

Here is an Example of a Bible Corrector

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Here is my critique of Mick Alexander's post. For the record there are many errors in the source materials that are used. I am NOT using them; but giving the TR based Greek Text in each passage with the tenses in English to show that the error is in understanding the English tenses NOT the Greek ones. This is NOT any "original Greek" that I am giving but Stephanus New Testament in Greek. One of many Textus Receptus from which the King's Bible was based and from the Antiochian Text base.

A Critique of the Greek Verb Tense Argument:

Issues with present tense: when Christ was speaking and saying these things He would use the present tense verbs of NOW to mean right then when he is talking. This does NOT imply it is always NOW. The usage of verb tenses is an error because it does NOT consider WHO is talking (or writing) and to WHOM they are talking (or writing) to and WHEN they are talking (or writing). It assumes the narrator of the text is making the statement and NOT the person IN the text that is talking. This is an attempt at undermining the text.

Matthew 7:7-11, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

The tense changes through the text because the narrator and writer is NOT the speaker. In view of this obviously overlooked fact this is not a proof that anything should be altered to suit one's belief.

Philippians 2:13, "For it is God which worketh in you both to will and to do of his good pleasure." This is NOT a salvation passage but what God is doing IN the Believers.

1 Corinthians 1:18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

The verb "are saved" IS present tense. "are being saved" is not correct based on the verb tense. This is a doctrinal alteration that suggest an action as opposed to a state of being. "are saved" is a state of being while "are being saved" is an action implying you are doing things in order to be or stay saved. That has very little to do on VERB tense.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 1:18, "ο λογος γαρ ο του σταυρου τοις μεν απολλυμενοις μωρια εστιν τοις δε σωζομενοις ημιν δυναμις θεου εστιν" 1550 Stephanus New Testament

I would like for Mick to point out the triple Greek verbs "are being saved" in the passage and why "are saved" is NOT present tense.

John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Mick says "whoever "believes shall not perish" but "believes" is present tense so it should say, "whoever goes on believing will not perish"

Let's see the "present tense" issue again here. Verbs: "loved" past tense; "gave" past tense; "believeth" present tense; "should not" future tense; "have" present tense. From the English we can determine the past, present and future tenses easily. For example the first verb "loved" for that to be present tense the word would be "love" not "loved" the added verb modifier to make this future tense is "will love". So, to say that the English does NOT translate the tenses correctly is just not true. Where the verb "believeth" shows up in English it is PRESENT TENSE. Adding "goes on believing" is not a present tense alteration again like the previous verse examined this is a shift in doctrine not in the time tense. This is an alteration from state of being to action not past, present or future.

KATA ΙΩΑΝΝΗΝ 3:16, "ουτως γαρ ηγαπησεν ο θεος τον κοσμον ωστε τον υιον αυτου τον μονογενη εδωκεν ινα πας ο πιστευων εις αυτον μη αποληται αλλ εχη ζωην αιωνιον" 1550 Stephanus New Testament

"πιστευων εις αυτον μη αποληται" by itself is "believing in him is not forsaken" however with the verse as above intact it is literally: "so that the god loved the world to give his only son the only one who believed in him, but did not live long enough to live forever" Those words become: "...believed in him..." granted the translation lacks but the demonstration that a word OUT of context can be translated different than the word IN context is proof that this is an error in FACT and LOGIC. The fact is the verb in question is NOT the only verb. An English verb that represent past would be: "believed"; present: "believe"; and future "will believe". It is simply NOT true that we cannot translate the tense correctly. There is an obvious ulterior motive here in altering the text of the Bible in a Doctrinal view to prove you can Lose Your Eternal Salvation (LYES) when the Bible clearly tells you that you can't.

The next verse from Luke 13:3 requires the context inclusive:

Luke 13:1-5, "There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

The narration tells you that someone told the Lord of a PAST event where someone perished and Christ used this to teach "sinners above all" is not defined by "suffered such things". The issue of "but 'repent' is present tense so it should read 'go on repenting or perish'."; does not help the issue. The English word "repent" IS present tense and in the passage it shows up again in verse 5 the same way. In English it is present tense. If it were past tense it would read either "have repented" or "did repent" and if it were future tense it would read "will repent" or "shall repent" etc. Again this is a case of misinformation and incorrect facts. The logic based on these glaringly wrong facts is faulty because the outcome is based on a fallacy of FACT therefore the logic is also flawed.

