

The  
**Preeminence**  
of  
**Christ**

The King James Bible versus the Modern Versions

**SCRIPTURE COMPARISON**

Second Edition

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**Colossians 1:16-18** *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

Any book that declares itself to be the Word of God should exalt the Lord Jesus Christ as preeminent, in accordance with God’s declared will concerning His Son. Any supposed Bible version that low-rates the Lord Jesus Christ and denies Him preeminence certainly disqualifies itself as God’s preserved Word. For the common man, the issue of which Bible is the true preserved Word of God can be answered by asking a simple question: When compared, in plain English, which Bible exalts the Lord Jesus Christ as preeminent and faithfully upholds His deity, without ever casting doubt upon His person and work? Is it the King James Bible or the NASV, NIV, RSV, TEV, etc.?

For the sake of our study we will be comparing the KJB to the New American Standard Version (NASV), which many modern critics claim as the most accurate translation, and the New International Version (NIV), which is the most popular and best-selling modern version. We are going to open the KJB and compare its readings with the NASV and NIV. You do not need to know Greek and Hebrew to understand this issue. If the English of the modern versions reads differently than the KJB concerning the Person and Work of Jesus Christ, it is because the Alexandrian Greek text behind the modern versions reads differently than the Greek “Received Text” from which the KJB is translated.

The Received Text is the true text of Bible, which has always been used by Bible-believing Christians throughout the centuries, and is supported by thousands of manuscripts. The Alexandrian text is an inaccurate text corrupted by ancient Gnostics and the Roman Catholic Church. Below is a simple chart<sup>1</sup> showing the various Greek manuscripts that we still have today.

	Alexandrian Manuscripts (Mod. Ver.)	Received Text Manuscripts (KJB)	Total
Papyrus Fragments	13	75	88
Uncials	9	258	267
Cursives	23	2,741	2,764
Lectionaries	0	2,143	2,143
<b>Total</b>	<b>45</b>	<b>5,217</b>	<b>5,262</b>

The reason these numbers are so one-sided (5,217 to 45) is that the Received Text has always been used by God’s people, and therefore they made many manuscript (hand-written) copies of this text over the centuries. The Alexandrian manuscripts, on the other hand, were never used by the true Church, and therefore there are very few of them. These few corrupted manuscripts (which contradict each other in many places), lay still, in obscurity and disuse, for many centuries, until the Roman Catholic Church published one of them (known as *Vaticanus* because it is kept in the Vatican) in the mid-1800’s.

The Roman Catholic *Vaticanus* manuscript is the primary basis for the Greek text behind all the modern English translations. Another famous Catholic Greek manuscript, *Sinaiticus* (discovered in a Catholic monastery on Mt. Sinai), is also a favorite among modern Bible critics. *Vaticanus* closely follows the Latin Vulgate, the corrupted Catholic Bible used by the pope and the Vatican at the time of the Protestant Reformation. One of the primary issues behind the Reformation was the rejection of the Catholic Bible by the Protestants, who held to the Received Text and translated it into the language of the common people. The true text of God’s Word being given to the common people of Europe in their common tongues was the driving force behind the overthrow of Catholic tyranny. This was a principle that thousands of our Christian brethren from the 16<sup>th</sup> century were willing to die for. And it should be of vital importance to us as well.

<sup>1</sup> Dr. D. A. Waite, *Defending the King James Bible*, pp. 53-54.

The number of words that have been changed or removed in the modern Greek text, as compared to the Received Text, is approximately 10,000. And 10,000 of the very words of God is a serious matter indeed. The modern versions read differently in numerous passages, particularly those that deal with the deity of the Lord Jesus Christ. You can use any modern version you like to compare with the KJB, and you will observe they *all* fall short in the area of the preeminence of Christ. The discrepancies will be obvious. This is our approach, simple and straightforward with no gimmicks. Let the Bible versions speak for themselves and let the common man decide for himself.

§

**John 1:18 (KJB)** *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

**John 1:18 (NASV)** *No one has seen God at any time; **the only begotten God** who is in the bosom of the Father, He has explained Him.*

**John 1:18 (NIV)** *No one has ever seen God, but **God the One and Only**, who is at the Father's side, has made him known.*

The NASV supports the heresy of the Jehovah's Witnesses and Mormons that the Lord Jesus Christ was a created being, "*a begotten god*," a lesser god. The Greek of the Textus Receptus reads "*ho monogeneis uios*," "the only begotten Son." The corrupt Alexandrian Greek text, on which the modern versions are based, reads "*monogeneis theos ho*," "the only begotten God." Here we see the influence of the ancient Gnostics such as Origen and their teaching that Christ is a begotten god, a created being. The phrase "Only Begotten Son" in the KJB is a clear reference to the virgin birth of Christ, a doctrine the Gnostics denied. Clearly here the KJB, based on the pure *Textus Receptus* (Received Text), upholds the **deity** of the Lord Jesus Christ preeminently, and the NASV seriously compromises the doctrine of His Eternal Sonship and deity.

**1 Tim 3:16 (KJB)** *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

**1 Tim 3:16 (NASV)** *By common confession, great is the mystery of godliness: **He who was revealed in the flesh**, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.*

**1 Tim 3:16 (NIV)** *Beyond all question, the mystery of godliness is great: **He appeared in a body**, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.*

The KJB declares boldly that "*God was manifest in the flesh*." The NASV and the NIV omit "God" and substitute "He," thus casting doubt upon the doctrine of the **incarnation** and **deity** of the Lord Jesus Christ. Why would a Bible-believing Christian want to use a Bible that even in one place is unreliable in upholding the preeminence of Christ? Why trust a Bible that tampered with even one word of God? This subtle substitution of "He" for "God" removes the deity of the Lord Jesus Christ in a passage where the Holy Spirit is dogmatically setting forth who Jesus Christ is, in no uncertain terms.

**John 6:69 (KJB)** *And we believe and are sure that thou art that Christ, the Son of the living God.*

**John 6:69 (NASV)** *"We have believed and have come to know that You are **the Holy One of God**."*

**John 6:69** (NIV) “We believe and know that you are *the Holy One of God.*”

The NASV and NIV call Jesus a “*holy one,*” destroying Peter’s great confession that He is indeed, “*The Christ, the Son of the living God.*” The clear statement of the Lord Jesus Christ’s deity is changed in the modern versions, obscuring the truth of who Christ is. Peter’s faithful testimony to the deity of Christ as God in the Flesh, upon which the Church is built, is obscured and blotted out by the modern version. Remember, the Jews of Jesus’ time recognized that if someone claimed to be “**The Son of God,**” he was indeed declaring himself to be God in the flesh and *equal* with God. (See John 5:18-19, 8:58, 10:30 for the Jews’ understanding of Christ’s claim to deity.)

