and profane” also (1 Tim. 1:9).



ERRORS FOUND IN NEW BIBLE VERSIONS

NIV, NASB (& Others) Verse Comparison Chart (pp. 141-145)

“Satan cometh immediately, and taketh away the word...” Mark 4:15

The Antichrist will use the **New Versions** to set up his One World New Age Religion, with its mark and worship of the Antichrist and the dragon. Discover how!

God of the New Versions / New Age		God of the Bible & Christianity
Check NIV, NASB (& Most Others)		KJV
the Lord	Ex. 6:3 et al.	JEHOVAH
Christ	2 Cor. 5:18	Jesus Christ
the Spirit	Acts 8:18 et al.	the Holy Ghost
divine being	Acts 17:29	the Godhead
OMIT	Rev. 1:11	I am Alpha and Omega
OMIT	John 4:42	Christ
only One	Matt. 19:17 et al.	God
The Mighty One	Josh. 22:22	The LORD God
the Lord	1 Cor. 16:22	Lord Jesus Christ
a son of the gods	Dan. 3:25	the Son of God
Son of Man	John 9:35	Son of God
a God	Acts 14:15 et al.	God
OMIT (Note: The New Versions have entirely removed the most powerful scripture identifying the Trinity!)	1 John 5:7	For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Taken from the book *New Age Bible Versions* by Gail Riplinger, available through A.V. Publications, Corp. Tel./Fax: (276) 251-1734, or visit www.avpublications.com for further information. Feel free to copy. (Pages 141-145 are available in tract form.)

God of the New Versions / New Age		God of the Bible & Christianity
Check NIV, NASB (& Most Others)		KJV
fruit of the light	Eph. 5:9	fruit of the Spirit
and the nations shall walk by its light	Rev. 21:24	and the nations of them which are saved shall walk in the light of it.
king of nations/ages	Rev. 15:3	King of saints
end of the age	Matt. 28:20	end of the world
I can do everything through him who gives me strength	Phil. 4:13	I can do all things through Christ which strengtheneth me
He who was revealed in the flesh	1 Tim. 3:16	God was manifest in the flesh
OMIT	Acts 4:24	thou art God
OMIT (NASB 73, NIV 38 times)	Matt. 8:29	Jesus
him	Mark 2:15	Jesus
His kingdom	Matt. 6:33	the kingdom of God
He	Rev. 21:4	God
He	Gal. 1:15	God
He	Matt. 22:32	God
his spirit	1 Cor. 14:2	the spirit
His name	Acts 22:16	the name of the Lord
his name and his Father's name in their foreheads	Rev. 14:1 (see Rev. 14:11!)	his Father's name in their foreheads
worship (see Rev. 9, 13, 14, 16)	Phil. 3:3	worship God

Please Note: All editions of the NIV & NASB are not the same.

Continued...



NIV, NASB (& Others) Verse Comparison Chart (pp. 141-145)

God of the New Versions / New Age		Devil of the Bible & Christianity
Check NIV, NASB (& Most Others)		KJV
morning star	Isa. 14:12-15	Lucifer
(Image worshippers are) very religious	Acts 17:22	(image worshippers are) too superstitious
visions he has seen	Col. 2:18	things which he hath not seen

The 'New' Christianity		First Century & Christianity
Check NIV, NASB (& Most Others)		KJV
Then come, follow me	Mark 10:21	and come, take up the cross , and follow me
men	2 Pet. 1:21	holy men
heart	1 Pet. 1:22	pure heart
adequate	2 Tim. 3:17	perfect
prosperity	Prov. 21:21	righteousness
prosper	Jer. 29:11	peace
godliness actually is a means of great gain	1 Tim. 6:6	godliness with contentment is great gain
boast	Heb. 3:6	rejoicing
be proud	2 Cor. 1:14	your rejoicing
proud confidence	2 Cor. 1:12	rejoicing
furthering the administration	1 Tim. 1:4	godly edifying
You have made him a little lower than God	Ps. 8:5	For thou hast made him a little lower than the angels
I retract	Job 42:6	I abhor myself
our humble state	Phil. 3:21	our vile body
man shall not live on bread alone	Luke 4:4	That man shall not live by bread alone, but by every word of God

Salvation by Works or Faith in Jesus Christ?		
Check NIV, NASB, (& Most Others)		KJV
Children, how hard it is to enter the kingdom of God	Mark 10:24	Children, how hard is it for them that trust in riches to enter into the kingdom of God
By standing firm you will save yourself	Luke 21:19	In your patience possess ye your souls
obey	John 3:36	believeth
faithfulness	Gal. 5:22 et al.	faith
OMIT	Rom. 11:6	But if it be of works, then is it no more grace
the gospel	Rom. 1:16	the gospel of Christ
OMIT	Acts 8:37	I believe that Jesus Christ is the Son of God
In whom we have redemption	Col. 1:14	In whom we have redemption through his blood
who believes	Mark 9:42	believe in me
he who believes has everlasting life	John 6:47	He that believeth on me hath everlasting life
calling on His name	Acts 22:16	calling on the name of the Lord
OMIT	1 John 5:13	and that ye may believe on the name of the Son of God

Please Note: All editions of the NIV & NASB are not the same.

Continued... 

NIV, NASB (& Others) Verse Comparison Chart (pp. 141-145)

Salvation by Works or Faith in Jesus Christ? (Continued)		
Check NIV, NASB, (& Most Others)		KJV
teaching	2 John 1:9	doctrine of Christ
truth	1 Tim. 2:7	truth in Christ
Neither is circumcision anything	Gal. 6:15	For in Christ Jesus neither circumcision availeth any thing
I bow my knees before the Father	Eph. 3:14	I bow my knees unto the Father of our Lord Jesus Christ
an heir of God	Gal. 4:7	an heir of God through Christ
God who created all things	Eph. 3:9	God, who created all things by Jesus Christ
the Father	Col. 1:2	our Father and the Lord Jesus Christ
every spirit that does not acknowledge Jesus is not from God	1 John 4:3	And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.

