

BIBLE TRANSLATIONS

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For the last one hundred years, there has been an all-out effort to replace the King James Version of the Bible (also known as the Authorized Version) by more modern versions. In fact, these efforts have successfully convinced many if not most Christians to use one of these newer versions, usually the NIV. (New International Version)

The initial reason for suggesting the change was readability of the language. English has changed considerably since 1611 and such words as “wist” and “shambles” have long since gone out of usage. Later, various claims of greater accuracy in translation were also made, particularly related to the NASV. (New American Standard Version)

It is true that the modern versions are easier to read, but are they more accurate? Is it possible that we have lost much more than we gained?

Regarding accuracy, the newer versions used older manuscripts than the Authorized Version translators did. However, older may not necessarily mean more accurate, and indeed may mean less accurate. For instance, if a scroll was considered to be an unreliable copy, it would not be used and, if not immediately destroyed, it would be stored someplace. That would make it more likely to be preserved *accidentally* through the years. And who wrote those older manuscripts in the first place?

Consider this. Many Christians now ask, “Which version is God’s Word?” “Which” indicates a general lack of confidence in the Bible’s authority and accuracy. Does it really matter? Is there much meaningful difference between the versions?

I have carefully studied the differences between the New King James Version (virtually the same as the KJV), the NIV, the NASV, and the Good News Bible. Of the over 6,000 places where differences in the Greek text were noted between the *Textus Receptus* (NKJV-KJV) and the *Westcott–Hort* manuscripts (all of the modern versions), I have set twenty-nine of the most important examples in parallel fashion, with comments in those same parallels.

Some will argue that in the cases where the modern version has left out a word, phrase, or verse, it doesn’t matter because it is usually put in the margin, or a footnote, or it is bracketed with the phrase “later manuscripts” or “some manuscripts add...” My response is this: Does anyone consider footnotes and margin notes to be Scripture?

It is also worth noting that these “later manuscripts” and the modern versions invariably leave something out rather than adding something new.

Also, some argue that omissions from passages found in the Gospels are not important as long as the omitted doctrine or words can be found somewhere else in that version. But consider this: Whenever someone reads a passage in one Gospel, do they always and automatically read all of the related passages in the other Gospels? Also, isn’t the strength of something considered to be weakened if it is mentioned only once instead of being repeated three or four times? Is it possible that such Scriptural doctrines as the Deity of Christ, Salvation, the Atonement, the Incarnation and the Trinity have been diluted by such omissions?

I ask you, Is there value in reading the modern versions? I believe so. However, the English-speaking world must have a single standard version in order to eliminate the confusion of “Which Bible is *the* Bible?” I recommend that the *New King James Version* be given that

role. It has all the readability of the modern English versions and yet it does not delete any of the doctrines or verses found in the *Textus Receptus* (KJV-NKJV).

Note that all of the contested words and verses in the NKJV-KJV are sound in doctrine. What would be lost by keeping them in ? On the other hand, what if they are missing? If there is uncertainty, why not keep them in?

One final point. Think about the millions of new readers of these modern versions who are completely unaware that there are important differences.

I suggest that we promote the NKJV to be our new standard version. Please examine carefully the following charts to see if you agree.

