

What's New in the New King James Version?

The New Protestant Bible OR a Subtle Counterfeit?

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Introduction

Starting in 1881 English speaking Protestants have been inundated with new Bibles and because scrutiny of these versions is suppressed most are uninformed regarding the differences. Is it the providence of God that we should have 200 English Bibles to choose from? Has this recent proliferation of versions, which contradict each other in many places, led people to a greater trust in God's Word? Most will agree that there is less trust in the Bible now than ever before. It is interesting to note that the Bible producers of the 20th century knew this had happened; here is one of their disclaimers:

"In this wonderful day of many new translations and revisions we can greet another new one with either dread or joy! Dread that "people will become confused" or joy that some will understand more perfectly what the Bible is talking about. We choose the way of joy!" (preface, New Living Bible, Copyright 1971)

Naturally they believed the "ungrateful" should rise above their prejudice, cough up another 50 bucks for the latest copyrighted version, and be happy, disregarding any evidence that would suggest the modern Bibles were personally or traditionally biased.

Consider this question, if Americans were to be subjected to 100 new versions of their Constitution, unique and different enough to be copyrightable thus claiming the preeminence, what could we expect? This would surely generate excitement among some legal scholars and publishers, but who else would join in the chorus? One new version supporter might argue, "that old Constitution is out of date, we need to see the Constitution **in new, fresh ways people should thank God we have so many different versions**, and besides, they must be authoritative, each has THE CONSTITUTION OF THE UNITED STATES on the front cover, and my copy is leather bound with gold embossed letters, so don't tell me I just blew 80 bucks" (bold print, Rick Warren's position on new Bibles, Purpose Driven Life, p.325). All freedom loving Americans know that additional new versions of their Constitution would overload the justice system and spell doom for their country.

Hopefully this comparison will cause some to seriously contemplate the "new and improved" mantra of the Bible salesmen. This book was written to educate people about the modern Bibles, it was not written to condemn anyone, the naming of persons and religious systems was necessary for clarity regarding the changes made in the new Bibles. God has his people within all the different religions of the world, we know this because God has said "Come out of her, my people, that ye be not partakers of her sins" (Revelation 18:4). God has also said, "For to him that is joined to all the living there is hope" (Ecclesiastes 9:4). Many people, who are searching the Scriptures at this time, will take their stand for Truth.

This book has dealt primarily with main text of the New King James Version, the alternate readings contained in their footnotes, which generally support the Vatican's position on reliable manuscripts, have already been covered in detail by many other authors. May God bless you as you study His Word.

What's NEW in the New King James Version (NKJV)?

Thomas Nelson's New King James Version is a marketing success story, but what will be the cost?

Does the Protestant Bible (Authorized Version AV, King James Version KJV) need to be replaced? The NKJV is gaining momentum, and many church leaders are endorsing this version as the replacement for the Protestant Bible. Should Christians accept the endorsement, or should an examination happen first?

Many Christians are aware of the Catholic influence exerted on all other modern Bible versions, so one wonders how the NKJV could have escaped this norm, and remained Protestant as its name would lead us to believe. Did the NKJV translators just update the AV (as they claim), or did they sacrifice truth for success and inherit the inevitable ecumenical baggage? Bible counsel says we should test new information, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." And "BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (Isaiah 8:20, I John 4:11). Let us compare some verses and see what words the translators have changed and if this alters the plain meaning of the text.

Matthew 7:14

"**narrow** is the way" is changed to "**difficult** is the way".

Jesus said, "I am the **way**, the truth, and the life," Is Jesus the hard or "difficult" way? The Bible says, "the way of transgressors is hard." (Proverbs 13:15). Jesus also said, "for my yoke is easy, and my burden is light" (John 14:6; Mathew 11:30).

The contradiction created by the translators here is obvious. This change in the NKJV supports penance and a multitude of other false teachings. Legalism or "salvation by works" are offered to us by the truck load, each with a different level of difficulty depending on how many pints of blood are available. The real Bible is clear, Jesus is not trying to make life "difficult" for us. Contrary to popular belief, it is the devil's agents that would make our lives difficult, and have us subject to the "ways" of their leader. Proverbs 14:12 says "there is a way that seemeth right unto a man but the end thereof are the ways of death." There are "difficult" ways but they shouldn't be confused with God's way. Does this NKJV rendition effectively dispose with a phrase that has been around for hundreds of years?

Many have heard the expression, "the strait and narrow," which is understood to mean, even in the modern context, that the subject is moral living. This saying is an indelible part of the English language; *Webster's* has this definition, (with 'to keep to the' or 'to follow the') a morally and legally irreproachable way of living or behaving [adaptation of Mathew 7:14] (1988 edition). In the Bible, the "strait and narrow" lifestyle has been defined as the keeping of God's Commandments, I suppose the "narrow way" hits too close to home, even for some translators. 1 John 5:3 says, "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Can we find this "difficult" theory in other modern versions? Mark 10:24 in the Catholic based NIV supports the idea that the NKJV is trying to pass off, "How **hard** it is to enter the kingdom of God!" The connection "difficult" has to "penance" will make it easy for corrupt religious teachers to apply their craft. The Catholic Douay Version (1582) used the phrase "do penance" in place of repent signifying that there was a "difficult" or "hard" work to be performed for salvation. The Bible says that works are a result of conversion, not a replacement for it (cf Galatians 5:22-3). Most modern Bibles have

addressed this "do penance" corruption; however, some translators have chosen to accommodate this sacrament of the Roman Church in other places, an apparent smoke and mirrors tactic.

Ellen White Commentary:

"But the way to life is **narrow and the entrance strait**. If you cling to any besetting sin you will find the way **too narrow** for you to enter. Your own ways, your own will, your evil habits and practices, must be given up if you would keep the way of the Lord ... Yet **do not therefore conclude that the upward path is the hard** and the downward road the easy way. All along the road that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings not to go on. **God's love has made it hard for the heedless and headstrong to destroy themselves**. It is true that Satan's path is made to appear attractive, but it is all a deception; in the way of evil there are bitter remorse and cankering care. We may think it pleasant to follow pride and worldly ambition, but the end is pain and sorrow "**The way of transgressors is hard**," but wisdom's "ways are ways of pleasantness and all her paths are peace." ... Christ has trodden the rough way before us and has smoothed the path for our feet." (MB 138-40).

"You cannot gain an entrance by penance nor by any works that you can do. No, God Himself has the honor of providing a way, and it is so complete, so perfect, that man cannot, by any works he may do, add to its perfection. It is broad enough to receive the greatest sinner if he repents, and it is **so narrow**, so holy, lifted up so high, that sin cannot be admitted there." (SM1 184).

"The way marked out by our divine Lord is too narrow and the gate too strait to admit them while grasping the world or while cherishing selfishness or sin of any kind. There is no room for these things; and yet there are but few who will consent to part with them, that they may pass the **narrow way** and enter that **strait gate**." (2T 446).

"I have been shown the dangers of youth. Their hearts are full of high anticipation, and they see the downward road strewn with tempting pleasures which look very inviting; but death is there. **The narrow path** to life may appear to them to be destitute of attractions, a path of thorns and briars, but it is not. It is the path which requires a denial of sinful pleasures; **it is a narrow path**, cast up for the ransomed of the Lord to walk in. None can walk this path and carry with them their burdens of pride, self-will, deceit, falsehood, dishonesty, passion, and the carnal lusts. The path is so narrow that these things will have to be left behind by those who walk in it, but the broad road is wide enough for sinners to travel it with all their sinful propensities." (4T 364).

"The path of the upright is the path of peace. It is so plain that the humble, God-fearing man can walk in it without stumbling and without making crooked paths. **It is a narrow path**; but men of different temperaments can walk side by side if they but follow the Captain of their salvation. Those who wish to carry along all their evil traits and selfish habits cannot walk in this path, for it is too straight and narrow." (4T 503).

"Regeneration is the only path by which we can enter the city of God. **It is narrow, and the gate by which we enter is strait**; but along it we are to lead men and women and children, teaching them that, in order to be saved, they must have a new heart and a new spirit. The old, hereditary traits of character must be overcome. The natural desires of the soul must be changed. All deception, all falsifying, all evilspeaking, must be put away. The new life, which makes men and women Christlike, is to be lived." (9T 23).

Verse quoted by Ellen White, MB 138; 4T 589; 8T 65.

Proverbs 19:27

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge" is changed to "Cease listening to instruction, my son, And you will stray from the words of knowledge."

NKJV removes the warning to avoid false teachers. Why would they do this? Corrupt people want followers, not thinkers. Ellen White supports the reading of the Protestant Bible in her book *Thoughts From the Mount of Blessing* on page 145 under the heading "Beware of false prophets."

Galatians 2:20

"nevertheless I live" is omitted.

Distorts the meaning of the verse, takes away the symbolic crucifixion of self. The Devil doesn't want you to bury the old man of sin.

Ellen White Commentary:

"We need the experience that Paul had when he wrote: "I am crucified with Christ; **nevertheless I live; yet not I**, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." (MH 457).

"Earthly and selfish interests engage the soul, mind, and strength of God's professed followers. To all intents and purposes they are servants of mammon. They have not experienced a crucifixion to the world, with its affections and lusts. But few among the many who profess to be Christ's followers can say in the language of the apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am Crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (2T 442-3).

"Self should be crucified and the entire being made subordinate to the Lord Self must be crucified before you can overcome in the name of Jesus and receive the reward of the faithful.. .. When persons have yielded to Satan's devices, and have thus placed themselves upon his ground, if they would then recover themselves from his snares through the mercy of God, they must come into close connection with Him, daily crucify self, and be thoroughly transformed, in order to gain the victory and win eternal life They that are Christ's have crucified the flesh, with its affections and lusts; but the brutish part of your nature takes the lines of control and guides the spiritual. This is God's order reversed." (4T 63, 221, 349, 365).

"We must gain the victory over self, crucify the affections and lusts; and then begins the union of the soul with Christ." (5T 47).

"In order for us to work as Christ worked, self must be crucified. It is a painful death; but it is life, life to the soul." (6T 125).

"The words of Christ are spirit and life. We cannot, then, center our thoughts upon self; it is no more we that live, but Christ that liveth in us, and He is the hope of glory. Self is dead, but Christ is a living Saviour." (MYP 161).

"The acceptance of Christ gives value to the human being. His sacrifice carries life and light to all who take Christ as their personal Saviour. The love of God through Jesus Christ is shed abroad in the heart of every member of His body, carrying with it the vitality of the law of God the Father. Thus God may dwell with man, and man may dwell with God. Paul Declared, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (1 SM 299).

I Thessalonians 4:16

"the voice of **the** archangel" is changed to "the voice of **an** archangel."