**1 Cor 15:47** (KJB) *The first man is of the earth, earthy: the second man is the Lord from heaven.*

**1 Cor 15:47** (NASV) *The first man is from the earth, earthy; the second man is **from heaven.***

**1 Cor 15:47** (NIV) *The first man was of the dust of the earth, the second man **from heaven.***

Note that the modern versions do not state that the Lord Jesus Christ is “*the Lord from heaven*” but instead tell us that the Second Adam (Christ) is simply a “man” from heaven. This is the Jehovah’s Witness and Mormon doctrine that the Lord Jesus Christ was just a *man*, a created being from heaven. Once again, our Lord Jesus Christ’s eternal deity is obscured and denied. And again we see the work of the ancient writers of the *Vaticanus* and *Sinaiticus* manuscripts<sup>2</sup> who omitted the word “Lord.”

**John 3:13** (KJB) *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

**John 3:13** (NASV) *No one has ascended into heaven, but He **who descended from heaven:** the Son of Man.*

**John 3:13** (NIV) *No one has ever gone into heaven except the one **who came from heaven**—the Son of Man.*

Note that the NASV changes “*which is in heaven*” to “*who descended from heaven,*” removing from this passage the Lord Jesus Christ’s *omnipresence*, which is an attribute that demonstrates the deity of the Lord Jesus Christ. Only God can be on earth and “in heaven” at the same time. The KJB upholds the attribute of deity applied to the Lord Jesus Christ in this passage preeminently. Again it is demonstrated that the changing of even a few words can affect the clear teaching of Scripture. Man has no right to tamper with even one word of God. “*For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*” (Matthew 5:18).

**Eph 3:9** (KJB) *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.*

**Eph 3:9** (NASV) *And to bring to light what is the administration of the mystery which for ages has been hidden in God **who created all things**...*

**Eph 3:9** (NIV) *And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, **who created all things**...*

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<sup>2</sup> *Vaticanus* and *Sinaiticus* are believed to be the work of the fourth-century clergyman and historian Eusebius of Caesarea. Eusebius was heavily influenced by Gnosticism, and was a great admirer of the famous Gnostic theologian Origen of Alexandria. He also supported the Arian cult, which denied many of the same fundamental doctrines of Christianity that the Gnostics denied. Both manuscripts are riddled with careless copying mistakes (indicative of the lack of respect these pagans had for the Bible) and even differ with each other in thousands of places.

The NASV and NIV do not include “*by Jesus Christ.*” Here the modern versions remove the testimony to the Lord Jesus Christ as the Creator and therefore true omnipotent deity. The KJB reading makes it abundantly clear that Christ could not be a “created being” Himself, since God created *all things* by Him. Only the KJB maintains Christ as preeminent in this passage.

**Luke 2:33 (KJB)** *And Joseph and his mother marveled at those things which were spoken of him.*

**Luke 2:33 (NASV)** *And **His father** and mother were amazed at the things which were being said about Him.*

**Luke 2:33 (NIV)** *The **child's father** and mother marveled at what was said about him.*

The modern versions read “*his father*” or “*the child's father*” instead of “Joseph,” thus compromising the fact that the Lord Jesus Christ was virgin born. Jesus had no earthly father. Joseph was not His father. The Holy Spirit impregnated the virgin Mary with the Christ-child. The doctrine of the virgin birth is essential to the doctrine of the deity of the Lord Jesus Christ. This is not a mere copying error. This is a deliberate attempt at denying the virgin birth and deity of the Lord Jesus Christ by the Alexandrian Gnostic “correctors” of Scripture. Joseph and Mary collectively are referred to as his “parents” in the sense of their authority over the child Jesus in the family, but nowhere in the pure text of God’s Word is Joseph *ever* called Jesus Christ’s father. The KJB based on the pure Received Text reads “Joseph” in Luke 2:33, upholding the virgin birth and making it clear that Joseph was not Jesus’ biological father.

**Rom 14:10 (KJB)** *But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.*

**Rom 14:10 (NASV)** *But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before **the judgment seat of God.***

**Rom 14:10 (NIV)** *You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before **God's judgment seat.***

The modern versions use the word “God” rather than “Christ” when referring to the Judgment Seat where believers are to be evaluated for rewards. The clear statement in the KJB that the Lord Jesus Christ is the One who sits on the Judgment Seat upholds the deity of Christ boldly, since only God can judge a man. The NASV and NIV leave out the specific reference to Christ and substitute a general reference to God. The pagan corrupters of Scripture knew that if “Christ” sat on the Judgment Seat, it proved He was indeed God, so they changed their copies to read “God” instead of “Christ,” thus removing a clear reference to Jesus’ Deity.

**Rev 1:8 (KJB)** *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

**Rev 1:8 (NASV)** *“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”*

**Rev 1:8 (NIV)** *“I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.”*

Here the NASV and NIV discard the phrase “*the beginning and the ending,*” an important phrase that strengthens the doctrine of the deity of the Lord Jesus Christ.

**Rev 5:12-14 (KJB)** *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on*

*the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped **him that liveth forever and ever.***

**Rev 5:12-14** (NASV) *saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.” And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.” And the four living creatures kept saying, “Amen” And the elders fell down and worshiped.*

**Rev 5:12-14** (NIV) *In a loud voice they sang: “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” The four living creatures said, “Amen,” and the elders fell down and worshiped.*

The KJB boldly and irrefutably declares that the Lamb of God will be worshipped in Heaven. The NASV and NIV leave just enough of an opening for those who would question this great truth, by omitting the phrase that tells us who is being worshipped.

**Matt 19:16-17** (KJB) *And, behold, one came and said unto him, **Good Master**, what good thing shall I do, that I may have eternal life? And he said unto him, **Why callest thou me good?** there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

**Matt 19:16-17** (NASV) *And someone came to Him and said, “**Teacher**, what good thing shall I do that I may obtain eternal life?” And He said to him, “**Why are you asking Me about what is good?** There is only One who is good; but if you wish to enter into life, keep the commandments.”*

**Matt 19:16-17** (NIV) *Now a man came up to Jesus and asked, “**Teacher**, what good thing must I do to get eternal life?” “**Why do you ask me about what is good?**” Jesus replied. “There is only One who is good. If you want to enter life, obey the commandments.”*

The NASV and NIV change this man’s way of addressing Jesus from “**Good Master**” to “**Teacher**,” and then subtly substitute “**Why are you asking Me about what is good?**” for the true reading of “**Why callest thou me good?**” This obscures the Lord Jesus Christ’s statement that since *only God is good*, then one must be willing recognize that He is God if one would call Him “good.” Again, by subtle deception, another clear reference to the deity of the Lord Jesus Christ is removed from the modern versions. Only the KJB supremely upholds the **truth** of the deity of Christ in this passage.