notes	NEW KING JAMES VERSION (NKJV) emphasis added by bold text	NEW INTERNATIONAL VERSION (NIV)	NEW AMERICAN STANDARD VERSION (NASB)	GOOD NEWS BIBLE (GNB)
<p>1. Luke 22:64</p> <p>The fact that Jesus was struck <i>on the face</i> confirms the prophecy of Isaiah 52:14, that the Messiah's appearance will be greatly marred.</p>	<p>And having blindfolded Him, they struck Him on the face and asked Him, saying, "Prophecy! Who is it that struck You?"</p>	<p>They blindfolded him and demanded, "Prophecy! Who hit you?"</p>	<p>and they blindfolded Him and were asking Him, saying, "Prophecy, who is the one who hit You?"</p>	<p>They blindfolded him and asked him, "Who hit you? Guess!"</p>
<p>2. I Cor 7:5</p> <p>Along with the comparisons of number (11) below, these two verses are the <i>only</i> New Testament references which give us reasons to <i>fast</i> .</p>	<p>Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self control.</p>	<p>Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.</p>	<p>Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control.</p>	<p>Do not deny yourselves to each other, unless you first agree to do so for a while in order to spend your time in prayer; but then resume normal marital relations. In this way you will be kept from giving in to Satan's temptation because of your lack of self-control.</p>
<p>3.Rev. 8:12-13</p> <p>The context tells of angels and their work. Are we to believe that <i>an eagle</i> flies in from nowhere and then speaks?</p>	<p>Then the fourth angel sounded: And a third of the sun was struck, a third of the moon... And I looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"</p>	<p>The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon... As I watched, and I heard an eagle flying in midair call out in a loud voice, "Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!"</p>	<p>And the fourth angel sounded, and a third of the moon ... And I looked, and I heard an eagle flying in midheaven, saying with a loud voice, "Woe, woe, woe, to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"</p>	<p>Then the fourth angel blew his trumpet. A third of the sun was struck, and a third of the moon... Then I looked, and I heard an eagle that was flying high in the air say in a loud voice, "O horror! horror! How horrible it will be for all who live on earth when the sound comes from the trumpets that the other three angels must blow!"</p>

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<p>4. I Cor 7:39</p> <p>It is the Mosaic law that was binding the wife to the husband.</p>	<p>A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.</p>	<p>A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord.</p>	<p>A wife is bound as long as her husband lives: but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.</p>	<p>A married woman is not free as long as her husband lives; but if her husband dies, then she is free to be married to any man she wishes, but only if he is a Christian.</p>
<p>5. Mark 10:21</p> <p>Doesn't the Lord require us to <i>pick up our cross</i> and follow Him? The Christian life includes sacrifice.</p>	<p>Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven: and come, take up the cross, and follow Me."</p>	<p>Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."</p>	<p>And looking at him, Jesus felt a love for him, and said to him, "One thing you lack: go and sell all you possess, and give to the poor, and you shall have treasure in heaven: and come, follow Me."</p>	<p>Jesus looked straight at him with love and said, "you need only one thing. Go and sell all you have and give money to the poor, and you will have riches in heaven; then come and follow me."</p>
<p>6. Luke 1:28</p> <p>The statement that Mary was <i>blessed</i> by God suggests that she, like us, is dependent upon God and not equal with Him.</p>	<p>And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you: blessed are you among women!"</p>	<p>The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."</p>	<p>And coming in, he said to her, "Hail, favored one! The Lord is with you."</p>	<p>The angel came to her and said, "Peace be with you! The Lord is with you and has greatly blessed you!"</p>

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<p>7 Luke 4:4, 8</p> <p>Man is not sustained by physical means alone, but what else gives him life? <i>Every Word of God</i> . And, when speaking to Satan, Jesus speaks with authority. This phrase is duplicated when Jesus speaks to Peter. Luke's phrase helps us to understand that Jesus was likely speaking directly to Satan and not to Peter in that passage. (Matthew 16:23)</p>	<p>But Jesus answered him, saying, "It is written, '<i>Man shall not live by bread alone, but by every word of God</i>' "</p> <p>And Jesus answered and said to him, "Get behind Me, Satan! For it is written, '<i>You shall worship the Lord your God, and Him only you shall serve.</i>' "</p>	<p>Jesus answered, "It is written: 'Man does not live on bread alone.' "</p> <p>Jesus answered, "It is written: 'Worship the Lord your God and serve him only.' "</p>	<p>And Jesus answered him, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE.' "</p> <p>And Jesus answered and said to him, "It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.' "</p>	<p>But Jesus answered, "The scripture says, 'Man cannot live on bread alone.' "</p> <p>Jesus answered, "The scripture says, 'Worship the Lord your God and serve only him!' "</p>
<p>8. Luke 23:42</p> <p>The thief on the cross, to be saved, needed to believe that Jesus would be raised from the dead, which he did believe and confessed with his mouth that Jesus is <i>Lord</i>. (Romans 10:9, 10)</p>	<p>Then he said to Jesus, Lord, remember me when You come into your kingdom."</p>	<p>Then he said, "Jesus, remember me when you come into your kingdom."</p>	<p>And he was saying, "Jesus, remember me when You come in Your kingdom!"</p>	<p>And he said to Jesus, "Remember me, Jesus, when you come as King!"</p>
<p>9. II Peter 2:17</p> <p>Is there absolute, eternal separation from God for the lost once they die? <i>Forever</i> indicates so.</p>	<p>These are wells without water, clouds carried by a tempest, to whom the gloom of darkness is reserved forever.</p>	<p>These are springs without water and mists driven by a storm. Blackest darkness is reserved for them.</p>	<p>These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved.</p>	<p>These men are like dried-up springs, like clouds blown along by a storm; God has reserved a place for them in the deepest darkness.</p>