 Please Note: All editions of the NIV & NASB are not the same.



ERRORS FOUND IN NEW BIBLE VERSIONS

NEW KING JAMES ERRORS & OMISSIONS

NKJV Verse Comparison Chart (See pp. 146-160)

Why does the NKJV omit key words critical to mankind's salvation through our Lord Jesus Christ?

“Now the serpent was more subtil...” Gen. 3:1

<i>The NKJV Omits Key Christian Words:</i>	<i>Times Omitted</i>
“Lord”	66 times
“God”	51 times
“heaven”	50 times
“repent”	44 times
“blood”	23 times
“hell”	22 times
“JEHOVAH”	entirely
“new testament”	entirely
“damnation”	entirely
“devils”	entirely

The NKJV ignored the KJV Greek *Textus Receptus* over **1,200** times.
The NKJV replaced the trustworthy KJV Hebrew Old Testament (ben Chayyim Masoretic Text) with corrupt *Biblia Hebraica* from Stuttgart (ben Asher).

Additional NKJV problems discussed in *New Age Bible Versions, Which Bible Is God's Word*, and *The Language of the King James Bible*, by Gail Riplinger, available through A.V. Publications, Corp. Tel./Fax: (276) 251-1734, or visit <www.avpublications.com> for further information. Feel free to copy. (Pages 146-160 are available in tract form.)



NKJV Verse Comparison Chart (See pp. 146-160)

<i>How the NKJV Demotes Jesus Christ</i>		
	NKJV	KJV
Luke 13:8	Sir	Lord
Matt. 18:26	before him, saying, Master	and worshipped him, saying, Lord
Matt. 20:20	kneeling down	worshipping him
Matt. 26:64	right hand of the Power	right hand of power
Gen. 22:8	God will provide for himself the lamb	God will provide himself a lamb
John 8:35	a son	the Son
Col. 2:2	the mystery of God, both of the Father and of Christ	the mystery of God, and of the Father, and of Christ (Trinity)
Matt. 8:19 et al.	Teacher	Master
Matt 19:16	Good Teacher	Good Master
Matt. 22:16	Teacher	Master
Matt. 23:8	One is your Teacher, the Christ	one is your Master, even Christ
Matt 23:10	And do not be called teachers; for One is your Teacher, the Christ	Neither be ye called masters: for one is your Master, even Christ



WARNING: The NKJV logo is the ancient symbol for the pagan trinity, not the Christian Trinity. Use of number symbols (like this 666) can be traced back to Pythagoras (582 B.C.), initiate into the Egyptian mysteries. The symbol was popularized again by satanist Aleister Crowley (circa 1900) for the Royal Arch (Lucifer) of the 3rd Degree of the York Order of Masonry. The symbol's shape is duplicated as three initiates join arms and feet, while repeating the names of the ancient pagan trinity. The NKJV's symbol can be seen on the satanic rock group albums like Led Zeppelin, as well as on New Age best sellers like *The Aquarian Conspiracy*. **Remember Acts 17:29** —“we ought not to think that the Godhead is like {anything}...graven by art...”

How the NKJV Matches Jehovah Witness Version (NWT)

<i>Demotes Jesus Christ</i>		
	NKJV	KJV
Acts 3:13	His Servant Jesus	his Son Jesus
Acts 3:26	His Servant Jesus	his Son Jesus
Acts 4:27	holy Servant Jesus	holy child Jesus
Acts 4:30	holy Servant Jesus	holy child Jesus
Col. 1:15	the firstborn over all creation	the firstborn of every creature
Mark 2:15	OMIT	Jesus
Heb. 4:8	Joshua	Jesus
Acts 7:45	Joshua	Jesus
2 Thes. 3:5	patience of Christ	patient waiting for Christ (we are to be patient waiting for Christ)

<i>Demotes the Trinity</i>		
	NKJV	KJV
Acts 17:29	Divine Nature	Godhead
Phil. 4:20	our God and Father	God and our Father
Rev. 1:6	His God and Father	God and his Father
Col. 3:17	God the Father through Him	God and the Father by him
John 14:16	Helper	Comforter
John 14:26	Helper	Comforter
John 15:26	Helper	Comforter
John 16:7	Helper	Comforter

Continued... 

NKJV Verse Comparison Chart (See pp. 146-160)

How the NKJV Matches Jehovah Witness Version (NWT)

<i>Promotes Works / Progressive Salvation</i>		
	NKJV	KJV
1 Cor. 11:1	Imitate Christ	followers...of Christ
Rom. 3:3	faithfulness	faith
Rom. 11:30, 32	disobedient...disobedience	not believed...unbelief
Rev. 19:8	righteous acts of saints	righteousness of saints
1 Cor. 1:18	are being saved	are saved
2 Cor 2:15	are being saved	are saved
Eph. 2:8	have been saved	are...saved

How the NKJV Supports New Age Ideas:

	NKJV	KJV
<i>Works Salvation</i>		
Matt. 7:14	difficult is the way	narrow is the way
Gal. 5:22	faithfulness	faith
1 John 5:13	may continue to believe	may believe
Ecc. 5:20	God keeps him busy	God answereth him
<i>Progressive Ages / Evolution</i>		
Matt. 12:32	age to come	world to come
Matt. 13:39 et al.	end of the age	end of the world
Acts 15:18	from eternity	from the beginning of the world
1 Cor. 15:45	Adam became a living being	Adam was made a living soul

How the NKJV Supports New Age Ideas (Continued)