I Thessalonians 4:16, 17 speaks of the general resurrection at the end of time, and most Bible students believe it is here, that Jesus resurrects and translates the saints. NKJV implies that the archangel here is one of many. There are countless places in the new versions where the articles are switched from definite to indefinite, this can make a world of difference when the article refers to the divinity. The NKJV rendering creates a contradiction with the article in Jude 9 of the AV, but also with itself. This verse speaks of Michael the archangel contending with the Devil over the body of Moses who was about to be resurrected. We know that Moses was resurrected from the New Testament record of the transfiguration (Mathew 17:3, Mark 9:4). The resurrection of Moses in Jude 9 was a forerunner of the general resurrection of I Thessalonians 4:16-7. In Revelation 12:7 Michael the archangel fights with his angels against the Devil and his angels. Matthew Henry, who wrote a well known commentary, stated, ... "Michael and his angels" on one side, and "the dragon and his angels" on the other. Christ, the great angel of the covenant, and his faithful followers; and Satan and all his instruments.

Jesus speaking about the signs of the end said, "And he shall send **his** angels with a great sound of a trumpet", and "then shall he send his angels" (Mathew 24:31, Mark 13:26). Catholics, Jehovah's Witnesses, Mormons, and some Protestants believe that neither Michael nor "the archangel" are titles of our Lord Jesus Christ. Evidently the NKJV rendering is designed to appease these people and give them an argument against one of the names of Jesus. If the new rendering is accepted by Protestants, it will only result in more confusion concerning Jesus. The voice that raises people from the dead at the end of the world could only be Jesus, the one who reigns over all the angels. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25).

Ellen White Commentary:

"**The voice of the Archangel** and the trump of God shall summon, from the whole earth, both the living and the dead to the presence of their Judge."(PP 339).

"The hour is coming," Christ said, "in the which **all that are in the graves shall hear his voice**, and shall come forth." That voice is to resound through all the habitations of the dead; and every saint who sleeps in Jesus will awake and leave his prison-house." (SD 359).

"Paul showed that those living when Christ should come would not go to meet their Lord in advance of those who had fallen asleep in Jesus. **The voice of the Archangel and the trump of God** would reach the sleeping ones, and the dead in Christ should rise first, before the touch of immortality should be given to the living." (AA 258).

“Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear his voice, and shall come forth to glorious, immortal life.” (DA 787).

Verse quoted by Ellen White, DA 320,832; AA 258; GC 301, 321,548; 2SM 269; 1T 41; 5T 14; PK 240; PP 89; SD 359.

(note) Ellen White, when quoting the verse, usually capitalized the "a" in archangel making it plain what her belief was.

1 Thessalonians 5:22

"all appearance of evil" is changed to "every form of evil"

It's all right to look like you are sinning as long as you really aren't sinning. Granted there are those who will distort your life and think evil no matter what, but does this mean we should use our liberty for strange associations and situations without considering how it may look; furthermore, is the compromising situation really necessary or have we deceived ourselves. "Use not liberty for an occasion to the flesh" (Galatians 5:13).

Ellen White commentary:

“When a woman is in trouble, let her take her trouble to women. If this woman who has come to you has cause of complaint against her husband, she should take her trouble to some other woman who can, if necessary, talk with you in regard to it, without any appearance of evil.” (Ev 460-1).

“But the burden of this matter rests upon the ministers themselves. They should show a distaste for such attention; and if they take the course which God would have them, they will not long be troubled. They should shun every appearance of evil; and when young women are very sociable, it is the ministers' duty to let them know that this is not pleasing.” (GW 129).

“Do nothing among strangers, in the street, on the cars, in the home, that would have the least appearance of evil.” (MH 491).

“From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers.” (ISM 124).

“We should take the greatest care to live a blameless life, and **abstain from all appearance of evil**, and then it is our duty to move boldly forward, and pay no regard to the reproachful falsehoods of the wicked.” (1T 353).

“While they profess to be Christians, they recommend to their patients card playing, dancing, and attending theaters, all of which have a tendency to evil, or, to say the very least, **have the appearance of evil**, and are directly contrary to the teachings of Christ and His apostles.” (1T 490).

“They are not careful to **abstain from all appearance of evil**. They are not all circumspect in their deportment, as becometh women professing Godliness.” (2T 455).

“God requires all who profess to be His chosen people, though they are not teachers of the truth, to be careful to preserve personal cleanliness and purity, also cleanliness and order in their houses and upon their premises. We are examples to the world, living epistles known and read of all men. God requires all who profess godliness, and especially those who teach the truth to others, **to abstain from all appearance of evil.**” (2T 614-5).

“Upon another point be guarded. You are not at all times as cautious as you should be to **abstain from the very appearance of evil.** You are in danger of being too familiar with the sisters, of talking with them in a light and foolish way. This will injure your influence. Guard carefully all these points; watch against the first approach of the tempter. You are highly nervous and excitable. Tea has an influence to excite the nerves, and coffee benumbs the brain; both are highly injurious.” (4T 364-5).

“I do not see how our brethren can abstain from all appearance of evil and engage largely in the business of hop raising, knowing to what use the hops are put.” (5T 358-9).

“God requires you in every act of life to shun **the very appearance of evil.** Are you doing this?” (5T 367).

“The truth of heavenly origin never degrades the receiver, never leads him to the least approach of undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennoble him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his "good be evil spoken of." (5T 593).

“Our church schools need teachers who have high moral qualities, those who can be trusted, those who are sound in the faith and who have tact and patience, those who walk with God and abstain from the very appearance of evil.” (6T 201).

2 Timothy 2:15

"Study" is changed to "Be diligent"

Why are they afraid of people studying the Bible? Is it possible that they don't want you to notice the hack job they did on your Bible. The Protestant Bible is the only one that directly encourages Bible study. How does the word "study" qualify as "obsolescence"? (NKJV preface). When have you ever heard someone say "I should diligent the Bible more often." The study of the Scripture liberates people from commandments of men, the type of bondage so prevalent in our world today.

Ellen White commentary:

“The study of the Scriptures is the means divinely ordained to bring men into closer connection with their Creator and to give them a clearer knowledge of His will. It is the medium of communication between God and man.” (GC 69)

“To every young man and woman, and to those of advanced years, I testify that the study of the Word is the only safeguard for the soul who would remain steadfast unto the end.” (2SM 326).

“We must cherish carefully the words of our God lest we be contaminated by the deceptive working of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness---"It is written." We should learn to use the Word of God skillfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (EV 625-6).

"You have neglected to study the words of life. "Search the Scriptures," said the heavenly Teacher. He knew that this was necessary for all in order for them to become Christ's true followers." (3T 81)

".... As children of God, we should make earnest efforts to be overcomers; and as students who seek to honor and glorify God, we should study to show ourselves approved of Him, workmen that need not to be ashamed." (CT 238)

".... said Christ: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." The Bible is an unerring guide. It demands perfect purity in word, in thought, and in action. Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God. The word of God, if studied and obeyed, would lead the children of men, as the Israelites were led by a pillar of fire by night and a pillar of cloud by day. The Bible is God's will expressed to man. It is the only perfect standard of character, and marks out the duty of man in every circumstance of life." (4T 312).

"Consider what I say; and the Lord give thee understanding in all things." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:7, 15. This charge to Timothy is to be an educating power in every family and in every school. (6T 134).

Acts 17:22

"too superstitious" is changed to "very religious"

Paul's stern rebuke to the pagans becomes a lofty commendation. Why the change? Constantine's vision for a one world religion was one of compromise, a blending of Christianity with paganism, which caused many superstitions to be supplanted into early Catholicism. This Catholic Bible footnote on Acts 17:22

elaborates, "the speech reflects sympathy with pagan religiosity, handles the subject of idol-worship gently, and appeals for a new examination of divinity, not from the standpoint of creation but from the standpoint of judgment." (New American Bible, copyright 1970, Catholic Book Publishing Company, New York).

The Two Babylons by Alexander Hislop is an excellent book detailing the historical blending of paganism and Christianity resulting in modern Roman Catholicism. This quote from a Masonic source will help one to see the bigger picture, "The better to succeed and win partisans, the Templars [Catholic] sympathized with regrets for dethroned creeds and encouraged the hopes of new worships, promising to all liberty of conscience and a new orthodoxy that should be the synthesis of all the persecuted creeds." (Albert Pyke, *Morals and Dogma*, chapter 30, p. 818). This NKJV change gives the long awaited "Protestant" endorsement of paganism and credence to the ecumenical agenda.

Ellen White Commentary:

"They accordingly conducted him to Mars' Hill. This was one of the most sacred spots in all Athens, and its recollections and associations were such as to cause it to be regarded with a **superstitious reverence** that in the minds of some amounted to dread." (AA 236).

"In that hour of solemn responsibility, the apostle was calm and self-possessed. His heart was burdened with an important message, and the words that fell from his lips convinced his hearers that he was no idle babbling. "Ye men of Athens," he said, "I perceive that in all things **ye are too**

superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, Him declare I unto you." With all their intelligence and general knowledge, they were ignorant of the God who created the universe."(AA 237).

"They have a superstition, and Satan works upon those minds until there is an intensity of opposition to the truth and everybody that believes it, and they think they are in God's service, as Christ told us, "Whosoever killeth you will think that he doeth God service." (EV 339)

"Luther's teaching attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the **superstitions of Romanism.**" (GC 133).

"He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars' Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship. "Ye men of Athens," he said, "I perceive that in all things **ye are too superstitious.**" (1 SM 292).

The *New KJV* followed the *Old NIV*, which followed the *Old Catholic Bible*.
What's New? Nothing!

John 5:39

"Search the scriptures" is changed to "**You** search the Scriptures"

This alters the verse from a command to an observation. The change appeared in the 1881 Revised Version which followed the 1582 Catholic Douay Version. A Catholic publication had this to say regarding the change, "But perhaps the most surprising change of all is John 5:39. It is no longer 'Search the Scriptures,' but 'Ye search;' and thus Protestantism has lost the very cause of its being" (Dublin

Review, July, 1881). The Catholic Church had promoted the idea that tradition was equal to the Bible, and condemned the belief that Scripture alone should guide the Christian. Naturally they were quite elated with the new rendering of this verse, especially since this translation was considered to be Protestant. One of the main principles of the Protestant Reformation was Sola Scriptura, (only scripture), and this new "Protestant" (old Catholic) rendering of John 5:39 has only succeeded in reinforcing the arguments against the Reformation.

Ellen White Commentary:

"A great work can be done by presenting to the people the Bible just as it reads. Carry the Word of God to every man's door, urge its plain statements upon every man's conscience, **repeat to all the Saviour's command, "Search the Scriptures.**" (EV 434).

"There are many who, like the noble Bereans, will **search the Scriptures daily for themselves,** when the truth is presented, to see whether or not these things are so. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." Jesus, the world's Redeemer, bids men not only to read but to "search the Scriptures." (EV 462).

"The Sacred Word, if made the rule of life, will refine, elevate, and sanctify. It is the voice of God to man. Will we heed it? "The entrance of Thy words giveth light; it giveth understanding unto the

simple." Angels stand beside the searcher of the Scriptures, to impress and illuminate the mind. The command of Christ comes to us with the same force today as when addressed to the first disciples eighteen hundred years ago: "**Search the Scriptures**; for in them ye think ye have eternal life: and they are they which testify of Me." Young men should search the Scriptures for themselves. They are not to feel that it is sufficient for those older in experience to find out the truth; that the younger ones can accept it from them as authority. The Jews perished as a nation because they were drawn from the truth of the Bible by their rulers, priests, and elders. Had they heeded the lessons of Jesus, and searched the Scriptures for themselves, they would not have perished ..." (MYP 258).