How serious is it to compromise the deity of the Lord Jesus Christ in any passage of Scripture? The Apostle John warns us:

**1 John 2:22** (KJB) *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*

**1 John 4:3** (KJB) *And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.*

**Rev 22:18-19** (KJB) *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any*

*man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

John tells us that to deny the deity of the Lord Jesus Christ is to be *antichrist*. This is a strong indictment of the content of these modern versions. They qualify as “antichrist” in many passages. One may say, “But you can find the deity of Christ in other passages in the modern versions.” To this we agree, but that is not the issue. We can find the deity of Christ in some passages of the modern versions, but that does not make them a Bible. A modern version containing some but not all the references to the deity of Christ does not qualify as the *words* that God promised to preserve. We do not want *some* of the words of God—we want *all* of them. They are *all* important.

**Prov 30:5** *Every word of God is pure: he is a shield unto them that put their trust in him.*

Who gives a scholar, a translator, or a pastor the right to omit any of the words of God? A soldier in combat needs all his equipment and all his ammunition to withstand the enemy. When a Christian is engaged in warfare with the enemies of truth, he needs the *whole* armor of God (Ephesians 6:10-18). When we stand in defense of the faith against the cults that deny the deity of the Lord Jesus Christ, we want *all* the ammunition the Bible gives us to prove His deity. We do not want a Bible that omits declarations of His deity in some places and teaches it in others. We do not want a Bible with a conflicting message that confuses the issue of the deity of Christ when combating His enemies. We need a Bible that is in complete agreement throughout on this issue of the deity of Christ so that we may fight the good fight of faith and wage spiritual warfare against the lies of the enemy with confidence. We have such a Bible—the KJB, the preserved Word of God intact in English. Let’s continue examining the evidence.

**Matt 25:13 (KJB)** *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

**Matt 25:13 (NASV)** *“Be on the alert then, for you do not know the day nor the hour.”*

**Matt 25:13 (NIV)** *“Therefore keep watch, because you do not know the day or the hour.”*

In concluding his parable of the ten virgins, our Lord tells us exactly why we must be prepared as the five wise virgins—He will be returning one day. The NASV and NIV miss the whole point of the parable.

**Acts 8:37 (KJB)** *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

**Acts 8:37 (NASV)** [And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”]

**Acts 8:37 (NIV)** This verse does not appear in the NIV.

The NIV reads, blank...nothing...nada. The NASV has the verse in brackets, with a footnote that says the “oldest and best” manuscripts do not contain the verse. By this they mean the Alexandrian manuscripts, especially *Vaticanus* and *Sinaiticus*. Of course, they neglect to tell us about the corrupt nature of these manuscripts. This is indeed “handling the Word of God deceitfully.”

**Matt 18:11 (KJB)** *For the Son of man is come to save that which was lost.*

**Matt 18:11 (NASV)** [“For the Son of Man has come to save that which was lost.”]

**Matt 18:11 (NIV)** This verse does not appear in the NIV.

In Matthew 18:11, our Lord states very clearly His purpose for coming to earth as a man. He has come to save lost sinners. The NASV brackets this verse, while the NIV does not even include it in the text. And the modern versions deny us our Lord's own declaration of His saving work.

**Luke 9:55-56 (KJB)** *But he turned, and rebuked them, **and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.** And they went to another village.*

**Luke 9:55-56 (NASV)** *But He turned and rebuked them, [and said, "You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men's lives, but to save them."] And they went on to another village.*

**Luke 9:55-56 (NIV)** *But Jesus turned and rebuked them, and they went to another village.*

Coincidentally, another reference to the purpose of our Lord's incarnation is bracketed in the NASV and has disappeared in the NIV.

**Mark 15:28 (KJB)** *And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.*

**Mark 15:28 (NASV)** *[And the Scripture was fulfilled which says, "And He was numbered with transgressors."]*

**Mark 15:28 (NIV)** This verse does not appear in the NIV.

As Mark is describing to us that unforgettable scene of our Lord crucified between the two thieves, he declares to us the fulfillment of yet another prophecy written centuries earlier, testifying to the Messiahship of the Lord Jesus. And once again the NASV removes all credibility from the verse with a set of brackets, while the NIV simply removes the whole verse altogether. As Christians who profess to love our Lord, how can we look the other way when there are entire verses (and sometimes multiple verses in one passage) that appear in one Bible and do not appear in another? How can they both be true Bibles?

**Matt 27:35 (KJB)** *And they crucified him, and parted his garments, casting lots: **that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.***

**Matt 27:35 (NASV)** *And when they had crucified Him, they divided up His garments among themselves by casting lots.*

**Matt 27:35 (NIV)** *When they had crucified him, they divided up his clothes by casting lots.*

Note that the NASV and NIV *leave out twenty-five words* that state clearly the fulfillment of David's prophecy of the Messiah's suffering, quoted from Psalm 22:18. Fulfilled Bible prophecy is a powerful testimony to the divine origin of the Bible and to the claims of Christ. We read in Revelation 19:10, "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: **for the testimony of Jesus is the spirit of prophecy.**" By deleting a clear reference to fulfilled prophecy, the modern versions weaken this great testimony that Jesus is the promised Messiah foretold in the Old Testament Jewish Scriptures.

**Luke 4:8 (KJB)** *And Jesus answered and said unto him, **Get thee behind me, Satan:** for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*



**Luke 4:8** (NASV) *Jesus answered him, “It is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.’”*

**Luke 4:8** (NIV) *Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’”*

Here the modern version leaves out a powerful testimony to the Lord Jesus Christ’s authority in renouncing Satan: “*Get thee behind me, Satan.*” The Lord Jesus Christ’s authority over Satan demonstrates His authority over *all* created beings. This is of vital importance for believers to know. The Lord Jesus Christ has overcome Satan (John 16:33, 1 John 3:8, Hebrews 2:14-15). As believers we share His victory and overcome through Him.