	NKJV	KJV
<i>Pantheism, Androgyny, Gender Equity</i>		
Luke 7:19, 20	the Coming One	he that should come
Matt. 11:3	the Coming One	he that should come
John 7:18 et al.	the One	he, his
John 4:24	God is Spirit	God is a Spirit
2 Cor. 2:10	presence	person
Gen. 2:18	helper comparable to him	help meet for him
<i>Self-Esteem (“The devil made me do it.”)</i>		
Phil. 3:21	lowly body	vile body
1 John 5:19	whole world lies under the sway of the wicked one	whole world lieth in wickedness
Luke 11:4	deliver us from the evil one	deliver us from evil
Matt. 5:37	the evil one	of evil
2 Cor. 1:12	boasting	rejoicing
<i>Religious Tolerance • One World Religion</i>		
Acts 24:14	sect	heresy
Acts 17:22	very religious	too superstitious
Acts 4:25 et al.	nations	heathen
Acts 8:9	astonished	bewitched
Acts 25:19	religion	superstition
2 Cor. 10:5	casting down arguments	Casting down imaginations
Titus 3:10	Reject a divisive man	an heretick...reject

NKJV Verse Comparison Chart (See pp. 146-160)

How the NKJV Supports New Age Ideas (Continued)

	NKJV	KJV
<i>Relative / Subjective Standards</i>		
Matt. 5:32 et al.	sexual immorality	fornication
1 Cor. 6:9	homosexuals (catamites only)	effeminate
OMIT ALL	perverted persons	sodomite
2 Tim. 3:17	complete	perfect
<i>New Age Name Game / Jargon</i>		
Matt. 23:10 et al.	the Christ	Christ
Ps. 109:6	OMIT	Satan
Rom. 6:22 et al.	slaves	servants
OMIT 22 x	hades	hell
OMIT 81 x	demon(s)	devil(s)
<i>Mark of the Beast</i>		
Rev. 13:16 et al.	a mark...on their right hand	a mark...in their right hand
1 Sam. 13:21	the charge...was a pim (Word 'charge' is not in Hebrew; <i>payim</i> is Hebrew for file. Isn't a pim a positive identification mark?)	they had a file...for the coulters

The NKJV also omits historical Christological headings in the Old Testament (Isaiah, Psalms, Song of Solomon, etc.)

Continued... 

NKJV Verse Comparison Chart (See pp. 146-160)

Why does the NKJV use harder words than the KJV? The derivative copyright law insists that: “To be copyrightable, a derivative work must be different enough from the original to be regarded as a ‘new work’ or must contain a **substantial** amount of new material. Making minor changes or additions of little substance to a pre-existing work will not qualify the work as a **new version** for copyright purposes.” Therefore all new Bible versions must change those simple one or two syllable Anglo-Saxon words of the King James Version into complex, multi-syllable *Latinized* words. Consequently, the KJV reads at the 5th grade level and the NKJV reads at the 6th grade level. *Because of this copyright law, there will never be an easier to read Bible than the KJV.*

Examples of the NKJV's Preference for More Difficult Words:

	<i>Hard word NKJV</i>	<i>Easy Word KJV</i>
2 Cor. 3:12	we use great boldness of speech	we use great plainness of speech
Amos 5:21	savor	smell
2 Cor. 5:2	habitation	house
Ecc. 2:3	gratify	give
Isa. 28:1, 4	verdant	fat
Isa. 34:6	overflowing	fat
Isa. 13:12	mortal	man


Please Note: All editions of the NKJV are not the same.

NKJV Verse Comparison Chart (See pp. 146-160)

	<i>Hard word NKJV</i>	<i>Easy Word KJV</i>
Deut. 28:50	elderly	old
Judges 19:29	limb	bones
Ps. 43:1	Vindicate	Judge
Rom. 14:13	resolve	judge
Josh. 22:24	descendants	children
Heb. 7:8	mortal men	men that die
John 6:7	denarii	pennyworth
Acts 17:22	the Areopagus	Mars' hill
Ezek. 31:4	rivulets	little rivers
Joel 1:2	elders	old men
New Testament	hades	hell
1 Kings 10:28	Keveh	linen yarn
1 Sam. 13:21	pim	file
John 18:28	Praetorium	judgment hall
Eccl. 4:4	skillful	right
Rom. 13:1	governing authorities	higher powers
Gal. 5:4	estranged	no effect
Isa. 2:16	sloops	pictures
Phil. 1:16-17	The former...the latter	The one...the other
Lam. 5:3	waifs	fatherless
1 Sam. 10:19	clans	thousands

NKJV Verse Comparison Chart (See pp. 146-160)

	<i>Hard word NKJV</i>	<i>Easy Word KJV</i>
Eccl. 5:1	Walk prudently	Keep thy foot
Luke 16:8	shrewdly	wisely
Jude 1:22	distinction	difference
Acts 17:5	were not persuaded	believed not
Ps. 139:23	anxieties	thoughts
Ezra 6:1	archives	house of the rolls
Acts 27:17	Syrtis Sands	quicksands
Neh. 3:7	residence	throne
Obad. 1:12	captivity	stranger
2 Cor. 11:5	eminent	chiefest
Job 2:10	adversity	evil
1 Sam. 16:14	distressing	evil
Jer. 19:3	catastrophe	evil
2 Kings 22:16	calamity	evil
Eccl. 12:1	difficult	evil
Eccl. 8:5	harmful	evil
Ezek. 5:16	terrible	evil
Ezek. 5:17	wild	evil
2 Sam. 17:14	disaster	evil
1 Kings 17:20	tragedy	evil
Prov. 16:4	doom	evil

 Please Note: All editions of the NKJV are not the same.