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<p>10. I John 5:13</p> <p>The reason the first epistle of John was written included the admonition to believe in the name of Jesus subsequent to initial belief in Him.</p>	<p>These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.</p>	<p>I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.</p>	<p>These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.</p>	<p>I am writing this to you so that you may know that you have eternal life—you that believe in the Son of God.</p>
<p>11. Matt 17:19-21</p> <p>Regarding the casting out of demons, Jesus taught that sometimes, only prayer and fasting together bring victory. With the modern versions, what is the remedy for certain kinds of demon possession?</p>	<p>Then the disciples came to Jesus privately and said, “Why could we not cast him out?”</p> <p>So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.</p> <p>“However, this kind does not go out except by prayer and fasting.”</p>	<p>Then the disciples came to Jesus in private and asked, “Why couldn’t we drive it out?”</p> <p>He replied, “Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there’ and it will move. Nothing will be impossible for you.”</p> <p>[verse 21 omitted!]</p>	<p>Then the disciples came to Jesus privately and said, “Why could we not cast it out?”</p> <p>And He said to them, “Because of the littleness of your faith; for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, ‘Move from here to there,’ and it shall move; and nothing shall be impossible to you.</p> <p>[21] {But this kind does not go out except by prayer and fasting.”}</p>	<p>Then the disciples came to Jesus in private and asked him, “Why couldn’t we drive the demon out?”</p> <p>“It was because you do not have enough faith,” answered Jesus.</p> <p>“I assure you that if you have faith as big as a mustard seed, you can say to this hill, ‘Go from here to there!’ and it will go. You could do anything!”</p> <p>[verse 21 omitted!]</p>

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<p>12. I Tim 6: 3a, 4-5</p> <p>After discussing false teachers, the NKJV instructs us to withdraw from them. The modern versions give no advice.</p>	<p>If anyone teaches otherwise... he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a <i>means of gain</i>. From such withdraw yourself.</p>	<p>If anyone teaches false doctrines... he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.</p>	<p>If anyone advocates a different doctrine... he is conceited <i>and</i> understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.</p>	<p>Whoever teaches a different doctrine... is swollen with pride and knows nothing. He has an unhealthy desire to argue and quarrel about words, and this brings on jealousy, disputes, insults, evil suspicions, and constant arguments from people whose minds do not function and who no longer have the truth. They think that religion is a way to become rich.</p>
<p>13. James 5:16</p> <p><i>Trespases</i> refers to specific transgressions committed between brethren, and each should confess to the other for the purpose of reconciliation. Confessing of sins to one another may infer that we are to be mediators between God and men regarding sin remission, when only Jesus stands in that place. Also, shouldn't one necessary characteristic of our prayer be that it is fervent?</p>	<p>Confess <i>your trespases</i> to one another, and pray for one another, that you may be healed. The effective, fer-vent prayer of a righteous man avails much.</p>	<p>Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.</p>	<p>Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much.</p>	<p>So then, confess your sins to one another and pray for one another, so that you will be healed. The prayer of a good person has a powerful effect.</p>