**1 John 5:4-5** (KJB) *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

**Rom 8:37** (KJB) *Nay, in all these things we are more than conquerors through him that loved us.*

**1 Cor 15:57** (KJB) *But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

Being made overcomers through Christ’s triumph over Satan, believers can renounce the lies and strongholds that Satan would use to attack their souls and thoughts. Satan has no authority over the soul of the believer who has been liberated from his power by the Lord Jesus Christ.

**Matt 5:44** (KJB) *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.*

**Matt 5:44** (NASV) *“But I say to you, love your enemies and pray for those who persecute you.”*

**Matt 5:44** (NIV) *“But I tell you: Love your enemies and pray for those who persecute you.”*

The text of the NASV and NIV is shortened by twenty words in this verse. “*Bless them that curse you, do good to them that hate you,*” and “*despitefully use you*” are missing in the modern versions. We are denied an important instruction to follow in dealing with those who hurt and persecute us. This is an inexcusable disrespect for the infallible Word of God, for “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works*” (2 Timothy 3:16-17). Again, when faced with such glaring discrepancies, it should be obvious to us that these Bibles cannot all be God’s Word.

**Acts 4:27** (KJB) *For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together...*

**Acts 4:27** (NASV) *“For truly in this city there were gathered together against Your **holy servant Jesus**, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel...”*

**Acts 4:27** (NIV) *“Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your **holy servant Jesus**, whom you anointed.”*

The NASV and NIV change the reference to Jesus’ deity as the “*holy child*” of God into “*holy servant.*” The Lord Jesus Christ’s deity as the only begotten Son of God is lowered to the level of a mere “servant,” and yet again the modern versions fail to uphold His Sonship as the God-Man in hypostatic union—God and man in one Person forever.

**Col 1:14 (KJB)** *In whom we have redemption through his blood, even the forgiveness of sins...*

**Col 1:14 (NASV)** *In whom we have redemption, the forgiveness of sins...*

**Col 1:14 (NIV)** *In whom we have redemption, the forgiveness of sins...*

The modern versions do not contain the phrase “*through his blood*,” which is an important reference to the Lord Jesus Christ’s work of **atonement** that provided our forgiveness of sins. The forgiveness of sins comes only “through His blood.” It does not come from confessing to a priest, doing penance and sacraments, or being a moral person. Roman Catholics and modern liberals attack the doctrine of the atonement, which is undeniably stated in the phrase “through His blood.” Religion built upon the sinking sand of human works avoids the blood atonement as man’s only solution for sins. Perhaps this is why liberal, pope-loving, ecumenical Protestants and Catholics praise the modern “Bibles” and despise the KJB, which is the culmination of the Protestant Reformation.

**Mark 1:2-3 (KJB)** *As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

**Mark 1:2-3 (NASV)** *As it is written in Isaiah the prophet: “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.’”*

**Mark 1:2-3 (NIV)** *It is written in Isaiah the prophet: “I will send my messenger ahead of you, who will prepare your way”—“a voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’”*

Mark 1:2 is a quote from the prophet Malachi (3:1), and Mark 1:3 is a quote from the prophet Isaiah (40:3). *More than one prophet are quoted in these verses.* The KJB correctly attributes the separate quotes in verse two and three to the “*prophets*.” The NASV and NIV in these same verses incorrectly attribute the quotes from “the prophets” to the prophet Isaiah alone. The modern versions fail to recognize that the prophet Malachi is also quoted in this passage. So much for the boast that these modern versions are “the better and most accurate translations.” Only the KJB correctly states that the words that Mark quotes were spoken by more than one prophet.

**Rom 11:6 (KJB)** *And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*

**Rom 11:6 (NASV)** *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*

**Rom 11:6 (NIV)** *And if by grace, then it is no longer by works; if it were, grace would no longer be grace.*

Eighteen words found in the KJB are absent in the NASV and NIV. These words strengthen and reinforce the statement of **grace** in contrast to **works**, teaching the principle that grace and works are mutually exclusive. Grace and works are antithetical, and something cannot be given in free grace if works are required to receive it. The KJB strongly emphasizes the grace of the Lord Jesus Christ, while the modern versions weaken Paul’s statement.

**Mark 10:24 (KJB)** *And the disciples were astonished at his words. But Jesus answereth again, and saith unto*

*them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!*

**Mark 10:24** (NASV) *The disciples were amazed at His words. But Jesus answered again and said to them, “Children, how hard it is to enter the kingdom of God!”*

**Mark 10:24** (NIV) *The disciples were amazed at his words. But Jesus said again, “Children, how hard it is to enter the kingdom of God!”*

The Gospel of Jesus Christ and His finished work are the foundational theme of the entire New Testament. The perfect righteousness of God the Father has been propitiated (satisfied) in the impeccable Person and atoning Work of our Savior. Because of His substitutionary sacrifice, the way to the Father and Heaven is wide open to all those who will simply believe. All human good and human merit are irrelevant. Therefore, it is contradictory to say, “How hard it is to enter the kingdom of God.” In grace (Romans 11:6), there is nothing hard about entering the kingdom of God. However, anyone who is *trusting in riches* rather than Jesus is in real danger of never seeing the kingdom of God (Luke 12:16-21).

**Luke 2:13-14** (KJB) *And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.*

**Luke 2:13-14** (NASV) *And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, And on earth peace among men **with whom He is pleased.**”*

**Luke 2:13-14** (NIV) *Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, “Glory to God in the highest, and on earth peace to men **on whom his favor rests.**”*

As recorded in the KJB, the angel’s proclamation of the Messiah’s birth is for the benefit of all men, with no requirements or conditions attached. According to the NASV and NIV, it is for those “with whom He is pleased” or “on whom His favor rests.”

**1 Peter 4:14** (KJB) *If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*

**1 Peter 4:14** (NASV) *If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.*

**1 Peter 4:14** (NIV) *If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.*

These fifteen words that teach us that a believer who suffers reproach for Christ glorifies Christ, are nowhere to be found in this passage if you are using an NASV or NIV. More and more we can see the continual discrepancies between the true Received Text, used by God for two millennia to bring His truth to the world, and the Alexandrian manuscripts, a tiny handful of conflicting copies that God never used throughout the history of the Church, and for which He has never shown His divine approval.

Why doesn’t the modern version contain these fifteen words? The answer is simple. The Alexandrian Greek text, from which the modern version is translated, is a corrupt Greek text that does not contain these words. The Greek Received Text from which the KJB is translated is the pure preserved text and contains these important words of God.

**Gal 3:1** (KJB) *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*

**Gal 3:1** (NASV) *You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly*

*portrayed as crucified?*

**Gal 3:1** (NIV) *You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.*

The NASV and NIV dismiss the phrase “*that ye should not obey the truth.*” Here a reference to the deception of false doctrine that caused disobedience among the Galatians is withheld from any Christian reading a modern “Bible.” From the evidence of these omissions, it is evident that there are many believers deceived concerning the truth when it comes to Bible versions.