NKJV Verse Comparison Chart (See pp. 146-160)

	<i>Hard word NKJV</i>	<i>Easy Word KJV</i>
Jer. 44:17	trouble	evil
Amos 9:4	harm	evil
Matt. 3:12	winnowing fan	fan
Matt. 5:40	tunic	coat
Matt. 10:9	moneybelts	purses
Matt. 10:10	tunics	coats
Matt. 13:47	dragnet	net
Matt. 15:29	skirted the Sea	came nigh unto the sea
Matt. 20:2	a denarius	a penny
Matt 21:15	indignant	displeased
Matt. 23:25	self-indulgence	excess
Matt. 26:7	flask	box
Matt. 27:27	Praetorium	common hall
Matt. 27:27	garrison	band of soldiers
Mark 5:10	earnestly	much
Mark 6:8	copper in their money belts	money in their purse
Mark 6:56	marketplaces	streets
Mark 7:4	couches	tables
Mark 9:41	he will by no means	he shall not
Mark 12:44	her whole livelihood	her living

Continued... 

NKJV Verse Comparison Chart (See pp. 146-160)

	<i>Hard word NKJV</i>	<i>Easy Word KJV</i>
Mark 14:3	flask	box
Mark 15:45	granted	gave
Luke 5:3	multitudes	people
Luke 7:1	concluded	ended
Luke 8:31	the abyss	the deep
Luke 8:37	seized	taken
Luke 10:40	approached	came
Luke 12:14	arbitrator	divider
Luke 15:13	prodigal	riotous
Luke 15:16	stomach	belly
Luke 16:8	more shrewd	wiser
Luke 19:13	minas	pounds
Luke 19:14	delegation	message
Luke 19:43	embankment	trench
Luke 21:5	donations	gifts
Luke 24:13	were traveling	went
Luke 24:45	comprehend	understand
John 2:10	inferior	worse
John 4:12	livestock	cattle
John 9:8	previously	before
John 10:41	performed	did

NKJV Verse Comparison Chart (See pp. 146-160)

	<i>Hard word NKJV</i>	<i>Easy Word KJV</i>
John 12:6	money box	bag
John 16:29	figure of speech	proverb
John 18:3	detachment of troops	band of men
John 18:28	Praetorium	hall of judgment
John 13:22	perplexed	doubting
John 16:25	figurative language	proverbs
John 19:7	according to our law	by our law
John 19:9	Praetorium	judgment hall
John 19:23	tunic	coat
John 19:24	divided	parted
John 21:7	garment	coat
Acts 1:18	entrails	bowels
Acts 4:2	greatly disturbed	grieved
Acts 4:34	proceeds	prices
Acts 5:7	happened	done
Acts 5:14	increasingly	more
Acts 7:38	congregation	church
Acts 10:1	Regiment	band
Acts 14:5	a violent attempt	an assault
Acts 14:16	bygone generations	times past
Acts 15:9	distinction	difference

Continued... 

NKJV Verse Comparison Chart (See pp. 146-160)

	<i>Hard word</i> NKJV	<i>Easy Word</i> KJV
Acts 18:5	constrained	pressed
Acts 18:12	proconsul	deputy
Acts 19:21	accomplished	ended
Acts 19:23	commotion	stir
Acts 19:38	proconsuls	deputies
Acts 21:16	an early disciple	an old disciple
Acts 21:20	myriads	thousands
Acts 21:29	previously	before
Acts 21:31	garrison	band
Acts 21:34	ascertain	know
Acts 21:34	barracks	castle
Acts 21:38	insurrection	uproar
Acts 23:35	Praetorium	judgment hall
Acts 24:11	ascertain	understand
Acts 25:3	summon	send
Acts 25:20	concerning	of
Acts 25:23	auditorium	place of hearing
Acts 27:1	Regiment	band
Acts 27:21	incurred	gained
Acts 27:30	skiff	boat
Rom. 1.26	exchanged	changed

Continued...

NKJV Verse Comparison Chart (See pp. 146-160)

	<i>Hard word NKJV</i>	<i>Easy Word KJV</i>
Rom. 2:5	in accordance	after
Rom. 2:27	written code	the letter
Rom. 3:25	sins that were previously committed	sins that are past
Rom. 7:7	covetousness	lust
Rom 10:12	distinction	difference
I Cor. 9:27	disqualified	castaway

STATISTICAL VERIFICATION OF READABILITY

Readability statistics generated from *Grammatik* and *Word for Windows* show *why* the KJV is 5th grade reading level, while the NKJV and NASB are 6th grade, and the NIV is 8th grade reading level! The KJV averages:

- ◆ less syllables per word
 - ◆ less letters per word
 - ◆ less words per sentence
- It has a:
- ◆ smaller percentage of long words
 - ◆ greater percentage of short words than the NKJV, NIV, NASB and NRSV

According to readability statistics generated by *Pro-Scribe*, the KJV is easier to read than *USA Today*, *People Magazine* and most children's books.

Readability Analysis of Writing Samples			
TEXT	Grade	Syllables Per Word	Words over 9 Letters
<i>USA Today</i>	9	1.5	10%
<i>People Magazine</i>	8	1.5	10%
Children's Books	7	1.3	8%
<i>King James Bible, New Testament</i>	7	1.3	3%

The following charts are adapted from *The Comparative Readability of the Authorized Version* by Don Waite, Jr.

Entire Bible: Syllables per Word Average

Version	Average
KJV	1.310
NKJV	1.313
NASV	1.317
NRSV	1.327
NIV	1.327
ASV	1.330

Entire Bible: Average Word Length in Letters

Version	Average
KJV	3.968
NIV	4.028

Entire Bible: Average Words per Sentence

Version	Average
KJV	15.4
NKJV	16.8

Entire Bible: % Short / % Long Words

Version	% Short	% Long
KJV	88.30	11.70
NASV	88.04	11.93
NKJV	88.02	11.98
NRSV	87.55	12.45
NIV	87.25	12.75

GUARDING OUR CHILDREN FROM FALSE DOCTRINE

It is not necessary to give children corrupt versions like the CEV which omits *entirely* the words:

gospel	judgment
grace	lust
mercy	flesh
redemption	carnal
righteousness	covetousness
salvation	tribulation
repent	ungodly

The CEV concludes, “It’s terribly hard to get into God’s kingdom!” (Mark 10:24). Hidden beneath its deceptive cartoon-like cover, the children’s edition of the CEV, *The King and the Beast*, whispers, “[T]he Bible doesn’t say that drinking a glass of wine, or beer, or a mixed drink is a sin” (p. 78). It then introduces “these little ones” (Luke 17:2) to lurid and suggestive ‘facts of life’ that would make a sailor blush (pp. 50, 56, 69).