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<p>14. Rev 11:16-17</p> <p>Doesn't the Eternal One also inhabit the future?</p>	<p>And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying:</p> <p>"We give you thanks, O Lord God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned.</p>	<p>And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, saying:</p> <p>"We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.</p>	<p>And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, saying,</p> <p>"We give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power and hast begun to reign.</p>	<p>And the twenty-four elders who sit on their thrones in front of God threw themselves face downward and worshiped God, saying:</p> <p>"Lord God Almighty, the one who is and who was!</p> <p>We thank you that you have taken your great power and have begun to rule!</p>
<p>15. John 6:68-69</p> <p>This omission, and the change described in 16, below, directly undermine the Scriptural teaching of the Deity of Christ. This passage in John 6 depicts the best known human declaration of His Deity.</p>	<p>Then Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.</p> <p>"Also we have come to believe and know that You are the Christ, the Son of the living God."</p>	<p>Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God."</p>	<p>Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.</p> <p>"And we have believed and have come to know that You are the Holy One of God."</p>	<p>Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. And now we believe and know that you are the Holy One who has come from God."</p>
<p>16. John 9:35,38</p> <p>see number 15 above</p>	<p>Jesus heard that they cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?"</p> <p>Then he said, "Lord, I believe!" And he worshiped Him.</p>	<p>Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"</p> <p>Then the man said, "Lord, I believe," and he worshiped him.</p>	<p>Jesus heard that they had put him out; and finding him, He said, "Do you believe in the Son of Man?"</p> <p>And he said, "Lord, I believe." And he worshiped Him.</p>	<p>When Jesus heard what had happened, he found the man and asked him, "Do you believe in the Son of Man?"</p> <p>"I believe, Lord!" the man said, and knelt down before Jesus.</p>

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<p>17. Mark 11:25-26</p> <p>This warning of the consequences of unforgiveness is very strong.</p>	<p>“And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.</p> <p>“But if you do not forgive, neither will your Father in heaven forgive your trespasses.”</p>	<p>“And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.”</p> <p>[verse 26 omitted!]</p>	<p>“And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also, who is in heaven may forgive you your transgressions.</p> <p>{“But if you do not forgive, neither will your Father who is in heaven forgive your transgressions.”}</p>	<p>And when you stand and pray, forgive anything you may have against anyone, so that your Father in heaven will forgive the wrongs you have done.”</p> <p>[verse 26 omitted!]</p>
<p>18. I John 4:19</p> <p>On the one hand, the modern version infers that because of Christ’s love for us, we now have a general love with no specific object of that love. The NKJV says something completely different: Our response to Christ’s love is to love Him.</p>	<p>We love Him because He first loved us.</p>	<p>We love because he first loved us.</p>	<p>We love, because He first loved us.</p>	<p>We love because God first loved us.</p>
<p>19. Luke 11:2-4</p> <p>The “Lord’s Prayer” in Luke, in the newer versions, is only a shell of the NKJV rendering. Notice that seeking deliverance from the attack of Satan is completely omitted.</p>	<p>So He said to them, “When you pray, say:</p> <p>‘Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done, On earth as it is in heaven.</p>	<p>He said to them, “When you pray, say:</p> <p>‘Father, hallowed be Your name, your kingdom come.</p> <p>”</p>	<p>He said to them, “When you pray, say:</p> <p>‘Father, hallowed be Thy name, Thy kingdom come.</p>	<p>Jesus said to them, “When you pray, say this:</p> <p>‘Father: May your holy name be honored; may your Kingdom come.</p>