In this study we are concentrating on the corruptions of the modern versions in the New Testament. But modern scholars are not content to confine their corruption of God’s Word to the New Testament—they have also resorted to corrupt Old Testament manuscripts, departing from the traditional, faithful Hebrew Masoretic Text. Here is a blatant example of tampering in the Old Testament that removes yet another clear reference the deity of our Lord Jesus Christ.

**Daniel 3:25** (KJB) *He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.*

**Daniel 3:25** (NASV) *He said, “Look! I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like **a son of the gods!**”*

**Daniel 3:25** (NIV) *He said, “Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like **a son of the gods.**”*

The KJB states clearly that it was the pre-incarnate Christ that delivered the three Hebrew young men in the fiery furnace. The KJB relates the words of Nebuchadnezzar as “*the fourth is like **the Son of God.***” The NASV and NIV change Nebuchadnezzar’s statement into “*a son of the gods.*” This is a denial of the fact that the Lord Jesus Christ was in the midst of the fiery furnace to preserve and deliver His people. The modern versions leave the door open for Zeus, Jupiter, or Apollo to be walking with Shadrach, Meschech, and Abednego. Was it a pagan “god” that rescued these Hebrew believers, or was it our blessed Lord and Savior Jesus Christ? The KJB tells us it was “the Son of God” that walked with these saints in the midst of their fiery trial and delivered them, unharmed by the flames. So too shall He do for *all* that trust Him! He alone is our hope and trust. He is altogether faithful. What a blessed comfort to all who believe down through the ages. Jesus walks with us in the midst of our fiery trials of life and He will deliver us. “*Many are the afflictions of the righteous, but the Lord shall deliver him out of them all*” (Psalm 34:19). Praise the Lord for such a blessed account of His faithfulness to His saints in testing! We can rejoice with the old hymn writer:

*Is there a fiery furnace trial, far more than you can bear?  
Behold! The blessed Son of God is walking with you there!*

Our blessed old book, the KJB, tells us without a doubt that Jesus walks with us in the midst of the fiery trial. Thanks be to God for this testimony of His faithful love and care! Yet our corrupt modern perversions of scripture, would rob the saints of God by compromising such a faith-inspiring and comforting assurance that “**the Son of God**” will never forsake us.

**Matt 20:22** (KJB) *But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.*

**Matt 20:22** (NASV) *But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?” They said to Him, “We are able.”*

**Matt 20:22** (NIV) *“You don't know what you are asking,” Jesus said to them. “Can you drink the cup I am going to drink?” “We can,” they answered.*

The writers of the NASV and NIV did not deem it necessary to include *“Are ye able to be baptized with the baptism that I am baptized with?”* This reference to the Lord Jesus Christ drinking the cup of judgment for the sins of the world is omitted from the modern versions.

**Mark 6:11** (KJB) *And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*

**Mark 6:11** (NASV) *“Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them.”*

**Mark 6:11** (NIV) *“And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them.”*

The NASV and NIV omit the entire sentence, *“It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.”* This reference to judgment on those who rejected the Lord Jesus Christ's ministry is left out of the modern versions.

**Mark 7:8** (KJB) *For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.*

**Mark 7:8** (NASV) *“Neglecting the commandment of God, you hold to the tradition of men.”*

**Mark 7:8** (NIV) *“You have let go of the commands of God and are holding on to the traditions of men.”*

The NASV and NIV omit *“as the washing of pots and cups: and many other such things ye do.”* This reference to the foolishness of the empty rituals of religion is removed from the modern versions.

**Luke 4:4** (KJB) *And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

**Luke 4:4** (NASV) *And Jesus answered him, “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE.’”*

**Luke 4:4** (NIV) *Jesus answered, “It is written: ‘Man does not live on bread alone.’”*

The NASV and NIV omit *“but by every word of God.”* It is interesting that the modern versions, which leave out numerous words of God in their translations, would leave out a reference where Jesus states the importance of living by *every word of God*. The Lord Jesus Christ tells us we need *every word of God*, and the translators of the modern versions feel at liberty to change or remove thousands of words from the New Testament text.

**John 16:16** (KJB) *A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.*

**John 16:16** (NASV) *“A little while, and you will no longer see Me; and again a little while, and you will see Me.”*

**John 16:16** (NIV) *“In a little while you will see me no more, and then after a little while you will see me.”*

The NASV and NIV omit “because I go to the Father,” a reference to the Lord Jesus Christ’s **ascension** and **session** at the right hand of the Father.

**Acts 2:30 (KJB)** *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne...*

**Acts 2:30 (NASV)** “And so, because he was a prophet and knew that **GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE...**”

**Acts 2:30 (NIV)** “But he was a prophet and knew that God had promised him on oath that he would place **one of his descendants** on his throne.”

The NASV and NIV omit “according to the flesh he would raise up Christ” and substitutes “one of his descendants.” We can see the fingerprints of the Gnostic heretics with their denial of the physical resurrection of Christ. Here a clear reference to the bodily resurrection of the Lord Jesus Christ is left out of the modern versions. The KJB makes it clear that the Lord Jesus Christ was *raised* in the *flesh*, upholding the bodily resurrection of Christ.

**Eph 5:30 (KJB)** *For we are members of his body, of his flesh, and of his bones.*

**Eph 5:30 (NASV)** *Because we are members of His body...*

**Eph 5:30 (NIV)** *For we are members of his body.*

The NASV and NIV omit the phrase “of his flesh and of his bones.” Here a clear testimony to the believer’s intimate union with Christ as a member of His Body is watered down and reduced in the modern versions.

**Eph 3:14 (KJB)** *For this cause I bow my knees unto the Father of our Lord Jesus Christ...*

**Eph 3:14 (NASV)** *For this reason I bow my knees before the Father...*

**Eph 3:14 (NIV)** *For this reason I kneel before the Father...*

The NASV and NIV omit the phrase “of our Lord Jesus Christ.” Our great Savior’s name, including “Lord,” the title of deity, is torn out of the modern versions.