The new versions are *not* easier to understand. They are easier to misunderstand doctrinally. The *International Children’s Bible* and *The Adventures in Odyssey Bible*, children’s editions of the Church of Christ initiated *New Century Bible*, teach that salvation comes *only* through baptism. Their corruptions of Romans 6:3 and 1 Peter 3:21 say, “that all of us became part of Christ when we were baptized” and “baptism...now saves you.”

Compare the standard plan of salvation seen in the KJV (p. 163) with that given in the children’s edition of the NIV (NIrV, *New International Reader’s Version*). The NIrV begins by adding beads to their millstone necklace by listing 16 verses which ‘really shouldn’t be in mommy’s Bible’ (p. vii). These little ones are told that “I believe that Jesus is the Son of God” does not belong in the Bible, nor does “The Son of man is come to save that which was lost” (p. viii).

This is followed by their “ABC’s of Salvation,” which brackets ‘Jesus’ and mis-cites John 3:16 !

*Everyone who believes will have eternal life.
John 3:16*

*Anyone who believes in [Jesus] will not die
but will have eternal life.*

Believes what?



“It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.” Luke 17:2



THE SINNER

For all have sinned, and come short of the glory of God;

Romans 3:23

THE SENTENCE

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 6:23

THE SAVIOUR

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 5:8

THE SOLUTION

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Romans 10:9

behold, now is the accepted time;
behold, now is the day of salvation.

II Corinthians 6:2

Sincerely pray this prayer:

“Lord Jesus Christ, be merciful to me a sinner. I do now receive you as my personal Saviour.”





ERRORS FOUND IN NEW BIBLE VERSIONS

21ST CENTURY KING JAMES VERSION (KJ21)

KJ21 Verse Comparison Chart (See pp. 164-165)

The 21st Century King James Version (KJ21), written by Barbara Graff, Florence Ronning, Mary Burkham and William Prindle, claims, like so many other *new versions*, to be “an updating of the King James Version” using “modern synonyms.” Note their use of *more* difficult and *more* archaic words.

	<i>KJ21</i> <i>Hard word</i>	<i>KJV</i> <i>Easy Word</i>
Titus 3:8	I enjoin	I will
Acts 27:41	a shoal	a place
Luke 17:31	his goods	his stuff
Mark 3:27	despoil	spoil
Rev. 18:16	bedecked	decked
Rev. 18:14	lusteth	lusted
Acts 4:2	aggrieved	grieved

Adapted from *Is the KJ21 Really God's Word?* by Kevin Stewart, available through A.V. Publications, Corp. Tel./Fax: (276) 251-1734, or visit www.avpublications.com for further information.
Feel free to copy.

Additional Comparisons follow...



KJ21 Verse Comparison Chart (See pp. 163-164)

	<i>KJ21 Hard word</i>	<i>KJV Easy Word</i>
Eph. 3:19	surpasseth	passeth
Col. 4:1	equitable	equal
1 Tim. 2:9	sobermindedness	sobriety
Acts 21:29	previously	before
Acts 27:4	under the lee of Cyprus	under Cyprus
2 Cor. 9:7	compulsion	necessity
Matt. 27:27	detachment of soldiers	band of soldiers
2 Cor. 12:10	privations	necessities
1 Pet. 4:4	dissolute excess	excess of riot
1 Cor. 12:11	apportioning	dividing

Among its numerous mistakes, the KJ21 demotes Jesus Christ (see below), fogs the Trinity (1 Thes. 1:3, Col. 1:3), and confuses the spirit of man with the Spirit of God, and Jesus, the Word, with the scriptures, the written word; it wrongly concludes that Judas was the son of James and places Peter “outside the palace” (Matt. 26:69), rather than inside the palace, but outside the room where Jesus was.

	<i>KJ21</i>	<i>KJV</i>
John 12:34	Who is this son of man?	Who is this Son of man?
Mark 5:35	the master	the Master
Matt. 18:26	besought him	worshipped him

GLOSSARY





GLOSSARY

A

Affix: A meaningful form that is attached to another form, to make a more complex word (un + happy + ness); includes prefixes, infixes, and suffixes.

Alliteration: Words which begin with the same sound.

Androgynous: Having both female and male characteristics.

Anti-Trinitarian: The denial that there are three persons, the Father, the Son, and the Holy Ghost, in the Godhead.

B

Cases: The form of a noun, adjective, or pronoun, which shows its grammatical relationship with other words; occurs in inflected languages.

Cognitive scaffolding: The incremental building up of a framework of knowledge.

Cognitive science: The study of mental processes.

Collocations: Words which habitually occur together.

Colloquial: Informal, conversational speech.

Compounding: The joining of linguistic elements which can function separately (horse + back).

Conjunction: A word used to connect other words (coordinating: and, but, or; subordinating: because).

Connotation: The personal and sometimes emotional associations aroused by words.

Context: That portion of written material which surrounds a word or passage and limits its meaning.

D

Declarative: A sentence which presents a statement, as opposed to a question or an exclamation.

Decline, declension: A set of nouns, adjectives, or pronouns that shows the same inflection. They decline alike. Seen only in inflected languages.



Denotation: The objective dictionary definition of a word.

Descriptor: An element which describes.



Embedded: To make something an integral part of its surroundings.

Etymological: The study of the origins and history of the meaning and form of words.



Focus: The element needing special attention in a sentence. (e.g., It was **Barbara** who helped me.)

Forensic linguistics: The use of the study of language to investigate crimes in which language forms a part of the evidence.