"Many have become lazy and criminally neglectful in regard to the **searching of the Scriptures**, and they are as destitute of the Spirit of God as of the knowledge of His word." (TM 155).

"The followers of Jesus are not meeting the mind and will of God if they are content to remain in ignorance of His word. All should become Bible students. Christ commanded his followers: "**Search the Scriptures**: for in them ye think ye have eternal life: and they are they which testify of Me." Peter exhorts us: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (2T 634).

"Shall we not **search the Scriptures**, that we may know where we are in this world's history?" (1 SM 125).

"There is the most imperative necessity of urging the injunction of Christ upon the minds and hearts of all believers, men and women, youth and children: "**Search the Scriptures**." Study your bible as you have never studied it before." (5T 717).

Verse Quoted by Ellen White, EV 69; MYP 258; 2T 634; 4T 312.

The *New KJV* followed the *Old NIV*, which followed the *Old Catholic Bible*. What's New? Nothing!

Titus 2:14

"peculiar" is changed to "special"

Will Christ's followers be special to the world or peculiar? This change may have something to do with the desire of mainstream churches to be politically correct. Would true Christians ever be popular? The Bible says, "Marvel not, my brethren, if the world hate you" (1 John 3:13).

Ellen White commentary:

"Said the angel: "God's **people are peculiar**; such He is purifying unto Himself." I saw that the outside appearance is an index to the heart." (1T 136 Italics her's).

"There is a wall of separation which the Lord Himself has established between the things of the world and the things He has chosen out of the world and sanctified unto himself. The calling and character of God's **people are peculiar**, their prospects are peculiar, and these peculiarities distinguish them from all other people." (1T 283).

"God will never enter into partnership with worldlings. Christ gives everyone his choice: Will you have Me or the world? Will you suffer reproach and shame, **be peculiar**, and zealous of good works, even if hated of the world, and take My name, or will you choose the esteem, the honor, the applause and profits the world has to give, and have no part in Me? "Ye cannot serve God and mammon." (2T 150).

"Our calling is holy, our profession exalted. God is purifying unto Himself **a peculiar people**, zealous of good works. He is sitting as a refiner and purifier of silver. When the dross and tin are removed, then His image will be perfectly reflected in us." (2T 317).

"Providence has been leading the people of God out from the extravagant habits of the world, away from the indulgence of appetite and passion, to take their stand upon the platform of self-denial and temperance in all things. The people whom God is leading will be peculiar. They will not be like the world." (3T 63).

"**Our faith is peculiar.** Many who profess to be living under the sound of the last message of mercy are not separated in their affections from the world. They bow down before the friendship of the world and sacrifice light and principle to secure its favor. The apostle describes the favored people of God in these words: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (3T 201).

"Those who profess our exalted faith, who are keeping God's commandments and expecting the soon coming of our Lord, should be distinct and separate from the world around them, **a peculiar people**, zealous of good works. Among **the peculiarities** which should distinguish God's people from the world in these last days, is their humility and meekness." (4T 225-6).

"Christ has chosen us out of the world, that we might be a peculiar and holy people. He 'gave himself for us, that He might redeem us from all iniquity, and purify unto Himself **a peculiar people**, zealous of good works." (5T 591-2).

"Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world. These are **His peculiar people**, zealous of good works. God has spoken in his word." (6T 372).

"Seventh-day Adventists have been chosen by God as **a peculiar people**, separate from the world. (7T 138).

"At all times and on all occasions it requires moral courage to resist temptation on the point of appetite. We may expect such practice will be a surprise to those who do not practice habits of total abstinence from all stimulants; but how are we to carry forward the work of reform if we are to conform to the habits and practices of those with whom we associate? Here is the very opportunity to manifest that we are **a peculiar people**, zealous of good works." (Te 199).

More commentary, 1T 274,286-7; 4T 332; Te 141.

Verse quoted by Ellen White, AA 205; IT 274,487,507; 3T 52, 538; 4T 17; PK 97; MYP 378.

Mathew 28:20

"End of the **world**" is changed to "End of the **Age**"

An obvious ecumenical appeal to the New Age movement. In addition, "the end of the world" has a divine sense of finality, suggesting that it is completely out of human control, a troubling concept for control freaks. This finality is frightening for the professed believer who is unconverted. The New Agers are not alone, Catholics, Jehovah's Witnesses, and some Protestants, have also chosen to stay here and

set up their own kingdom, so here lies the necessity for the extension of time on earth with extra "ages," Ta Da!

Ellen White Commentary:

"While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you always, even unto the **end of the world.**" Matt 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church." (DA 166).

"Will not His affections be centered upon that realm where He is appreciated, and where sinless angels wait to do His bidding? No; His promise to those loved ones whom He leaves on earth is, "I am with you always, even unto the end of the world." (DA 830).

"The disciples had seen Christ ascend from among them on the Mount of Olives. And as the heavens received Him, there had come back to them His parting promise, "Lo, I am with you always, even unto the **end of the world.**" (Ed 94).

"Although centuries have passed, the lapse of time has not changed His parting promise to His disciples: "Lo, I am with you always, even unto **the end of the world.**" From Christ's ascension to the present day, men ordained of God, deriving their authority from Him, have become teachers of the faith." (4T 393).

"The lapse of time has wrought no change in His parting promise to His apostles as he was taken up from them into heaven: "Lo, I am with you always, even unto the **end of the world.**" (4T 529).

"Heavenly intelligences co-operate with the human agent and impress the truth upon the heart. Abiding in Christ we are able to exert an influence over others; but it is because of the presence of Him who says; "Lo, I am with you always, even unto the **end of the world.**" (6T 399).

Mark 10:30

"Our earthly interests must be subservient to the eternal. Listen to the words of Christ: "Then Peter began to say unto Him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive and hundredfold now in this time, and lands, with persecutions; and in the **world to come** eternal life." Eternal interests are here involved." (2T 495-6).

"God does not promise us ease, honor, or wealth in His service; but He assures us that all needed blessings will be ours, "with persecution," and in the **world to come** "life everlasting." (5T 42).

Luke 20:35

"Those who in the judgment are "accounted worthy" will have a part in the resurrection of the just. Jesus said: 'they which shall be accounted worthy to obtain **that world**, and the resurrection from the dead, ... are equal unto the angels; and are the children of God, being the children of the resurrection.'" (GC 482).

Galatians 1:4

"It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life, Christ "gave Himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." (DA 266).

"Thus the Galatians were taught the fundamental truths concerning "God the Father," and "our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." (AA 208).

Ephesians 1:21

"At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in **the world to come.**" (DA 787).

Ephesians 3:9

"The work of the gospel minister is "to make all men see what is the fellowship of the mystery, which from the beginning of **the world** hath been hid in God." (AA 527).

The work of the gospel minister is "to make all men see what is the fellowship of the mystery, which from the beginning **of the world** hath been hid in God." (GW 186).

Mathew 13:39-40

"The Saviour does not point forward to a time when all the tares become wheat. The wheat and tares grow together until the harvest, **the end of the world.**" (COL 75).

Revelation 9:4; 13:16; 14:1,9; 22:4

"in" is changed to "on"

The NKJV modification follows all official and unofficial Catholic Bibles (NIV, NASB, RSV, NRSV, TEV, NAB, JB, Douay, etc.). This corruption tells us that this mark or seal is not an internal decision. Multitudes have been deceived into believing that the mark of the beast is something external and not affected by our thoughts and actions. Tattoos and microchips, however they got there, do not have the power to determine your eternal destiny. The Bible says that God looks on the heart, that will determine your destiny.

Ellen White Commentary:

"And I looked, and, Lo, a Lamb stood on the Mount Sion, and with Him a hundred forty and four thousand, having His Father's name written **in** their foreheads." In this world their minds were consecrated to God; they served Him with the intellect and with the heart; and now He can place His name "in their foreheads." (AA 591).

"The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or **in** their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The third angel's warning is, "If any man worship the beast and his image, and receive his mark **in** his forehead, or in his hand, the same shall drink of the wine of the wrath of God." (GC 445).

"With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he adopts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is, "If any man worship the beast and his image, and receive his mark **in** his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." (GC 604-5).

"The third angel followed them [the first and second angels], saying with a loud voice, If any man worship the beast and his image, and receive his mark **in** his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (8T 116).

"Now is the time for the law of God to **be in** our minds, foreheads, and written in our heartsIn these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place **in** our foreheads for the seal of the living God. (EW 58).

Revelation 12:17

"remnant" is changed to "offspring"

The remnant church is exactly like it was in Genesis. (cf Genesis 3:15). It will have all the same attributes of the original church. Offspring will have some differences, especially after 6000 years. Remnant also carries with it the idea of separateness from the panorama of modern religions.

Ellen White commentary:

"Of the **remnant** people of God it is written, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (DA 398).

"Said the angel, "The little **remnant** who love God and keep His commandments and are faithful to the end will enjoy this glory and ever be in the presence of Jesus and sing with the holy angels." (EW 66).

"The **remnant** are to overcome by the blood of the Lamb and the word of their testimony." (EW 114).

"But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the **remnant**." (EW 261).

"As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the **remnant**." (1T 210).

"The **remnant** church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts." (9T 231).

"While a large number of professing believers would deny their faith by their works, there would be a **remnant** who would endure to the end." (AA 536).

More commentary: 2T 105; PK 22,728.

Verse quoted: GC 592; PK 605; 5T 449; 8T 117.

The *New* KJV followed the *Old* NIV,

What's New? Nothing!

FOLLOW THE MONEY

1 Timothy 6:10

"For the love of money is **the** root of all evil" is changed to "For the love of money is **a** root of **all kinds** of evil"

No doubt someone was upset by the Protestant Bible's harsh treatment of those who love money. Why did this verse, and others like it, rattle so many of the new version translators. Is it possible that the Bible had exposed and convicted them of their sin? Better not let that happen again, let us make the Bible in our image. The NKJV translators would probably argue that the "love of money" couldn't be the root of "all" evil, and that it is responsible only for a token amount of sin as they have implied in their new version.

One might ask the question, what evil, if investigated, could not be traced back to its insidious source, "the love of money"? Every vice known to man is aggressively marketed, why? Are there inordinate profits to be made selling alcohol, tobacco, junk food, pornography, and get rich quick schemes, etc.?

Christians believe that God provides the things they "need" through an acceptable work, in contrast the secularist believes that acquired MONEY is the vehicle to "happiness," providing basic needs, but more importantly, the "wants," which is why the world "needs" keys, locks, alarm systems, security lights, guns, guard dogs, fences, police, courts, lawyers, judges, jails, and rehab. Is there always a conscious decision against God for Money? Not necessarily; this is why God counsels us to examine ourselves (cf 1 Corinthians 11:28, 2 Corinthians 13:5).