**1 Tim 6:5 (KJB)** *Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*

**1 Tim 6:5 (NASV)** *...and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.*

**1 Tim 6:5 (NIV)** *...and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.*

Note the NASV and NIV do not retain the phrase “from such withdraw thyself.” As we see consistently, words, phrases, and verses that appear in the Received Text and the KJB do not appear in the modern versions and their Greek text (*Vaticanus* has been dubbed “the abbreviated New Testament”). The Received Text, used universally by God’s people, and the KJB, used throughout the English-speaking world since the early 17<sup>th</sup> century, include all these words. This is the text that God has used to reveal Himself throughout the world and throughout history. Therefore, it is only fair to say that the modern versions have *omitted* these words until the modern

scholars can prove that they do not belong in the text. However, all the evidence vindicates the King James Bible and its Greek text.

Here in 1 Timothy 6:5 an important command for believers to separate from false teachers, who use the ministry of God's Word for the sake of profit, is missing from the modern versions. This is a command and warning that is much needed in this day of apostasy, when so many in the Church have been seduced by the carnal Health-and-Wealth prosperity gospel. The KJB warns us against such deception in no uncertain terms and tells believers to separate from these evil prosperity cult teachers.

**1 John 4:3 (KJB)** *And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.*

**1 John 4:3 (NASV)** *And every spirit that **does not confess Jesus** is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.*

**1 John 4:3 (NIV)** *But every spirit that **does not acknowledge Jesus** is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.*

The NASV and NIV omit the phrase "Christ is come in the flesh." The typical cop-out of the modern critic is that "You can find it in other passages in the modern versions." This we do not deny; in fact, the previous verse reads, "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God [NASV]." However, this is no excuse. All corrupters of Scripture are well aware that they can only get away with so much so fast. They can only make so many changes at a time and still pass it off as a Bible. And they can most easily do this *where a principle is repeated in the same passage* and get away with it. The modern critics apparently feel that John's declaration concerning the Person of Christ was not worth repeating, even though God the Holy Spirit thought it was.

The great danger is that once one removes even a few verses from God's Book, he has opened the door to remove an unlimited amount of scriptures *over time*. Whereas the text of the KJB is fixed and secure, the text of any modern version can be changed and shortened with each successive edition. And when God's people are stuck with a Bible that is constantly subject to change, their faith in their Bible will always be weak, and will most likely be replaced by faith in the man behind the pulpit. Remember, Satan knows he cannot wipe out the entire text of the Bible; all he has to do is tamper with it just enough to cast doubt on its absolute authority. *Yea, hath God said?*

In view of the severe warnings issued against anyone who would add to or subtract from the words of God's Book, we as Christians should have the greatest concern when we are confronted with numerous Bibles *with numerous different wordings*. Yet the attitude of many Christians in modern America is one of casual indifference.

*To justify an omission because it can be found somewhere else does not answer the question of why it was removed in the first place. Instead, such sleight of hand reasoning openly insults the declared infallibility of God's Holy Word, creates alibis for its corrupters, and instructs the saints that they can live without all of God's counsel. It plainly lowers the Bible in status to just "another book" that we can do with as we please.<sup>3</sup>*

**1 John 5:13 (KJB)** *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

**1 John 5:13 (NASV)** *These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.*

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<sup>3</sup> Chick Salliby, *If the Foundations Be Destroyed*, p. 88.

**1 John 5:13** (NIV) *I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.*

The NASV and NIV omit the last phrase “*and that ye may believe on the name of the Son of God.*” Here we observe an additional statement of *whose name* must be believed to receive salvation, and it is removed from the modern versions. The name of the Son of God is the only name in which salvation can be found (John 1:12, 3:18, 20:31; Acts 4:12; Romans 10:9).

**Rev 21:24** (KJB) *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.*

**Rev 21:24** (NASV) *The nations will walk by its light, and the kings of the earth will bring their glory into it.*

**Rev 21:24** (NIV) *The nations will walk by its light, and the kings of the earth will bring their splendor into it.*

The NASV and NIV omit “*of them which are saved.*” Here a clear statement of the eternal state being inhabited only by those who have been *saved* is stricken from the modern versions. The liberal universalist who believes everyone will be in Heaven would certainly favor the reading of the modern version here.

**Phil 4:13** (KJB) *I can do all things through Christ which strengtheneth me.*

**Phil 4:13** (NASV) *I can do all things through **Him** who strengthens me.*

**Phil 4:13** (NIV) *I can do everything through **him** who gives me strength.*

Paul’s great testimony to Jesus Christ as His omnipotent Lord, who sustains him through all his affliction, is crystal clear in the KJB, but is easily questionable in the NASV and NIV.

In the Bible, the title “Lord” is repeatedly used in reference to God or by those addressing God. This title is often used in conjunction with the name of Jesus Christ as well as being used by people who are addressing Him. And there are many such verses where “Lord” is taken out of the modern Greek text and therefore the modern translations as well. The following are some examples of the use of this title in the KJB where it is removed from the modern versions.

**Luke 23:42** (KJB) *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.*

**Matt 13:51** (KJB) *Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.*

**Mark 9:24** (KJB) *And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.*

**Luke 9:57** (KJB) *And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.*

**Luke 22:31** (KJB) *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat...*

**Rom 6:11** (KJB) *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

**2 Cor 4:10** (KJB) *...always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus*



might be made manifest in our body.

**Gal 6:17 (KJB)** *From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.*

**1 Tim 1:1 (KJB)** *Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope...*

**1 Tim 5:21 (KJB)** *I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.*

**2 Tim 4:1 (KJB)** *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom...*

**Titus 1:4 (KJB)** *To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.*

**2 John 1:3 (KJB)** *Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.*

The modern text will also remove the name “Jesus” from the title “Lord” where they appear together in the KJB.

**1 Cor 5:5 (KJB)** *To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

**1 Cor 16:22 (KJB)** *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*

The term “Lord” is a testimony to the deity of Jesus Christ, and this testimony is far stronger in the KJB than in any modern version. We have looked at over fifty passages affecting hundreds of words in the Bible which are changed or lost in the modern versions. These words are found intact in the KJB. We could present many more verses that reveal the corrupt nature of the modern versions that are based on the Greek text of Westcott and Hort<sup>4</sup>.

The evidence clearly indicts the modern versions as corrupt perversions of the Word of God. Remember Galatians 5:9, “A little leaven leaveneth the whole lump.” The leaven of evil allowed in the omissions of the modern versions condemns them as satanic counterfeits. Believers are called to contend for the faith and to separate from that which is evil (Jude 1:3, 2 Timothy 2:20-22, 2 Corinthians 6:14-18, Romans 16:17-18, Titus 3:10-11). You have the facts before you and now you are accountable to God for what you do with them.