Fricative: Consonants which produce audible friction, caused by the air moving between two very close vocal organs. (e.g., In pronouncing the letter 'z', the tongue and the roof of the mouth almost touch.)

Fronting: In grammar, this is the moving of the end or middle of a sentence to the front.



Gender inclusive: Used to describe a word that encompasses both sexes, and does not distinguish one or the other.

Grammar: The study of sentence structure, with an emphasis on word combinations and word structure; a study of the rules covering language.



Hypernym, hyponym: The relationship between specific and general words; a rose is a hyponym of flower; a flower is a hypernym of rose.



Inflection: An affix that indicates a grammatical relationship; dog's, talked.

Invective: A railing, harsh expression, often vulgar.

Isochronous: A rhythmic pattern in which stressed syllables fall at repeated intervals.



Lexicography: The art of dictionary making.

Lexicon: The vocabulary of a language in dictionary form, usually said of Greek and Hebrew dictionaries.

Linguist: A student of the subject of language; someone proficient in several languages.



Modal: A verb that shows contrast in the speaker's mood (may, can).

Morphology: The study of word structure, at the smallest unit of grammar (er, ed, un, s).



Noun: A class of words which names something.



Object: A clause element that shows the result of an action.

Onomatopoeia: Words which have a sound that imitates what they denote.



Papyri: A document written on papyrus, a paper made in ancient times from the stem or pith of this tall aquatic plant. There are currently 99 fragments, or portions, of the New Testament extant on papyrus. Liberal New Testament scholars have attempted to use the non-literary (letters, wills, grocery lists) Egyptian papyri to secularize the meaning of Bible words.

Parallelism: The use of matching elements, such as sounds, words, or constructions.

Participle: A word derived from a verb and now used as an adjective (a **parked** bus); also used of verbs such as 'She's smiling' (present participle) and 'She has smiled' (past participle).

Passive voice: Shows the varied relationship between the subject and object of the verb; 'the man saw the cow' (active voice) or 'the cow was seen by the man (passive voice).

Phonaesthesia: The study of the symbolic or aesthetic properties of sound.

Phonology: The study of the sound systems of language.

Pidgin: A language with no native speakers and a limited structure and use; often a marriage of two languages.

Plosive: Consonants which are made by the release of a total closing in the vocal system (e.g., ‘k,’ ‘p’).

Prepositions: Words like ‘in, on, by, from’ which precede nouns and pronouns, and are used to show relationship.

Psiocycin: A chemical in a certain mushroom with hallucinogenic (seeing what is not there) properties.



Rhyme: Matching syllables, usually at the ends of lines (e.g., “I love to pray throughout the day”).

Rhythm: Recurring elements of sound or speech, usually patterned.



Scaffolding: A platform constructed in increments, modules, or units.

Subject: That part of the sentence about which something is stated (e.g., The **Bible** is on the pew).

Subjunctive mood: A verb form which expresses contingent or hypothetical action.

Subliminally: Below the threshold of conscious perception.

Synonym: A word which has the same, or nearly the same meaning, as another word.

Syntax: The manner in which words are combined to form phrases and sentences.



Tenses: Changing the form of a verb to mark the time when the action occurs (i.e., *past, present, or future*).

Theme: That element, occurring at the front of a sentence that expresses what is being talked about (e.g., The **book** is on the shelf.).



Universalist: A person who believes that all will be saved.



Verb: A word used to express an action, event, or state of being. For example, (and in contrast to the previous definition of a Universalist):



“For God so *loved* the world, that he *gave* his only begotten Son, that whosoever *believeth* in him *should* not *perish*, but *have* everlasting life.”

John 3:16



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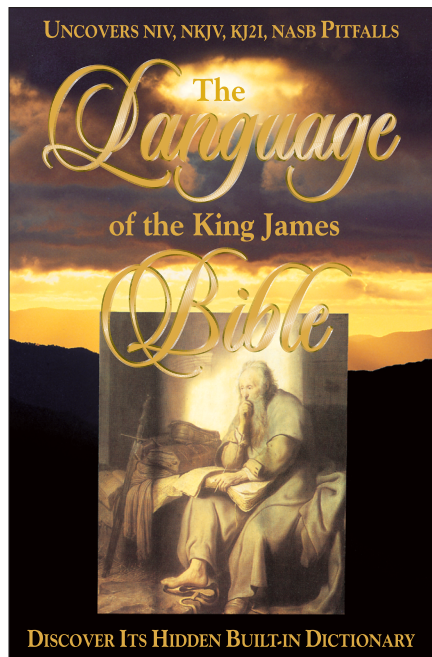
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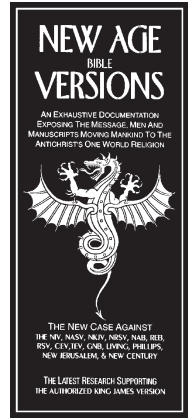
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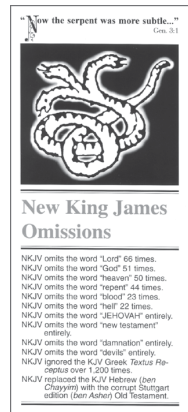
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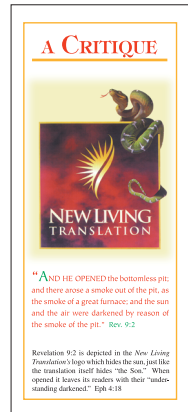
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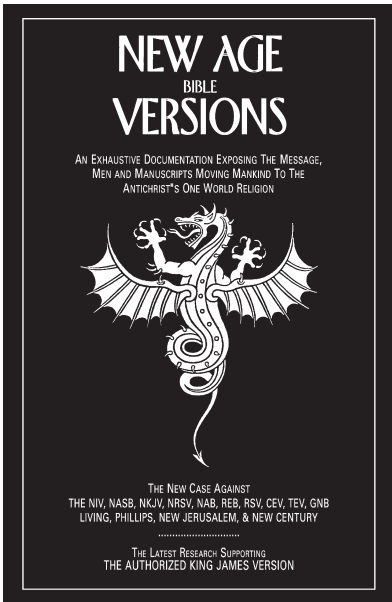