Is it just a coincidence that commerce is the "weapon of choice" for the corrupt religious/political system of the end time to coerce compliance (cf Revelation 13:17). In the Sermon on the Mount Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Mathew 6:24). Simply put, God is removed from His position as the provider and money is exalted. Jesus said "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Mathew 6:33). The apostle Paul added this, "but my God shall supply all your need according to his riches in glory by Christ Jesus (Philippians 4:19).

Ellen White commentary:

"The Bible condemns no man for being rich, if he has acquired his riches honestly, Not money, but the **love of money, is the root of all evil.**" (MH 212).

"**For the love of money is the root of all evil**" (1T 541).

"**The love of money is the root of all evil**" (2T 240).

"It is not God's will that His ministers should seek to be rich. Regarding this Paul wrote to Timothy: "The **love of money is the root of all evil**: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (AA 366-7).

"**The love of money is the root of all evil.**" (3T 244).

"**The love of money is the root of all evil.**" Some who profess the truth do not withstand temptation of this point. Among worldlings in this generation the greatest crimes are perpetrated through the love of

money. If wealth cannot be secured by honest industry, men will resort to fraud, deception, and crime in order to obtain it." (4T 488).

"It is the selfish **love of money** wrongfully employed that is the **root of all evil**. Wealth will prove a blessing if we regard it as the Lord's, to be received with thankfulness and with thankfulness returned to the Giver." (6T 453).

"For the love of money is the root of all evil" (9T 132).

"This record teaches an important lesson. "The love of money is the root of all evil." In this generation, the desire for gain is the absorbing passion. Wealth is often obtained by fraud." (AA 650).

The *New KJV* followed the *Old NIV*,
What's New? Nothing!

1 Timothy 6:5

"supposing that gain is godliness" is changed to "who suppose that godliness is a **means of gain**"

First of all the NKJV translators have added the words "means of" and then switched the subject, which completely changes the thought progression. The AV text tells us that "perverse" people believe wealth is accorded some type of piety or holiness, not much of a stretch from what is seen in our world. A brief look at the context would seem to verify this fact. Going with the thought of the NKJV translators, they would make the point that people become religious to acquire a lot of money. I don't disagree that some people go into the ministry to "fleece the flock," but I highly doubt that there ever was a thought of reverential godliness in these people. Clearly the AV has given the true sense of the fallacies, "much wealth = religious health," and the modern mantra, "greed is good."

Ellen White Commentary:

"God did not value the riches of this wealthy man, because he had not true moral worth. His character was worthless. His riches did not recommend him to God nor have any influence to secure His favor. In Paul's charge to Timothy he warns him of a class who will not consent to wholesome words and who place a wrong estimate on riches **"supposing that gain is godliness: from such withdraw thyself."** Paul in this letter to Timothy would impress upon his mind the necessity of giving such instruction as should remove the deception which so easily steals upon the rich, that because of their riches they are superior to those who are in poverty, that because of their ability to acquire they are superior in wisdom and judgment—in short, that gain is godliness. Here is a fearful deception. How few heed the charge which Paul commissioned Timothy to make to the rich! How many flatter themselves that their acquisitiveness is godliness!" (1T 540-1).

Proverbs 28:22

"He that hasteth to be rich hath an evil eye" is changed to "A man with an evil eye hastens after riches" Obviously the NKJV translators want the reader to believe that the person was evil first, and then went after riches. Again there is a defense of the "quest for wealth," maybe this change has something to do with their copyrighted Bible taking a lion's share of the \$600,000,000 annual U.S. Bible market.

James 5:3

"Ye have heaped treasure together **for** the last days" is changed to "you have heaped up treasure **in** the last days"

The AV gives vital information to people who have been deceived into thinking that great wealth will somehow preserve them in the "last days." The NKJV translators have decided that the greedy rich men are not aware of the world's precarious condition. All presumption aside, the "rich men" themselves have made it known they are aware of world affairs, and that they are worried, unfortunately they will put their trust in treasure to "save" their lives. Many professed Christians are of the same mindset, thinking that a sizeable bank account will hopefully provide safety. Ezekiel 7:19 says, "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity." In addition, the AV implies that the rich "by fraud" become increasingly greedy as the last days approach.

Ellen White Commentary:

"Love of money and love of display have made this world as a den of thieves and robbers. The Scriptures picture the **greed and oppression that will prevail just before** Christ's second coming. "Go to now, ye rich men," James writes; "ye have heaped treasure together **for the last days.**" (PK 651).

"To those who have heaped together treasure **for** the last days the Lord declares: "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire" (6T 453).

2 Timothy 3:3

"despisers of **those that are good**" is changed to "**haters** of good"

NKJV eliminates the good **people** with a stroke of the pen, this follows the Catholic Douay Version and its descendants. These versions will help alleviate any unnecessary guilt for corrupt leaders when punishing insubordinate Christians. The AV says the wicked will especially despise the **people** that are good at the end of time. Do you think the devil just hates good or does he try to kill **those that are good**? The hatred and vengeance against good people has been a black mark on this planet, third from the sun. Bible prophecy tells us that in the last days the Devil will try to revive his favorite pass time, getting professed Christians to kill Christians. At no time in history was this ever more evident than in the Dark Ages. 2 Timothy 3:5 says the wicked have a "form of godliness." The Roman system of false religion has the worst record for the systematic slaughter of Christian people. One historian had this to say, "for Popish cruelty, and thirst for the blood of the innocent, have been the most savage and merciless that the earth has seen." (*The Two Babylons*, p285). If you have any doubt about the violent persecuting history of the Roman Church, familiarize yourself with Foxe's *Book of Martyrs* or Wylie's, *The History of Protestantism*.

Ellen White Commentary:

"The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries. "In the last day perilous times shall come. For men shall *be lovers of their own selves*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, *despisers of those that are good*, traitors, heady, high-minded, *lovers of pleasures more than lovers of God; having a form of godliness*, but denying the power thereof' (GC 444, italics hers).

Titus 1:8

"a lover of good **men**" is changed to "loves what is good"

Again, the NKJV translators have chosen to follow the Catholic Douay Version and the rest of the crowd. Another scholarly sleight of hand to take the heat off church leaders who despise good people and help them feel better about themselves. The hypocrisy among leaders in all Christian denominations has become quite a disturbing trend. This being the case, it is no surprise that this verse, which admonishes leaders to love good men, has gone the way of the Dodo bird. With this command from God removed, the church leaders expiate their guilt, and animosity reigns unfettered.

Romans 6:22, 1 Corinthians 7:22, Mark 10:44

"**servants** to God" is changed to "**slaves** of God"

Some bizarre theology has crept into the churches through this change in the modern versions. We now have many church leaders telling us that "Christians are slaves, it's in the Bible!" **Christian Slavery** sounds like a classic case of unwitting oxymoron syndrome. The AV does not endorse the idea that our relationship with God is slavery, neither does Luther's 1522 German translation. Why leaders have taken to this new theology like a bulldog on a pork chop, I am not certain. There has always been an element of society that has wanted dictatorial control over their fellow humans. In 1865 the United States abolished slavery, "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction" (13th article, United States Constitution).

Now, with the flood of new Bible versions, slavery is once again acceptable and has come back to haunt the American Republic from the pulpits. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed," no slavery here! (John 8:36). Joshua chose whom he would serve, "as for me and my house, we will serve the LORD," can't find it here either (Joshua 24: 15). We have a free will, we choose to follow and serve our God out of love, not force. Jesus also said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you **friends**; for all things that I have heard of my Father I have made known unto you," God wants us to be his friends, it is the devil and his agents that have slavery in mind. One could say, if you are deceived into serving the Devil, or worse, you choose this route, you may eventually learn what spiritual slavery is all about. Paul spoke of this spiritual bondage, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Galatians 5:1).

Ellen White Commentary:

"All heaven beholds with indignation human beings, the workmanship of God, reduced by their fellow men to the lowest depths of degradation and placed on a level with the brute creation. Professed followers of the dear Saviour whose compassion was ever moved at the sight of human woe, heartily engage in this enormous and grievous sin, and deal in **slaves** and souls of men. Human agony is carried from place to place and bought and sold. Angels have recorded it all; it is written in the book. The tears of the pious bondmen and bondwomen, of fathers, mothers, and children, brothers and sisters, are all bottled up in heaven. God will restrain His anger but little longer. His wrath bums against this nation and

especially against the religious bodies that have sanctioned this terrible traffic and have themselves engaged in it. Such injustice, such oppression, such sufferings, are looked upon with heartless indifference by many professed followers of the meek and lowly Jesus. And many of them can themselves inflict, with hateful satisfaction, all this indescribable agony; and yet they dare to worship

God. It is solemn mockery; **Satan exults over it and reproaches Jesus and His angels with such inconsistency, saying, with hellish triumph, "Such are Christ's followers!"** (EW 275).

"Our Government has been very proud and independent. The people of this nation have exalted themselves to heaven, and have looked down upon monarchical governments, and triumphed in their boasted liberty, while the institution of slavery, that was a thousand times worse than the tyranny exercised by monarchical governments, was suffered to exist and was cherished. In this land of light a system is cherished which allows one portion of the human family to enslave another portion, degrading millions of human beings to the level of the brute creation. **The equal of this sin is not to be found in heathen lands.** (1T 258-9).

"Some have been so indiscreet as to talk out **their proslavery principles-principles which are not heaven-born, but proceed from the dominion of Satan**" (ibid 358).

"Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. **He works to restrict religious liberty and to bring into the religious world a species of slavery.** Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day belongs to the methods of the prince of evil." (7T 180-1).

"God never compels the obedience of man. He leaves all **free** to choose whom they will serve." (PP 511).

"God desires from all His creatures the service of love, - homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants **freedom of will**, that they may render Him **voluntary service.**" (GC 493).

Verse quoted by Ellen White, 3T 82

2 Corinthians 10:5

"casting down **imaginations**" is changed to "casting down **arguments**"

Obviously this verse was changed to appease New Age movement and churches that have adopted their principles of visualization and mental imaging. Imaging techniques and altered states of consciousness are promoted through the eastern religions, Yoga being one of the more subtle channels for Eastern Mysticism into the West. The use of drugs are encouraged by many of their leaders to help "kickstart" the process of mind alteration.

We can take comfort that the AV rendering has given us advance warning of these subtle dangers, exposing the fantasy elements of the pagan religions. New Age authors, Deepak Chopra and Shakti Gawain have become very popular in America. In her book, *Creative Visualization*, Gawain says, "In creative visualization you use your **imagination** to create a clear **image** of something you wish to manifest. Then you continue to focus on the idea or picture regularly, giving it positive energy until it becomes objective reality ... in other words, until **you actually achieve** what you have been **visualizing.**" "Affirmations can be used alone, or in combination with visualizing or imaging. You should always include affirmations as part of your regular creative **visualization** meditation periods Affirmations are often most powerful and inspiring when they include references to spiritual sources.

Mention of God, Christ, Buddha or **any great master** adds spiritual energy to your affirmation, and acknowledges the universal source of all things." (p. 2-3, 26).

The following quote from Mother Teresa seems to have a familiar ring to the former, "If in coming face to face with God we accept Him in our lives, then we are converting. We become a better Hindu, a better Muslim, a better Catholic, a better **whatever** we are **What God is in your mind** you must accept" (from Mother Teresa: her People and Her Work, by Desmond Doig, p. 156).