In Colossians 1:16-18, God has stated His purpose that Christ should be preeminent in *all things*. Now ask yourself in good conscience, honestly and objectively, a simple question. From a comparison of the evidence between the KJB and the modern versions, in which Bible is our Lord Jesus Christ honored *preeminently*? Is it the KJB which never once low-rates the person and work of our Lord, or the modern versions that compromise His deity in numerous verses and leave out numerous words in other passages? There is only one answer to this question. Among all the English Bibles in print today, the KJB stands alone in exalting Jesus Christ as preeminent in all things. Not one passage in the KJB ever questions or weakens the testimony to His deity, as the NASV and NIV, based on the corrupt Alexandrian Greek texts.

You may say, “I can still find a lot of truth in the modern versions.” To this we answer, of course, for the publishers could never pass them off as Bibles and keep up sales if they did not read like the KJB in many

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<sup>4</sup> Brook Westcott and Fenton Hort were two liberal clergymen in the Church of England in the late 1800’s. They used the *Vaticanus* and *Sinaiticus* manuscripts to replace the Received Text, and were instrumental in the translation and promotion of a “revised” English Bible to rival the KJB.

places. But the modern versions are conspicuous for what is *left out* of them. Remember dear reader, the Lord Jesus Christ told us that not even one jot or tittle should pass from His Word (Matthew 5:18) and that we are to live by “*every word of God.*” Where does any translator, scholar, or Bible teacher get the right to tamper with even one word of God’s revelation of Himself in the Bible? Being able to find “all the major doctrines” in a modern version does not make it a Bible when it omits thousands of God’s words. We can find “all the major doctrines” in Lewis Sperry Chafer’s *Systematic Theology*, but Dr. Chafer’s work is by no means the Bible that God promised to preserve.

Each future edition of every modern version is subject to more and more changes. The fact that you can find the “major doctrines” in them does not make them true Bibles. And what a careless, irresponsible attitude God’s own people demonstrate towards God’s Book when resorting to this shallow excuse, as they ignore the fact that their Bible is being steadily eroded. Our enemy is very subtle and very persistent, and he will continue to chip away at our Bible, one piece at a time. We must take a stand for the pure Word of God *now*.

## ADDITIONAL STUDY

### Arguments from a Modern Bible Critic

One of the most popular writers defending modern versions is James R. White, author of *The King James Only Controversy*. Prominent textual critic Norman Geisler praises his work as the “best book” on this topic. On page 197 of his book, Mr. White presents a chart of twelve scriptures related to the deity of Christ, and compares the KJB, NASV, and NIV. Six passages are cited in which the KJB is allegedly inferior—John 1:18, Romans 9:5, Philippians 2:5-6, Colossians 2:9, Titus 2:13, and 2 Peter 1:1. Below is a copy of Mr. White’s chart.

Let us evaluate the negative ratings assigned to the KJB in this “Comparison Chart.”

<i>Comparison Chart of Passages on the Deity of Christ</i>			
<b>Reference</b>	<b>NIV</b>	<b>NASB</b>	<b>KJV</b>
John 1:1	Clear	Clear	Clear
John 1:18	Clear	Clear	<b>Absent</b>
John 20:28	Clear	Clear	Clear
Acts 20:28	Clear	Clear	Clear
Romans 9:5	Clear	Ambiguous	Ambiguous
Philippians 2:5-6	Most Clear	Clear	Least Clear
Colossians 1:15-17	Clear	Clear	Clear
Colossians 2:9	Clear	Clear	Ambiguous
1 Timothy 3:16	<b>Absent</b>	<b>Absent</b>	Clear
Titus 2:13	Clear	Clear	Ambiguous
Hebrews 1:8	Clear	Clear	Clear
2 Peter 1:1	Clear	Clear	Ambiguous

**John 1:18 (KJB)** *No man hath seen God at any time; the **only begotten Son**, which is in the bosom of the Father, he hath declared him.*

**John 1:18 (NASV)** *No one has seen God at any time; the **only begotten God** who is in the bosom of the Father, He has explained Him.*

**John 1:18 (NIV)** *No one has ever seen God, but **God the One and Only**, who is at the Father's side, has made him known.*

Mr. White tries to convince us that the NASV reading testifies to the deity of Christ because the word “God” is used, and then tries to justify the word “begotten” as “referring primarily to *uniqueness* rather than *origination*.” In justifying the phrase “begotten God,” Mr. White has taken a position that is inconsistent with the rest of Scripture. The word “begotten” is *always applied to humanity* throughout the New Testament:

- Applied to the Son: John 3:16,18; Acts 13:33; Hebrews 1:5-6, 5:5; 1 John 4:9
- Applied to the Word made flesh: John 1:14
- Applied to the word “son”: Philemon 1:10; Hebrews 11:17

- Applied to God’s children: 1 Corinthians 4:15; 1 Peter 1:3; 1 John 5:1,18

Christ was begotten *in His humanity*—He was never begotten as a member of the Godhead. The Scriptures always present God as eternal, with no beginning and no end, and never as an entity that could be “begotten.”

As for the notion that the term “begotten” does not refer to one’s origin, all we have to do is look at the context in which it is used to expose this fallacy.

**Acts 13:33** *God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, **Thou art my Son, this day have I begotten thee.***

**1 Cor 4:15** *For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.*

**Philemon 1:10** *I beseech thee for my son Onesimus, whom I have begotten in my bonds...*

**Heb 1:5-6** *For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he **bringeth in the first begotten into the world**, he saith, And let all the angels of God worship him.*

**1 Peter 1:3** *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*

To be begotten simply means to be born or come into being—one’s *origination*. To “beget” someone is to give birth to them, to become their parent. This could not be more obvious than in the genealogies of Genesis, Ruth, 1 Chronicles, and Matthew.

In order to come up with a justification of the modern text of John 1:18, Mr. White has superimposed his own definition of “begotten” over the Bible’s use of the word. This word obviously *does* refer to one’s *origin*. And the KJB reading is perfectly consistent with the rest of the Scriptural testimony to our Lord’s hypostatic union as the God-Man, the only begotten Son of God. The NASV reading, on the other hand, agrees with the *New World Translation* of the Jehovah’s Witnesses.

**Rom 9:5 (KJB)** *...whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.*

**Rom 9:5 (NASV)** *...whose are the fathers, and from whom is the Christ according to the flesh, **who is over all, God blessed forever.** Amen.*

**Rom 9:5 (NIV)** *Theirs are the patriarchs, and from them is traced the human ancestry of Christ, **who is God over all, forever praised!** Amen.*

The KJB declares that Christ is “over all, God blessed forever.” How Mr. White could consider this “Ambiguous,” is impossible to tell. And since he makes no comments on this verse, we may never know. He does not bother to inform us that the NIV (which appears to be his favorite version) includes alternate readings in a footnote that remove any evidence of Christ’s deity: “Or ...*Christ, who is over all. God be forever praised!* Or ...*Christ. God who is over all be forever praised!*” The KJB contains no such misleading footnotes; therefore, the NIV (which Mr. White rates as the best) is actually the weakest version.