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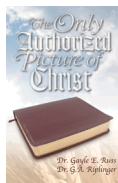
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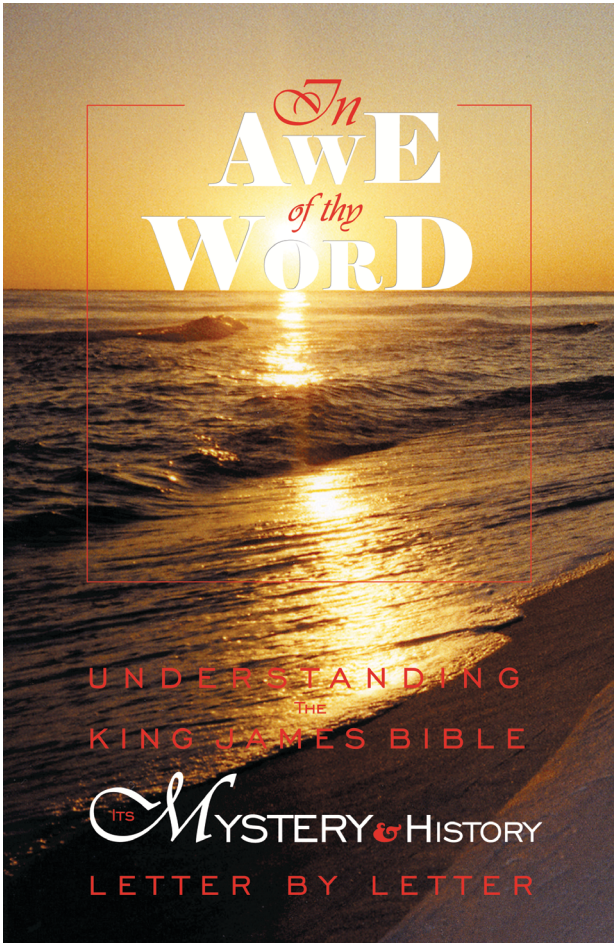
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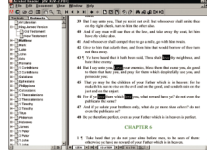
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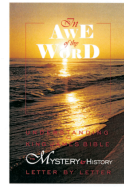
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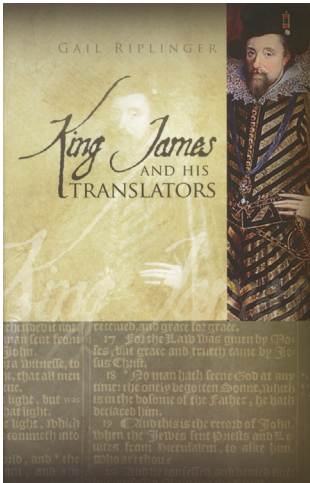
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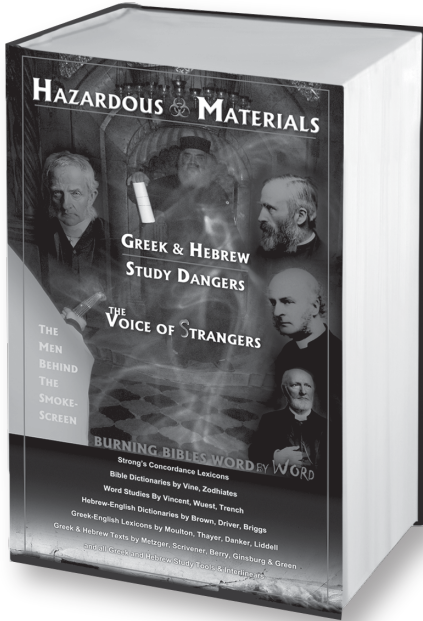
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HAZARDOUS MATERIALS

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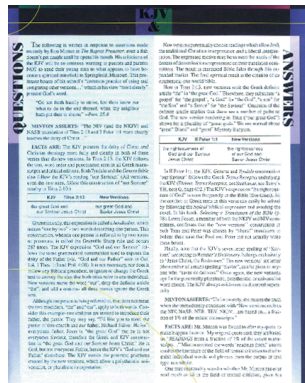
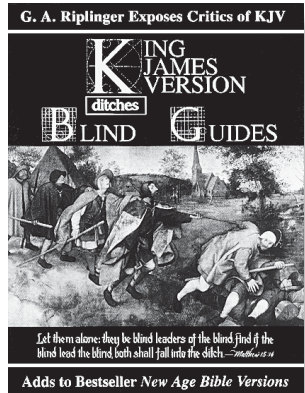
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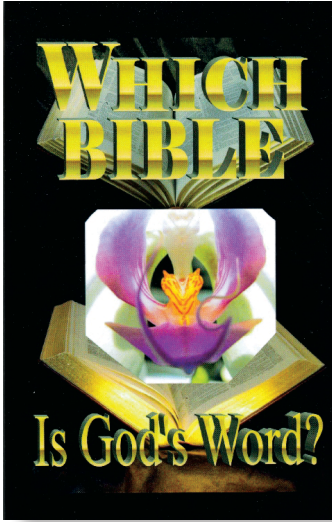