Protestants must be in the **whatever** category. Many competent scholars have shown how the New Age "godhood" has fertile ground in the Roman Church, here is just one example from a Catholic Catechism, "For the Son of God became man so that we might become God.' 'The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods.'" (Catechism of the Catholic Church, p.102, Copyright 1994). Are these people imagining things? The ecumenical agenda of these statements is obvious. Protestants won't be fooled by all this ecumenical mumbo jumbo, or will they?

Warren Smith, author of *The New Age implications of the Purpose-Driven Church*, has described in detail how New Age philosophies are being introduced into the church by Mega Church leaders such as Robert Schuller and Rick Warren. This is no time to join the "Unity or Bust" club, we can see the error that is before us. Our Lord said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." (Isaiah 58:1). Paul said this, "And of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:30, 31)

Ellen White Commentary:

"Of ourselves, we are not able to bring the purposes and desires and inclinations into harmony with the will of God; but if we are "willing to be made willing," the Saviour will accomplish this for us, "casting down **imaginings**, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (AA 482-3).

"Human reasoning and the **imaginings** of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days." (1SM 15).

"Through sin, the whole human organism is deranged, the mind is perverted, the imagination corrupted; the faculties of the soul are degraded. There is an absence of pure religion, of heart holiness." (PK 233).

"There is danger that original devisings and superstitious **imaginings** will take the place of the Scriptures." (2SM 18).

"On every side we see men easily led captive by the delusive **imaginings** of those who make void the Word of God; but when the truth is brought before them, they are filled with impatience and anger." (EV 625).

"Were your affections and thoughts brought into subjection to the will of Christ, you would be capable of doing good. Your **imagination** is diseased because you have permitted it to run in a forbidden

channel, to become dreamy. Daydreaming and romantic castle-building have unfitted you for usefulness. You have lived in an imaginary world; you have been an **imaginary** martyr and an **imaginary** Christian." (2T 251).

"Feelings are a poor criterion, especially when under the control of a strong **imagination** and firm will." (3T 68).

"Govern your thoughts, and it will then be much easier to govern your action. Your thoughts need to be sanctified. Paul writes to the Corinthians: "**Casting down imagination**, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (3T 82-3).

"Novel and storybook reading are the greatest evils in which youth can indulge. Novel and love-story readers always fail to make good, practical mothers. They are air-castle builders, living in an unreal, an **imaginary** world. They become sentimental and have sick fancies. Their artificial life spoils them for anything useful." (3T 152).

"When the Spirit of God, with its marvelous awakening power, touches the soul, it abases human pride. Worldly pleasure and position and power are seen to be worthless. "**Imagination**, and every high thing that exalteth itself against the knowledge of God" are cast down; every thought is brought into captivity "to the obedience of Christ." (DA 135).

Verse quoted by Ellen White, MB 142

Acts 3:19

"Repent ye therefore, and be converted, that your sins may be blotted out, **when** the times of refreshing **shall come** from the presence of the Lord;" is changed to "Repent therefore and be converted, that your sins may be blotted out, **so that times** of refreshing **may** come from the presence of the Lord,"

Again, the NKJV translators have chosen to follow the corrupted 1881 Revised Version. This rendering abandons the divine time schedule and shifts it to one of haphazard human speculation. The AV rendering of these events: blotting out of sins, refreshing from the Lord, second coming, and restitution, in verses 19 through 21, suggest a specific time frame shortly before the end of the world, something that is lost in the new rendering. With the restructuring and the emphasis of the word "may," used once in the later part of verses 19 and in 20, instead of "shall," there is some uncertainty implied regarding the refreshing and second coming. Also, the thought is projected that these events are conditional to some type of church ordained repentance, no doubt many corrupt church leaders will believe they can "delay" the second coming by corporately avoiding conversion and suppressing the truth. The "evil servant" thought his lord would delay his coming, and did not believe Jesus would come at a time "when he is not aware" (Mathew 24:48, Luke 12:46). The Laodiceans are called "wretched, and miserable, and poor, and blind and naked," and they think they are doing fine. Are you reminiscent of the old adage "ignorance is bliss."?

Ellen White Commentary:

"**At that time the "latter rain," or refreshing from the presence of the Lord**, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." (EW 86).

"They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, **"It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel"** (EW 271).

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (1T 619).

"A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite. The words should come to us now with impelling earnestness: **"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."** Acts 3:19. There are many among us who are deficient in spirituality and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk?" (9T 154-5).

"The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out **"when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus Christ." When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be." (GC 485).

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said, "repent ye therefore, and be converted, that your sins may be blotted out **when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus"(GC 611-2).

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received "the latter rain," **"the refreshing from the presence of the Lord,"** and they are prepared for the trying hour before them (GC 613).

Hebrews 9:12

"the **holy** place" is changed to "the **Most Holy** Place"

An impossible translation of the Greek "ta hagia" is made here, which was gleaned from the error ridden NIV. The change suggests that Jesus went directly into **the most holy place** to begin his work as our High Priest at His ascension, this concept ignores the parallel of the earthly sanctuary where the High Priest had a work to perform in the holy place before entering the Most Holy (hagia hagon) on the *day of atonement*.

Ellen White Commentary:

"In 1844 our great High Priest entered the **most holy place** of the heavenly sanctuary, to begin the work of the investigative judgment." (1SM 125).

"Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us" (DA 757).

"I saw that Jesus had shut the door of the **holy place**, and no man can open it; and that He had opened the door into the **most holy**, and no man can shut it (Rev. 3:7, 8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question." (EW 42).

"Neither by the blood of goats and calves, but by His own blood He entered in once into the **holy place**, having obtained eternal redemption for us." For eighteen centuries this word of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the **most holy**, to perform the last division of His solemn work, - to cleanse the sanctuary (GC 421).

"As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleaned was not the earth, as we had supposed, but that Christ then entered into the **most holy** apartment of the heavenly sanctuary, and is there performing the closing work of His priestly office, in fulfillment of the words of the angel to the prophet Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (EV 223).

2 Peter 2:9

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust **unto the day of judgment to be punished**" is changed to "Then the Lord knows how to deliver the godly out of temptations and to reserve the unjust **under punishment for the day of judgment.**"

Again the translators have chosen to follow the lead of the corrupted 1881 Revised Version. The new meaning suggests there is a place for the unjust to be punished after death and before the judgment. In the past, the Roman Church had to use their own translation, containing the Apocrypha and interpretive footnotes, to support their theories of Purgatory, Limbo and Eternal Torment. Today they can use the New King James Version and a slew of others to bolster their argument. Strangely, the rendering in the Jesuit Douay Version agrees with the AV, which negates its value for Catholic Dogma; furthermore, not even a favorable footnote appears in the old Catholic Version for posterity.

The aforementioned Catholic teachings are derived from the pagan idea (Satan inspired) that humans are inherently immortal, the Bible clearly states that only God hath immortality (cf 1 Timothy 6:16).

When the father of lies started to convince more and more people they were immortal, "Ye shall not surely die," it spawned all types of religious mutations (Genesis 3:4). The Bible teaches that there are two resurrections, one unto life and the other unto death. (cf Revelation 20). A parallel verse in Job 21:30 supports the AV rendering, "That the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath."

Here is a relevant quote from the great Bible scholar William Tyndale, "The true faith putteth [setteth forth] the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put [set forth] that the souls did ever live. And the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together; things so contrary that they cannot agree, no more than the Spirit and the flesh do in a Christian man. And because the fleshly-minded pope consenteth unto heathen doctrine, therefore he corrupteth the Scripture to stablish it" (William Tyndale, *An Answer to Sir Thomas More's Dialogue*, Parker's 1850 reprint, bk. 4, ch. 4, p 180).

Ellen White Commentary:

"Many who professed conversion **still clung to the tenets of their pagan philosophy**, and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. Serious errors were thus introduced into the Christian faith. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the Virgin Mary. From this sprang also the heresy of **eternal torment** for the finally impenitent, which was early incorporated into the papal faith. Then the way was prepared for the introduction of still another invention of paganism, which Rome named **purgatory**, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to heaven." (GC 58).

"It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of **eternal torment**. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels." (GC 536).

"The sermon which Satan preached to Eve upon the immortality of the soul— "Ye shall not surely die"— they have reiterated from the pulpit; and the people receive it as pure Bible truth. It is the foundation of spiritualism. The word of God nowhere teaches that the soul of man is immortal. Immortality is an attribute of God only. 1 Timothy 6:16: "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." (1T 344).

GOD'S LAW UNDER ATTACK

1 John 3:4

"Whoever committeth sin transgresseth also the law: for sin is the transgression of the law." is changed to "Whoever commits sin also commits lawlessness, and sin is lawlessness."

Satan has always encouraged people to dispense with the Law of God. Here, the NKJV translators have made the devil proud with a remarkable redefinition of sin. Some parades need to be rained on and this is one of them. Romans 4:15 says, "for where no law is, there is no transgression." The Bible says that "all have sinned, and come short of the glory of God," (Romans 3:23) even Lucifer and his angels sinned before the earth was created. Many professed Christians mock the relevance of the Ten Commandments, using words like old, archaic, rigid, petty, insignificant, but do they understand the consequence of this position? God and his Law are inseparable, almost every adjective used to describe God is also used to describe the law. An assault on the law is also an assault on the character of God. *Strong's Concordance* defines the Greek word "anomia" as a "violation of the law" or "transgression of the law." "Transgression of lawlessness" makes about as much sense as Jumbo Shrimp or Kosher Pork. Some people seem determined to rid the earth of God's law; one wonders if they have thought about the new laws they will be trading them for?

Ellen White Commentary:

"Teach the youth that sin in any line is defined in the Scriptures as **"transgression of the law."** 1 John 3:4 (CT 169).

"Sin is the transgression of the law" and "he that shall offend on one point is guilty of all." (EV 372).

"Let none deceive themselves with the belief that they can become holy while willfully violating one of God's requirements. The commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. **"Sin is the transgression of the law."** And "whosoever sinneth [transgresseth the law] hath not seen Him, neither known Him." (GC 472).

"Our only definition of sin is that given in the word of God; it is "the transgression of the law;" it is the outworking of a principle at war with the great law of love which is the foundation of the divine government." (GC 493).

"When such men form part of a congregation, the speaker often strains every power to preach an intellectual discourse, and fails to reveal Christ. He does not show **that sin is the transgression of the law**. He does not make plain the plan of salvation. That which would have touched the hearts of his hearers would have been to point them to Christ dying to bring redemption within their reach." (GW 170).

"The beloved disciple, who listened to the words of Jesus on the mount, writing long afterward under the inspiration of the Holy Spirit, speaks of the law as of perpetual obligation. He says that "sin is the transgression of the law" and that "whosoever committeth sin transgresseth also the law." 1 John 3:4. He makes it plain that the law to which he refers is "an old commandment which ye had from the beginning." 1 John 2:7. He is speaking of the law that existed at the creation and was reiterated upon Mount Sinai. (MB 48). I must speak the truth to all. Those who have accepted the light from God's Word are never, never to leave and impression upon human minds that God will serve with their sins. His Word defines sin as the transgression of the law." Manuscript 16, 1901. (1SM 115).