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(19, continued)	Give us day by day our daily bread. And forgive us our sins, For we also forgive everyone who is in debted to us. And do not lead us into temptation, But deliver us from the evil one.’ ”	Give us each day our daily bread. Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.’ ”	Give us each day our daily bread. And forgive us our sins, For we ourselves also forgive everyone who is in debted to us. And lead us not into temptation.’ ”	Give us day by day the food we need. Forgive us our sins, for we forgive everyone who does us wrong. And do not bring us to hard testing.’ ”
20. Acts 9:5-6 Paul’s first response to Jesus is to call Him Lord. (Confess His Lordship with your mouth and believe in the resurrection with your heart, Romans 10:9, 10) He also makes a commitment to obedience and submission. Also taught is that Jesus had been prodding Paul and he had resisted Him up to that point. The modern versions leave all of this out.	And he said, “Who are You, Lord?” And the Lord said, “I am Jesus, whom you are persecuting. <i>It is hard for you to kick against the goads.</i> ” So he, trembling and astonished, said, “ Lord, what do You want me to do? ” And the Lord said to him, “Arise and go into the city, and you will be told what you must do.”	“Who are you Lord?” Saul asked. “I am Jesus, whom you are persecuting,” he replied. [end of verse 5 and most of verse 6 omitted!] “Now get up and go into the city, and you will be told what you must do.”	And he said, “Who art Thou, Lord?” And He said, “I am Jesus whom you are persecuting. [end of verse 5 and most of verse 6 omitted!] but rise, and enter the city, and it shall be told you what you must do.”	“Who are you, Lord?” he asked. “I am Jesus, whom you persecute,” the voice said. [end of verse 5 and most of verse 6 omitted!] “But get up and go into the city, where you will be told what you must do.”
21. Ephes. 3:9 A very specific reference to Jesus being the Creator of all things, and therefore Deity is totally missing in the modern translations.	and to make all <i>people</i> see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;	and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.	and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;	and of making all people see how God’s secret plan is to be put into effect. God, who is the Creator of all things, kept his secret hidden through all the past ages,

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<p>22. Gal 1:15-16</p> <p>The <i>only</i> reference to Paul's pre-birth calling is preserved in the NASV and GNB but not the NIV. This is an important "pro-life" reference.</p>	<p>But when it pleased God, who separated me from my mother's womb and called <i>me</i> through His grace,</p> <p>to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,</p>	<p>But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the gentiles, I did not consult any man,</p>	<p>But when He who had set me apart, <i>even</i> from my mother's womb, and called me through His grace, was pleased</p> <p>to reveal His Son in me, that I might preach Him among the gentiles, I did not immediately consult with flesh and blood.</p>	<p>But God in his grace chose me even before I was born, and called me to serve him. And when he decided to reveal his Son to me, so that I might preach the Good News about him to the Gentiles, I did not go to anyone for advice.</p>
<p>23. Luke 2:33,43</p> <p>In the NKJV, <i>Joseph</i> is mentioned by name and no where in this version is he referred to as the father of Jesus. The modern versions refer to Joseph as the father of Jesus even though God is His Father. This undermines the doctrines of the Incarnation and the Deity of Christ. Joseph was only related to Jesus by his marriage to Mary.</p>	<p>And Joseph and His mother marveled at those things which were spoken of Him.</p> <p>When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it;</p>	<p>The child's father and mother marveled at what was said about him.</p> <p>After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.</p>	<p>And His father and mother were amazed at the things which were being said about Him.</p> <p>and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. And His parents were unaware of it.</p>	<p>The child's father and mother were amazed at the things Simeon said about him.</p> <p>When the festival was over, they started back home, but the boy Jesus stayed in Jerusalem. His parents did not know this;</p>