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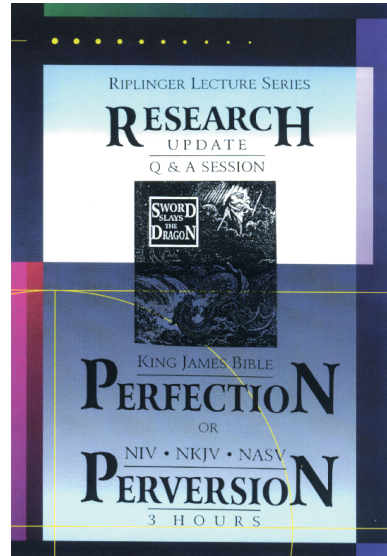
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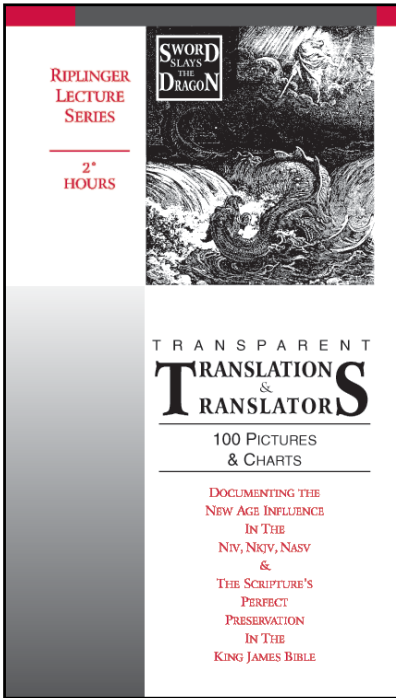
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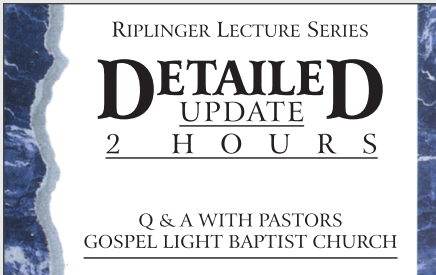


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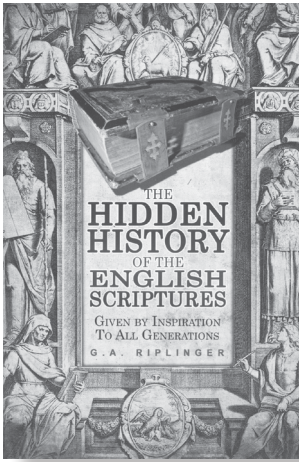
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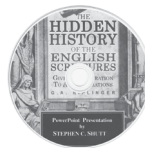
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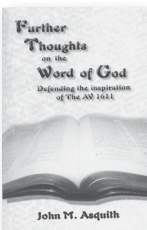
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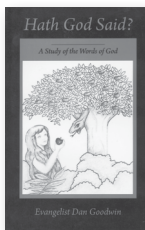


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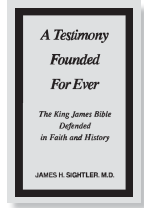
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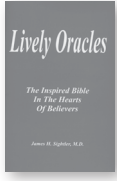
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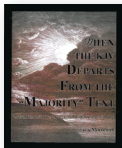
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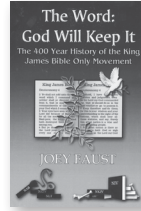
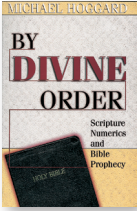
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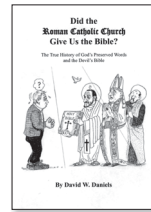
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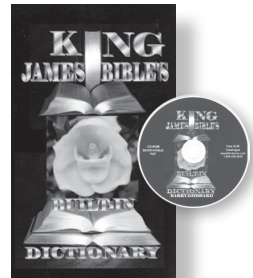


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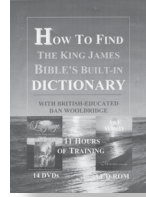


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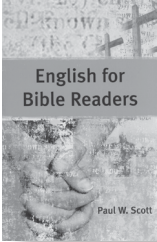
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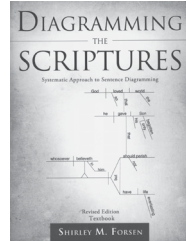
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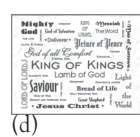
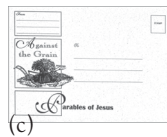
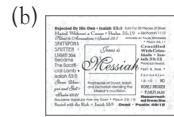
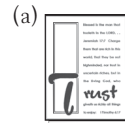
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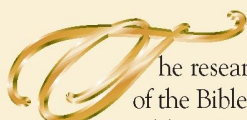
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“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.” II Thess. 3:1



The research presented in this introduction to the language of the Bible was prompted by a story of one Christian prisoner's phenomenal leap in reading test scores, as a result of reading the King James Bible. He was advised that he was reading at the fifth grade level when he put his name on a long waiting list to enroll in the prison's high school equivalency program. He then began reading the King James Bible daily. Re-examination the next year showed that he was now reading at the 17th grade level—post graduate! How did reading *one* book, which some falsely claim is difficult, manage to help him, rather than frustrate him? This book answers that question.

CLOSE EXAMINATION OF THE KING JAMES BIBLE SHOWS

- The KJV has a hidden built-in dictionary, which defines each word as it is introduced. (Matt. 11:25)
- The KJV uses powerful sound symbolism (phonaesthesia) to communicate meaning.
- The KJV's vocabulary is precise and internationally recognizable.

About the Author

Gail Riplinger has B.A., M.A., and M.F.A. degrees and has done additional postgraduate study at Harvard and Cornell Universities. As a university professor, the author taught seventeen different courses, authored six college textbooks and was selected for the Honor Society's teaching award and membership in a national Education Honorary. The seventh textbook, *New Age Bible Versions*, was an international best seller and for it the author was honored with a Doctorate from the College of the nation's largest church. The author is in several editions of *Who's Who* and was invited to be a member of President Reagan's Citizens Ambassador Program. Three years of teaching English as a Second Language to students who spoke Greek, Japanese, Spanish, and numerous other languages, provided the foundation for this, the eighth textbook. (Ps.62:9, Luke 16:15, 1Cor. 2:5)

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