"By the law is the knowledge of sin" (Rom. 3:20); for **"sin is the transgression of the law"** (1 John 3:4). It is through the law that men are convicted of sin: and they must feel themselves sinners, exposed to the wrath of God, before they will realize their need of a Saviour. Satan is continually at work to lessen man's estimate of the grievous character of sin. And those who trample the law of God under their feet

are doing the work of the great deceiver; for they are rejecting the only rule by which they can define sin, and bring it home to the conscience of the transgressor." (1SM 219).

"The sinner, upon being exhorted to forsake his sins, has a right to ask, 'What is sin'? **Sin is the transgression of the law.** In confirmation of this the apostle Paul says, I had not known sin but by the law." (1 SM 229).

"The only definition we find in the Bible for sin is that "**sin is the transgression of the law**" (1 John 3:4). The word of God declares, "All have sinned, and come short of the glory of God" (Rom. 3:23) (1SM 320).

"When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die'? In consequence of sin. **What is sin? The transgression of the law.** Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor." (1SM 341).

"The sins of the popular churches are whitewashed over. Many of the members indulge in the grossest vices and are steeped in iniquity. Babylon is fallen and has become the cage of every foul and hateful bird! The most revolting sins of the age find shelter beneath the cloak of Christianity. Many proclaim the law of God abolished, and surely their lives are in keeping with their faith. If there is no law, then there is no transgression, and therefore no sin; for **sin is the transgression of the law.**" (4T 13).

"Whenever one renounces sin, which is **the transgression of the law**, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit." (6T 92).

"Men and women and youth need to see the law of God with its far-reaching requirements. It is not hardship, toil, or poverty that degrades humanity; it is sin, the transgression of God's law. The efforts put forth to rescue the outcast and degraded will be of no avail unless the claims of the law of God and the need of loyalty to Him are impressed on mind and heart." (6T 259).

2 Thessalonians 2:7

"mystery of iniquity" is changed to "mystery of lawlessness"

Again the translators have taken unprecedented liberties with the Greek word "anomia." Don't take my word for it, check out *Strong's Concordance* for yourself. Early Protestants were of one mind in their interpretation of 2 Thessalonians 2. They believed no other system but the Vatican fit this detailed description. The titles; man of sin - son of perdition - mystery of iniquity, have all been applied to the Papacy (office of the pope) by the Reformers. The translators of the modern Bibles have all decimated this descriptive chapter, and apparently the NKJV staff got caught up in the frenzy. Their favorite "diversionary" words are "lawless" or "lawlessness" used 3 times in the text and once in the footnote. How did the Vatican sell these words to the modern Bible translators'? Stay tuned, the Scripture says, "every secret thing" will be revealed in the judgment. (Ecclesiastes 12:14).

Has the Vatican prospered from these errant translations? Who would ever consider the Vatican as lawless? The paper consumed printing Catholic Canon Law would probably sink a supertanker. Yes, some of God's laws are dispensed with, but they are replaced with Catholic laws (commandments of men). Anarchy (lawlessness) is only employed as a means to an end, for the reestablishment of Catholic government (this time world wide). The Vatican is a highly structured authoritarian system with an abundance of law. Many researchers have exposed the Hegelian tactics of the Vatican in their

quest for world domination, how their agents have incited anarchy to create chaos, and then offered a unifying and lawful (Catholic) solution. The Catholic system will be presented as the unifying synthesis between the "narrow" minded Protestants and the Pagans, but don't fall for the claim that they are in favor of voluntary membership. When they controlled the civil authorities during the Dark Ages their idea of unity was to "obey Catholic Dogma or die." Obviously, their interpretation of tolerance depends on how much political influence they have. It takes a complex organization to handle the logistics of worldwide persecution, something that could not be accomplished by the lawless.

Ellen White Commentary:

"Terrible were the trials that were to beset the true church. Even at the time when the apostle was writing, the **"mystery of iniquity"** had already begun to work." (AA 266).

"Early in the history of the church the **mystery of iniquity** foretold by the apostle Paul began its baleful work; and as the false teachers concerning whom Peter had warned the believers, urged their heresies, many were ensnared by false doctrines." (AA 587).

"The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that **man of sin** be revealed, the **son of perdition**; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And furthermore, the apostle warns his brethren that **"the mystery of iniquity doth already work."** Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy." (GC 49).

"The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord, The "man of sin," which is also styled the **"mystery of iniquity,"** the **"son of perdition,"** and **"that wicked,"** represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years." (GC 356).

"What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The **mystery of iniquity** doth already work." (GC 384).

"Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to **"the mystery of iniquity;"** and its enforcement will be a virtual recognition of the principles which are the cornerstone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again in to active despotism." (5T 711-2).

(note; Ellen White also titles a chapter in Early Writings as the "Mystery of Iniquity" (213-7).

Ephesians 5:1, 1 Thessalonians 2:14, Hebrews 6:12

"follower" is changed to "imitator"

On the surface this appears to be only a minor change. Can a person be an "imitator" of Jesus without being a follower? The Bible says in the last days that many would have a "form of godliness" (2 Timothy 3:5). Has the replacement word led some to accept an external representation of Jesus without actual conversion and sanctification? Hypocrisy among the Christian "imitators" is alarming, consider the infamous church leaders such as, Bakker, Swaggart, Roberts, Haggard, Jones, Hinn, Popoff: etc, not to mention the pedophile priests. Again, the well chosen word of the AV has stood the test of time and has become a present truth for the unconverted within the churches of the world. God is searching for faithful followers and not simply talented actors.

Ellen White Commentary:

"Be ye therefore **followers of God**, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor." (5T 173).

"Be ye therefore **followers of God**, as dear children." (5T 249).

"**Followers of God**, as dear children" (9T 283).

"The life of the Christian will be divested of all pretense, free from all affectation, artifice, and falsehood." (5T 50).

"Love to God is the very foundation of religion. To engage in His service merely from hope of reward or fear of punishment would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and mere formal worship." (PP 523).

"Be careful, my brother, not to appear what you are not. Gilded **imitation** will be readily distinguished from the pure metal." (4T 438).

"Christ hates all vain **pretense**. When on earth, He ever treated with tenderness the penitent, even though they had been the chief of sinners; but His denunciations fell heavily upon all hypocrisy

"**Follow Me**" was Christ's command. Those who follow His example will share in the divine work of doing good and will finally enter into the joy of their Lord." (4T 615).

"Blessed are they that mourn: for they shall be comforted." By these words Christ does not teach that mourning in itself has power to remove the guilt of sin. He gives no sanction to **pretense** or to voluntary humility. The mourning of which He speaks does not consist in melancholy and lamentation. While we sorrow on account of sin, we are to rejoice in the precious privilege of being children of God." (DA 300).

"Even the disciples, though **outwardly** they had left all for Jesus' sake, had not in heart ceased to seek great things for themselves." (DA 409).

"From the stern punishment meted out to those perjurers, God would have us learn also how deep is His hatred and contempt for all **hypocrisy and deception**. In **pretending** that they had given all, Ananias and Sapphira lied to the Holy Spirit, and as a result, they lost this life and the life that is to come. The same God who punished them, to-day condemns all falsehood. (AA 75-6).

Mathew 23:14,33, Mark 3:29; 12:40; 16:16, Luke 20:47, John 5:29, Romans 3:8; 13:2; 14:23, 1 Corinthians 11:29, 2 Thessalonians 2:12, 1 Timothy 5:12

"Damned" and "Damnation" have completely disappeared and are replaced with variations of "condemn" or "judge"

The devil and his angels are somewhat bothered by the reality of damnation. For thousands of years they have had no remorse for their part in the slaughter of humans, but with "eternal damnation" looming near, a more desirable phraseology was needed for their human agents, lest they should manifest some concern. The damnation of the wicked is not in man's realm of jurisdiction; although, many want to have this authority, and some are even deluded enough to say they have it. Webster's defines "damned" as being "condemned to eternal punishment" (1988 edition). The devil and his angels know their time is short, a fact, I believe, they haven't fully disclosed to their human counterparts. Maybe it would be better for translators to tone down the words of the AV and help reduce the number of inquiries regarding the fate of the wicked. Some argue that "damn" has been used as a swear word and, for this reason, it should be removed from the Bible. If this is to be the precedent, then many titles of God would also require substitutes to make them "less offensive."

Ellen White Commentary:

"And for this cause [not receiving the love of the truth] God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." ... "But there were false prophets also among the people, even as there shall be false teachers among you, who privily [not openly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (5T 144-5).

"All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (GC 544).

"To speak against Christ, charging His work to satanic agencies, and attributing the manifestations of the Spirit to fanaticism, is not of itself a damning sin, but the spirit that leads men to make these assertions places them in a position of stubborn resistance, where they cannot see spiritual light..." (5BC 1092).

Mathew 11:23; 16:18, Luke 10:15; 16:23, Acts 2:27,31, Revelation 1:18; 6:8; 20:13,14,2 Samuel 22:6, Job 11:8; 26:6, Psalms 16:10; 18:5; 86:13; 116:3, Isaiah 5:14; 14:15,18; 57:9, Jonah 2:2

"Hell" has been replaced in many places with the transliterated Greek and Hebrew words; "Hades" from the Greek, and "Sheol" from the Hebrew. Hell is an English word meaning "the realm of the dead" or "a place or state of the dead or of the damned." (Webster's 1982 edition). The Greek word "Hades" has a similar meaning "the subterranean world where the spirits of men go at death, Hades, one name of Pluto, the god of the departed spirits" (Webster's 1988 edition). The question must be raised, why bring in all these unfamiliar words? First, they would make the argument that "hell" has been used as a swear word and that it should be phased out of the new Bibles. Again, this is a bizarre argument, applying this method of censorship would strip the Bible of many essential words, and make it read like an unsigned, "hope you're feeling better soon" Hallmark card. Second, and more likely the case, the unfamiliar Greek and Hebrew words will confuse the laity and cause them to lose interest in the Bible or to seek answers from the self-appointed Hebrew/Greek scholars (your local leaders), most of whom couldn't say one simple sentence in either language. These "seminary graduates," who know how to pronounce some Hebrew and Greek words, have convinced many they have a special loftiness, and the option of condescending when their "wisdom" is needed, for an "appropriate" fee of course.

Is this what God intended? We could take a wild shot in the dark and say that God provided an English Bible for us so we wouldn't have to learn Hebrew and Greek, what a novel idea, but supposedly our expectations are just too high from the One who spoke the worlds into existence.

Ellen White Commentary:

"He has sent forth His angels to minister to His church, and the **gates of hell** have not been able to prevail against His people." (AA 11).

"But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust **down to hell.**" (DA 489).

"I am He that liveth, and was dead; and, behold, I am alive forevermore, ... and have the **keys of hell** and of death." (DA 320).

"Thou wilt not leave My **soul in Hell**, neither wilt Thou suffer thine Holy One to see corruption ... " (AA 42).