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<p>24. I Cor 11:24, 29</p> <p>Within this section, the definitive passage on communion, we lose the basic instruction that we are to <i>eat</i> of His body, that His body was <i>broken</i> for us, and that we should examine ourselves lest we eat in an unworthy manner and thereby bring judgment upon ourselves. While this last phrase is kept in verse 27, the modern versions omit it in verse 29, where a direct cause and effect principle of judgment is explained.</p>	<p>and when He had given thanks, He broke <i>it</i> and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.”</p> <p>For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body.</p>	<p>and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.”</p> <p>For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.</p>	<p>and when He had given thanks, He broke it, and said, “This is My body, which is for you; do this in remembrance of Me.”</p> <p>For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly.</p>	<p>gave thanks to God, broke it, and said, “This is my body, which is for you. Do this in memory of me.”</p> <p>For if he does not recognize the meaning of the Lord’s body when he eats the bread and drinks from the cup, he brings judgment on himself as he eats and drinks.</p>
<p>25. Acts 8:36-38</p> <p>This entire verse not only concretely declares the Deity of Christ but gives us the only instructions we have regarding the prerequisites to water baptism. The modern versions leave the Ethiopian eunuch’s question unanswered except for the NASV which has the verse bracketed.</p>	<p>Now as they went down the road, they came to some water. And the eunuch said, “See, <i>here is</i> water. What hinders me from being baptized?”</p> <p>Then Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”</p> <p>So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him.</p>	<p>As they traveled along the road, they came to some water and the eunuch said, “Look here is water. Why shouldn’t I be baptized?”</p> <p>[verse 37 omitted!]</p> <p>And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.</p>	<p>And as they went along the road they came to some water; and the eunuch said, “Look! Water! What prevents me from being baptized?”</p> <p>{And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”}</p> <p>And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch; and he baptized him.</p>	<p>As they traveled down the road, they came to a place where there was some water, and the official said, “Here is some water. What is to keep me from being baptized?”</p> <p>[verse 37 omitted!]</p> <p>The official ordered the carriage to stop, and both Philip and the official went down into the water, and Philip baptized him.</p>

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<p>26. John 1:14, 18</p> <p>These next three passages refer to the central proclamation of the Incarnation, and therefore the Deity, of Christ. He was not created, adopted, or appointed the Son of God. Unbelievably, the NIV and the GNB eliminate all references to Jesus being <i>begotten</i> of the Father and instead replace it with “One and Only (Son)”. The Father has many sons by the spirit of adoption (all those who are born again) but only one Incarnate Son. This modern phrase omits the Incarnation.</p>	<p>And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.</p> <p>No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared <i>Him</i>.</p>	<p>The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.</p> <p>No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known.</p>	<p>And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.</p> <p>NO man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained <i>Him</i>.</p>	<p>The Word became a human being and full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father’s only Son.</p> <p>No one has ever seen God. The only Son who is the same as God and is at the Father’s side, he has made him known.</p>
<p>27. I John 4:9 (see number 26 above)</p>	<p>In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.</p>	<p>This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.</p>	<p>By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.</p>	<p>And God showed his love for us by sending his only Son into the world, so that we might have life through him.</p>

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<p>28. John 3:16, 18 (see number 26 above)</p>	<p>For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.</p>	<p>For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.</p>	<p>For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.</p>	<p>For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life. Whoever believes in the Son is not judged; but whoever does not believe has already been judged, because he has not believed in God's only Son.</p>
<p>29. I John 5:6-8 I once was asked a single question by a Muslim. "Where does your Bible say that you serve three Gods in One instead of Three Gods?" I immediately turned to this verse and read it to Him in the KJV. It completely satisfied his question. What verse in the NIV, NASV, or GNB could someone turn to? There is not a verse anywhere in Scripture in any version which so clearly states the doctrine of the Trinity.</p>	<p>This is He who came by water and blood— Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. For there are three who bear witness in heaven: the father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth : the Spirit, the water, and the blood; and these three agree as one.</p>	<p>This is the one who came by water and blood— Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. For there are three that testify: [most of 7, part of 8 omitted!] the Spirit, the water and the blood; and the three are in agreement.</p>	<p>This is the one who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit who bears witness, because the Spirit is the truth. For there are three that bear witness, [most of 7, part of 8 omitted!] the Spirit and the water and the blood; and the three are in agreement.</p>	<p>Jesus Christ is the one who came with the water of his baptism and the blood of his death. He came not only with the water, but with both the water and the blood. And the Spirit himself testifies that this is true, because the Spirit is truth. There are three witnesses: [most of 7, part of 8 omitted!] the Spirit, the water, and the blood; and all three give the same testimony.</p>

Bible Translations

does it really matter?

Rob Brown