**Phil 2:5-7 (KJB)** *Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.*

**Phil 2:5-7 (NASV)** *Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in*

*the form of God, **did not regard equality with God a thing to be grasped**, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.*

**Phil 2:5-7** (NIV) *Your attitude should be the same as that of Christ Jesus: who, being in very nature God, **did not consider equality with God something to be grasped**, but made himself nothing, taking the very nature of a servant, being made in human likeness.*

In his chart, Mr. White rates the NIV “Most Clear,” the NASV “Clear,” and the KJB “Least Clear.” Aside from his opinion that the NIV reading is “one of the plainest, clearest available” and a vague reference to the “rather awkward translation of the KJV,” he gives no reasoning whatsoever to support these ratings.

The truth is that the KJB reading is the *only* one that testifies to Christ’s deity. To say that He *did not* consider it “robbery” to be equal with God, is to say that He *did* recognize His status as God. The fact that He *is not* undeserving of deity, means that He *is* deity. The point Paul is making here is that although Christ had every legitimate claim to deity, He still voluntarily became a man. In contrast, the modern versions’ wording of “did not consider equality with God a thing to be grasped” is indeed *ambiguous*. The fact that Christ was not trying to “grasp” equality with God does not affirm one way or the other whether He is God or not.

**Col 2:9** (KJB) *For in him dwelleth all the fullness of the **Godhead** bodily.*

**Col 2:9** (NASV) *For in Him all the fullness of **Deity** dwells in bodily form.*

**Col 2:9** (NIV) *For in Christ all the fullness of the **Deity** lives in bodily form.*

Mr. White states that the King James translators made an error in using the word “Godhead.” (Perhaps he is unaware that he is correcting the most qualified group of translators ever assembled.) He goes on to say that their rendering “unintentionally obscures the meaning of the apostle.” What could possibly be more *clear* than the term “Godhead”? “Deity” and “Godhead” mean the same thing and are essentially interchangeable; in fact, the term “Godhead” is actually slightly more descriptive, as it is commonly used to specifically refer to God as the Trinity. If one has to even make an issue out of the word “deity” versus the word “Godhead,” he is grasping at straws.

**Titus 2:13** (KJB) *...looking for that blessed hope, and the glorious appearing of **the\*** great God and **our\*** Savior Jesus Christ...*

**Titus 2:13** (NASV) *...looking for the blessed hope and the appearing of the glory of **our great God and Savior, Christ Jesus...***

**Titus 2:13** (NIV) *...while we wait for the blessed hope—the glorious appearing of **our great God and Savior, Jesus Christ...***

**2 Peter 1:1** (KJB) *Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and **our\*** Savior Jesus Christ...*

**2 Peter 1:1** (NASV) *Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of **our God and Savior, Jesus Christ...***

**2 Peter 1:1** (NIV) *Simon Peter, a servant and apostle of Jesus Christ, to those who through the righteousness of **our God and Savior Jesus Christ** have received a faith as precious as ours...*

Mr. White’s problem with Titus 2:13 and 2 Peter 1:1 in the KJB is the adjective “our” before “Savior.” He claims that this separates the noun “Savior” from the preceding noun “God,” thus removing a reference to

Christ's deity. A very important fact that he leaves out is that the adjective "our" appears with "Savior" in the *Westcott-Hort Greek text*, just as it does in the *Textus Receptus*. Also, both Greek texts contain the article "the" with "God" in Titus 2:13. Only the KJB has the adjective "our" in its proper place, and only the KJB includes the article "the" in Titus 2:13. Therefore, the KJB is the most accurate translation in both verses.

In both cases, when we look at the whole verse, instead of isolating this one phrase, we see that "God" and "Savior" are not separated at all. Titus 2:13 is about our Lord's "glorious appearing"; the Scriptures abound with declarations of the future return of Christ, and it would be silly to think that this could be the "glorious appearing" of two different individuals. (If we were discussing the American War of Independence and we mentioned "the great general and our first president George Washington," would you think we were discussing two different men?) 2 Peter 1:1 makes a reference to perfect divine righteousness, which is applied to "God" and "our Savior Jesus Christ." Again, it would be silly to think that this is two different "righteousnesses" applied to two different individuals. The full context of each verse gives a clear, open testimony to the deity of "our Savior Jesus Christ." God the Holy Spirit chose to describe the Son with the magnificent title of "the great God and our Savior Jesus Christ." Who are we to find fault?

In this booklet, we have listed over fifty scriptures in which the KJB stands above the modern versions (and there are many more). After evaluating this grand total of six scriptures from Mr. White's chart, we discover that in four of them there is no inferiority in the KJB, and that in two of them (John 1:18 and Philippians 2:5-7) the KJB is actually superior. Mr. White's Comparison Chart is an exercise in futility.

Mr. White, like most modern Bible critics, emphasizes the "early date" of the *Vaticanus* and *Sinaiticus* manuscripts, about A.D. 350. He also claims that the earliest church leaders never quoted from the Received Text. Unfortunately for him and his colleagues, these are both empty claims. The Old Latin and Old Syriac versions, translated around A.D. 150, follow the Received Text, demonstrating the existence of the Received Text at least 200 years earlier. The following information on the early "Church Fathers" was compiled by two English scholars named John Burgon and Edward Miller in the late 1800's.

Taking the Greek and Latin (not the Syriac) Fathers who died before A.D. 400 their quotations are found to support the TR [*Textus Receptus*, Latin for Received Text] in 2,630 instances (that is the distinctive TR readings), the WH [Westcott-Hort] text in 1,753. Nor is this majority due solely to the writers who belong to the end of this period. On the contrary, if only the earliest writers be taken, from Clement of Rome to Irenaeus and Hippolytus (A.D. 97-236), the majority in favour of the TR is proportionately even greater, 151 to 84. Only in the Western and Alexandrian writers do we find an approximate equality of votes on either side. Further, if a select list of thirty important passages be taken for detailed examination, the preponderance of early patristic evidence in favour of the TR is seen to be no less than 530 to 170, a quite overwhelming majority.<sup>5</sup>

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<sup>5</sup> Dr. Jack Moorman, *Forever Settled*, p. 94.