"Never can humanity, of itself, attain to a knowledge of the divine. "It is as high as heaven; what canst thou do? Deeper than **hell**; what canst thou know?" (DA 412).

Acts 12:4

"Easter" is changed to "Passover"

This verse is highly exalted among professing Protestants in the "all Bibles have error movement," which could also be termed the "God is not able movement." They believe it shows an error in the Protestant Bible, and justifies their use of Catholic versions. The Vatican attack on the Protestant Bible has given birth to this "error movement" within Protestantism and created a condition whereupon there would be a vacancy for church authority. What a convenient opportunity! Much has been written on this specific verse and the validity regarding the use of "Easter" in the Protestant Bible.

First let us ask a question, when translating, does the context ever have a bearing on the vernacular equivalent? It is unlikely that anyone would disagree that the context plays a role. In the New Testament, the Greek word "Pascha" is translated 28 times as Passover, and once as "Easter." Did the translators make a mistake? We know that the 1611 translators were extremely gifted scholars with a deep reverence for God's Word, Why did they use the word Easter in Acts 12:4?

Previously, the great English translator William Tyndale desired an English equivalent for "Pascha" and coined the word "Passover." The Catholic Douay translators chose to transliterate the Greek word to "Pasch" and avoid Tyndale's English equivalent, presumably they felt awkward about borrowing from a scholar that their church had strangled and burned at the stake. All English dictionaries will define the words "Pasch" or "Paschal" as either "Passover" or "Easter." For this reason we will have to go to the context of the Bible.

Let us begin by looking at the timing in the preceding verse. Peter had been apprehended during the "days of unleavened bread," which means that the Passover (14th day of Nisan) had already ended. The feast of unleavened bread followed the Passover, starting on the 15th, and continued for 7 days. In verse 4 it says that Herod was "intending after Easter to bring him forth to the people." If the Passover had already ended then what was Herod talking about?

Herod Agrippa I was apparently infatuated with himself and only concerned with retaining power by making political allies. His infatuation with himself and his "godhood" eventually led to an abrupt and violent end. (cf Acts 12:21-3). Some people claim that Herod was a devout and faithful follower of the Jewish Orthodox religion, yet it is doubtful that the Orthodox Jews (even today) would lay claim to him as one of their own considering his vanity and undignified departure. One cannot ignore the fact that the Easter celebration of the Eastern Orthodox Church follows the Days of Unleavened Bread, unlike the Catholic Easter that can land before or after the Jewish festivals. The timing for Easter is hotly contested between the two churches, and the debate has continued for so long that it has earned the title, "Paschal Controversy." A good Encyclopedia will provide one with more information.

Another important aspect is the limited use of the Greek "Pascha," after the crucifixion. 1 Corinthians 5:7 refers to "Christ our Passover," and Hebrews 11:28 speaks about Moses keeping the Passover. Both of these are valid uses of Passover. The Jewish Passover was a Ceremonial Sabbath (a shadow of things to come), which ended when Christ became our Passover, hence the translation of "Pascha" to "Passover" in Acts 12:4 (12 years after the cross) becomes strange indeed. The only conclusion one can draw is that Herod was already referring to a paganized version of "Pascha," better known as "Easter."

Romans 4:25

"Who was delivered **for** our offenses, and was raised again **for** our justification" is changed to "who was delivered up **because of** our offenses, and was raised **because of** our justification"

This is one of the stranger renderings, the Bible says that the plan of salvation was in place from the foundation of the world. Jesus didn't "all of a sudden" have to die "because of" our sins. This was his plan from the very beginning. The second part of this verse is even worse, someone may have been indulging in MSG and Aspartame. No comment necessary.

Ellen White Commentary:

"I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again **for** my justification, and He will save me now. I accept the forgiveness He has promised." (1SM 392).

"God spared not His own Son, but delivered Him to death **for** our offenses and raised Him again **for** our justification." (5T 221).

Daniel 2:13

"And the decree went forth that the wise men should be slain" is changed to "So the decree went out, and they **began killing** the wise men"

One wonders what the translating committee was thinking about when they came up with this rendering, it seems they jumped the gun and started killing off people that Arioch (the king's captain) had not killed yet. Obviously they did not consult the other modern versions, which, in this case, agree with the AV (perhaps the editor stepped out for a cheeseburger). Not only does it contradict all other versions, it also argues with itself, as one can see in verse 24. To sustain their new rendering they would have had to reword Daniel's statement in verse 24 to something like "Destroy not the **remaining** wise men of Babylon." Later on (when the editor returned?) they did consult the modern versions for Daniel 3:25, as is seen in the footnote, which again contradicts Spirit of Prophecy (cf PP S09). Since Daniel 2:13 does not affect any major doctrine, it is possible the change is due to the haste of the

translators who wanted to get their copyrighted Bible ready for market. Regarding this blunder, the phrase "Haste makes waste" could aptly apply.

Ellen White Commentary:

"Nebuchadnezzar revoked the decree for the destruction of the wise men. **Their lives were spared** because of Daniel's connection with the Revealer of secrets." (PP 499).

2 Corinthians 2:17

"corrupt" is changed to "peddle"

Strongs Concordance defines "Kapeleuo" as "from Kapelos (a *huckster*); to retail, i.e. (by impl.) to *adulterate* (fig.) :-corrupt." Since there is support for both translations of the Greek word, we must look closer at the context. As the new NKJV reads it would appear that Paul was condemning those who were peddling or retailing the Word of God. We know that God is not against reasonable profits, many people make their living from reproducing Bibles and other religious material, so we must assume that the NKJV translators thought these people were honest, except for their substantial profit margin. In the old free enterprise system of Paul's day it is doubtful these people would have continued to stay in business, unless of course, they were modifying the product to make it more appealing and "worthy" of a heavy markup. As history has shown, to make God's Word "highly" marketable, it must first be corrupted or modified, the "new and improved" slogan of the Bible industry is proof of this. The context alone suggests that the people Paul was referring to were corrupting or distorting the Word of God. Certainly, a sin-friendly Bible would be easier to market, since the sinful nature will automatically gravitate towards counsel that is "less intrusive." Without doubt there were people tampering with the Scripture and intending to market their innovations, but these people, more than likely, would have found it painfully hard to apply their craft with Paul analyzing their finished product.

The NKJV rendition loses the sense of the corruptions that were first taking place. The verse, as it reads in the AV, has a "present truth" power to it that is extremely relevant for the modern Bible corrupters, with their colossal mountains of copyrighted Bibles and support material.

Many Protestants are privy to the changes made in the NWT (New World Translation) produced by the Jehovah's Witnesses, and would never consider it as a replacement for their Bible. What many of them don't know is that the NWT and virtually all the modern Bibles are all based on the same corrupted Wescott/Hort Greek text. The NWT translators utilized this Greek text because it had already undermined the divinity of Jesus, contributing much to one of their main teachings. In some places their translators took the initiative, and further tampered with the Jesus' divinity. In John 1:1 they change "and the Word was God" to "and the Word was a god," since we read in verse 14 that, "the Word was made flesh, and dwelt among us," it is obvious what their goal was in verse one. There are instances in the NWT where the reading is not as bad as the official and unofficial Catholic Bibles, but that doesn't seem to help their situation, apparently the Jehovah's Witnesses' P.R. machine is not so well financed.

Ellen White Commentary:

"And who is sufficient for these things? For we are not as many, **which corrupt the word of God:** but as of sincerity, but as of God, in the sight of God speak we in Christ." **Those who corrupt the word, handing out wheat and chaff, or anything that they may deem gospel,** while they oppose the

commandments of God, cannot appreciate the feeling of the apostle as he trembled under the weight of the solemn work, and of this responsibility as a minister of Christ, having the destiny of souls for whom Christ died resting upon him." (2T 706).

"I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition." (EW 220-1).

NKJV Logo

The NKJV comes with an interesting logo on the cover and title page. They say, "The triquetra (from a Latin word meaning "three-cornered") is an ancient symbol for the **Trinity**. It comprises three interwoven arcs, distinct yet equal and inseparable, symbolizing that the Father, the Son, and the Holy Spirit are three distinct yet equal Persons and indivisibly One God." (Copyright page).

Unfortunately for Thomas Nelson, the Bible condemns this kind of symbolism. The Bible says, "We ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:29). On this point, the version condemns itself.

Conclusion

It should be clear as the midday sun that the NKJV is a hybrid of the Catholic Douay, Catholic/ New Age Bibles of Wescott/Hort, and the Protestant Bible. The claims made in the NKJV preface that the translators took special care "to preserve the work of precision which is the legacy of the 1611 translators," and that they would conform, "to the thought flow of the 1611 Bible," are obvious falsehoods.

Then follows the obvious question, why did they do it? Since they have not answered the critiques of many Bible scholars regarding the changes, one can only assume they are hoping time will defer. Here are some observations based on the evidence collected.

There is an inordinate amount of money that can be realized in our time from a successful copyrighted Bible for English speaking Protestants. The trick for a Publisher is to produce a copyrightable derivative-work that bears some semblance to the original. The US Copyright Act says 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 preexisting work will not qualify the work as a new version for copyright purposes." This copyright law explains all the unnecessary changes, but it does not justify the direct incorporation of Catholic/ Wescott/Hort renderings.

Thomas Nelson was successful in their copyright application, which provided the "proper" incentive for their sales department. Without a doubt, Thomas Nelson has capitalized on the credibility of the King James Version, the name the Protestant Bible is commonly known as in the USA. To the British it is more widely known as the Authorized Version, some simply generalize it as the Protestant Bible, a Vatican confirmed label for 270 years. The annual US Bible market is estimated at about \$600,000,000 with the NIV taking top honors, usually followed by the NKJV. The Protestant Bible holds third position, even with all the abuse it takes and the absence of a copyright marketing campaign (2006 statistics from the CBA). The NKJV has made Thomas Nelson one of the top publishers of religious material in

the world. What could be the next step? Producing a Bible that has the endorsement of the Vatican and major Protestant Churches would be quite a prize for any Bible publisher, considering the grandeur of potential sales, but what damage will be done in the process?

Who, at Thomas Nelson, had the final say on alterations that favor Catholic/New Age teachings? It has been said that 50% of the NKJV translators believed that the Catholic MSS (Vaticanus, Sinaiticus, and Alexandrius) were "better" than the Textus Receptus utilized by the Protestants. Would this not automatically doom the final product, and preclude it from being "in harmony with the purpose of the King James scholars" (NKJV preface)?

Outside of the main text, one cannot overlook the importance of footnotes in the ecumenical equation. The Papal advocates have not missed the great value of interpretive and explanatory notes, which are used in all of their official translations. The NKJV translators tell us that their footnotes record, significant textual variations, explanatory notes, and alternate translations (cf NKJV preface).

These footnotes cast into doubt many verses that have been considered indifferent to Catholic teachings (i.e. Mathew 23: 14, Mark 10:24, Luke 2:14, 33; 11:2, Acts 13:42, 2 Thessalonians 2:3, James 5:16, Revelation 22:14). Was this accidental? Reading the NKJV footnotes will only serve to confuse Protestants and create even more doubt in the true Bible. Remember that Thomas Nelson was the first to publish a "Protestant" Bible with the Catholic Imprimatur (Revised Standard Version Catholic Edition, 1965). This version had only a "minimum number of alterations ... in the light of Catholic tradition." (RSVCE preface). Could the New King James Version also receive the imprimatur? Time will tell. The Vatican has, of late, taken a leading role in the ecumenical movement. These statements from Vatican 2 (the ecumenical council), and the 1965 Revised Standard Version Catholic Edition (RSVCE), may shed some light on the subject.

With the improvement in inter-denominational relations and the advance of Biblical knowledge, the *possibility of producing a Bible common to all Christians* was mooted as far back as 1953. (ibid.)

The word of God would then be our common heritage and a *unifying link* not only in theory but also in fact, and those engaged in theological discussion could appeal to the *same authoritative text*. (ibid.)

Here was a wonderful opportunity to make a real step forward in the field of ecumenical relations. (ibid.)

These Catholic statements reveal only some of the tactics the Vatican will be employing to undermine the Protestant Bible and dominate the world. For "unity," the religions of the world will eventually have to accept the authority of the Pope. The Catholic Catechism confirms this position: This very thought has been at the heart of the movement for a "common Bible," i.e., a faithful translation accepted for use by Catholic and Protestant churches, especially in the dialogue. The possibility of such a Bible became evident when objective scholarship led Catholic and Protestant scholars again and again to the same results (cf. Walter M. Abbott, S.J., "The Bible Is a Bond," America, Oct. 24, 1959, pp. 100-102). (Vatican 2 Ecumenical Council, p.363)

The Lord made Simon alone, whom he named Peter, the "rock" of his Church. He gave him the keys of his Church and instituted him shepherd of the whole flock. "The office of binding and loosing which was given to Peter was also assigned to the college of apostles united to its head." This pastoral office of Peter and the other apostles belongs to the Church's very foundation and is continued by the bishops under the *primacy of the Pope*.

(note: The bias in the previous statement is well concealed, it implies that the Protestant Bible is not a product of "objective scholarship." In a most subtle way, they say that certain people must detach themselves from their Bible for a replacement "common Bible" that will be "accepted." Some of the Vatican's statements are definitely crafty, understandably they have to adopt these methods to veil their agenda for world domination).

The Pope, Bishop of Rome and Peter's successor, "is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful." "For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered."

"The college or body of bishops has no authority unless united with the Roman Pontiff, Peter's successor, as its head." As such, this college has "*supreme and full authority over the universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff.*"

The catholic edition of the Revised Standard Version will undoubtedly be *highly instrumental* in promoting a better mutual understanding between *all those who profess themselves Christians*. The Bible is indeed for all of them a *common source* of inspiration and strength to live truly Christian lives. *This text will prove a valuable basis for ecumenical dialogue as the world waits for all of us to proclaim our restored fellowship in Christ. holding the one apostolic faith and preaching the one Gospel.* (foreword, RSVCE)

"The college of bishops exercises power over the universal Church in a solemn manner in an ecumenical council." But "*there never is an ecumenical council which is not confirmed or at least recognized as such by Peter's successor.*" (Catechism of the Catholic Church, p.193-4, Copyright 1994). (Underline emphasis editors)

For four hundred years, following upon the great upheaval of the Reformation, Catholics and Protestants have gone their separate ways and suspected each other's translation of the Bible of having been in some way manipulated in the interests of doctrinal presuppositions. *It must be admitted that these suspicions were not always without foundation.* At the present time, however, *the sciences of textual criticism and philology, not to mention others*, have made such great advances that the Bible text used by translators is *substantially the same* for all - Protestants and Catholics alike. Thus, for example, Catholics no longer make their translations from the Latin Vulgate; though it is arguable that before the development of textual criticism it was in certain respects a better way of making a translation than to make it from late and in some places *corrupt Greek manuscripts, as was done by some of the Reformers.* (introduction, RSVCE).

The principle accomplishment of the Reformation was in making the true Bible accessible to all people, and the effect this had on the people was profound. For the first time in centuries the common people could read and study the scriptures in their own language. Naturally this would infuriate the Roman Church, and especially because they knew these Bibles were different, in origin, from their Latin Vulgate. The Reformation had utilized the true manuscript line preserved by the Church in the Wilderness. The Vatican immediately condemned all of these vernacular Protestant Bibles to the flames along with their owners. Although thousands of Bibles were burned, Gutenberg's 1450 invention had made it virtually impossible to destroy them all. For the time being the Road to Rome was closed for repairs.

(note: many of these Reformers they refer to; Huss, Tyndale, Rogers, and Cranmer were killed by Catholic authorities for giving the Scripture to the common people. This was an extremely dangerous time to be an unselfish and gifted academic).

The Vatican was losing its power over civil governments in certain areas, mainly by a mass exodus of their members to Protestant congregations. Now they would need extra help to prevent the rest of their members from leaving. In 1540 the Jesuits were formed, an autocratic military-style organization, to stop the Following on these advances in Biblical knowledge comes the great improvement in relations

between the Christian Churches of which we are witnesses at the present time and which is not without its *influence in still further narrowing the margin of difference between Bible translations.* (ibid.)

Reformation, and as history has shown, nothing was considered too evil if it had the desired effect. Later they would play a leading role in the Council of Trent (1545-63), which marked the beginning of the Catholic Counter Reformation. The Council emphasized the infallibility of the Church and condemned the propositions of Luther, namely, that the Bible contained all things necessary for salvation.

The idea that Reformation Bibles were ending up in the hands of Catholic people was a scary thought for the Vatican; furthermore, since vernacular Bibles (Protestant or Catholic) had been banned for so long, no doubt there would be some Catholics eager to make their own examination. Papal authorities could not allow this to happen on a large scale. Panic stricken, the Vatican established a new department in 1559 to decide what books Catholics would be allowed to read, but obviously, not all Catholics were obeying.

Damage control was taken over by the Jesuits in France, who decided that producing a Catholic English Bible (Douay Rheims 1582-1609) with plenty of interpretive footnotes would remedy the situation, and just in case some Catholics thought that having a Bible would give them "freedom of conscience," they would be reminded who is "infallible" and solely capable of proper interpretation. At this time, Rome's authority, interpretation, and tradition were continually emphasized.

The interpretation of the Bible is not left free in the Catholic Church as it is, theoretically, in Protestant sects. The Church tells us that the Bible is infallible; consequently a *faithful Catholic* may not ascribe to any particular passage a meaning which would be in conflict with another passage. *The Church is infallible: consequently any interpretation which would contradict the Church's teachings would be a wrong interpretation.* (Douay Version).

The Protestant English rejected the corrupted Catholic Version, which again infuriated the Vatican. The Jesuits then turned to a less academic approach in order stop the distribution of English Bibles, chiefly, assassination, war, and terrorism (Babington Plot 1586, Spanish Armada 1588, Gunpowder Plot 1605). By Divine providence all these attacks failed miserably. Following this, the Vatican continued with their brand of "censorship" (book and people burning) as far as their authority would reach, and ordered all "faithful" Catholics in Protestant areas not to read banned books. The 1611 Protestant Bible was banned by the Vatican through the Index Librorum Prohibitorum (index of forbidden books) established in 1559, and it is apparent by the previous statements that they still adamantly oppose it. Because the reformation had made it possible for Catholic people to acquire a true Bible meant they

would have to be instilled with the idea that the Church is Infallible. The Vatican desperately hoped this would prevent them from an individual decision based on the Scripture alone.

Since the Council of Trent (1545-63) and the beginning of the Catholic Counter-Reformation, the Vatican has come to understand that this trust Protestants have in the true Bible must be broken down or weakened for their new "religious order" to become a reality. The agents of the Vatican have been relentless in their efforts to convince Protestants to give up their Bible for a watered down "unifying" version. In the 270 years following 1611 there was one English Bible cherished by Protestants worldwide, believed to be the fulfillment of God's promise to preserve his word, and when one observes the history around the advent of the English Bible, it is plain that His divine protection was there.

1881 is a celebrated year among those opposing Protestant Bibles, from this time there has been a renewed effort to dispose of the A V by marketing hundreds of English versions based on the corrupted Wescott/Hort Greek text. All these modern versions are copyrighted, and have to comply with the Copyright Derivative Laws that say a derivative work must be different enough to qualify. This explains one reason these Bibles contradict themselves in so many places, even though they are based on the same Catholic or western stream of MSS. One (most likely calculated) result stemming from the countless contradictory Bibles is the undermining of Sola Scriptura, the most important doctrine of the Reformation. When post 1881 Protestants began to doubt the accuracy of the Bible, then came the logical question, How can we base our faith on "Scripture Alone"? Has this happened amongst Protestants? Unfortunately yes, most Protestant ministers will assure their flocks that "all Bibles have error." If the Bible has lost its authority in spiritual matters, then who will decide? I think you already know who wants the job (hint, he wears a hat that is completely impractical). The Catholic Catechism relates this position:

As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, "does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and *Tradition* must be accepted and honoured with equal sentiments of devotion and reverence."

"The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of *Tradition*, has been entrusted to the living, teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ." *This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome.*

The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church that is, to the Pope and to the bishops in communion with him.

(note: plainly, they want to be in charge again)

The NKJV has become one of the most important developments in the movement for a "common Bible," and instrumental to sever the bond between the English speaking Protestants and their Bible. Will the Vatican get the majority of Protestants to "accept" one of their Bibles? The outcome is really of little

importance to them, but the confusion and doubt it is generating is critical for "their unity" to move forward. With the majority of Protestants floundering they will fall easy prey to the Catholic ecumenism, which means submission to the Pope and a return to the Dark Ages.

Many will find it impossible to agree with this statement made in the NKJV preface, "The translators and editors of the present work have not pursued a goal of innovation." One wonders if the translators have ever stopped to consider the last warning in the Bible, "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." (Revelation 22:18-9).

An old adage says, "The proof is in the pudding." Has the deluge of modern Bibles brought about an improved morality in the Christian world with a true religious awakening? According to many studies, there is virtually no difference of morality between the professed Christians and the general public.

So many Protestants have forgotten their heritage and what the Reformation did for the entire world. Any honest historian would agree that Protestant England and her English Bible were protected by an unseen power from the fury of Papal aggression. Even the Romanists know this, which is probably why their present success in England and North America is so satisfying for them.

The evidence is overwhelming, if we adopt the New King James Version and its ecumenical characteristics we will have to discard many readings of the Protestant Bible in favor of Catholic/New Age readings, and also relegate large portions of **Spirit of Prophecy** irrelevant, obsolete, or unbiblical.

The verses investigated here are but a few examples of the overall corruptions. Thomas Nelson's NKJV is consistent with the legacy of the other modern versions, creating a condition of confusion and doubt. Accidental? The mere suggestion of this would offend the enemies of truth. If the NKJV continues to increase in popularity Protestants will be compelled to oppose it; otherwise, they will find themselves doing what many have already done, apologizing for the Protestant Bible/Reformation, and doubting the wisdom underlying Liberty of Conscience, and the other freedoms which have been held dear for so long.

Sincerely, a concerned Protestant

Max Klein