Altering "repent" to "go on repenting or perish" actually alters the tense from the Present to a Present / Future tense in English when it is already a Present tense as "repent". This is again an aim at manipulation of Doctrine and NOT syntax, etymology or grammar. It is a perversion of the Biblical text in order to teach a LIE. Please show how the text as it stands in the King's Bible is NOT present tense?

KATA ΛΟΥΚΑΝ 13:1-5, "παρησαν δε τινες εν αυτω τω καιρω απαγγελοντες αυτω περι των γαλιλαιων ων το αιμα πιλατος εμιξεν μετα των θυσιων αυτων 2 και αποκριθεις ο ιησους ειπεν αυτοις δοκειτε οτι οι γαλιλαιοι ουτοι αμαρτωλοι παρα παντας τους γαλιλαιους εγενοντο οτι τοιαυτα πεπονθασιν 3 ουχι λεγω

υμιν αλλ εαν μη μετανοητε παντες ωσαντως απολεισθε 4 η εκεινοι οι δεκα και οκτω εφ ους επεσεν ο πυργος εν τω σιλωαμ και απεκτεινεν αυτους δοκειτε οτι ουτοι οφειλεται εγενοντο παρα παντας ανθρωπους τους κατοικουντας εν ιερουσαλημ 5 ουχι λεγω υμιν αλλ εαν μη μετανοητε παντες ομοιως απολεισθε" 1550 Stephanus New Testament

Perhaps Mick can point out all the verbs in this passage for us? Give the tenses; and translate them? Where does it say "go on repenting" in the passage?

I will make it easy; just deal with these two verses: 3 "ουχι λεγω υμιν αλλ εαν μη μετανοητε παντες ωσαντως απολεισθε" and 5 "ουχι λεγω υμιν αλλ εαν μη μετανοητε παντες ομοιως απολεισθε"

3 "do not say to you, but if you do not repent all of you too will perish" and 5 "do not say to you but if you do not repent all of you likewise perish"

I know he cannot do that, just having a bit o' fun with that. Here you go "...εαν μη μετανοητε..." is "...if you do not repent..."! The passage in verse 3 just does not say "...go on repenting..." which would read: "...συνεχίστε να μετανοείτε..." which the text does NOT say. Mick's faulty source material used needs to be reexamined. Notice that verse 5 also has "...εαν μη μετανοητε..." the same thing.

There is no case of "go on repenting" in the passage without ADDING the words and altering the verb to a future tense. The alteration again is a change of a present tense state of being verb to a present / future tense action verb. This is an alteration designed to promote someone's bias; not an honest assessment of the verb tenses.

The next passage with context is John 10:27-28, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

ΚΑΤΑ ΙΩΑΝΝΗΝ 10:27-28, "τα προβατα τα εμα της φωνης μου ακουει καγω γινωσκω αυτα και ακολουθουσιν μοι 28 καγω ζωην αιωνιον διδωμι αυτοις και ου μη απολωνται εις τον αιωνα και ουχ αρπασει τις αυτα εκ της χειρος μου" 1550 Stephanus New Testament

Verbs in the verses in English are: "hear" present tense; "know" present tense; "follow" present tense; "give" present tense; "shall never" past / present / future tense; "shall" future tense; "are" present tense. Your point is? No change is needed the text is right as it stands in the King's Bible in the King's English and your ideology has been soundly repudiated.

The next passage with context is Hebrews 5:8-9, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;"

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 5:8-9, "καιπερ ων υιος εμαθεν αφ ων επαθεν την υπακοην 9 και τελειωθεις εγενετο τοις υπακουουσιν αυτω πασιν αιτιος σωτηριας αιωνιου" 1550 Stephanus New Testament

Verbs in the verses in English are: "were" past tense; "learned" past tense; "suffered" past tense; "being made" past tense; "became" past / present tense; "obey" present tense. In dealing with this ignorance I have notice that what is looked over by just looking at verb tenses is the statement "...he became the author of eternal salvation..." An author writes a BOOK! That book is a RECORD! That record tells you

about ETERNAL LIFE! This is an utter failure to prove that anyone could Lose Your Eternal Salvation! Notice that the words "eternal salvation" is IN this proof text showing that he is NOT dealing with a full deck. While straining at the gnat of verb tenses; he has utterly MISSED the meaning of the passage! He has said that he "...does NOT have eternal life." And so how can this verse or any verse that says eternal anything apply to him?

His conclusion is: "There are many other examples but these are enough to show that, when the Greek verb tenses are taken into account, OSAS is proven to be false. The fact is, salvation is an ongoing process in which we need to continue in belief, repentance, obedience and listening to and following the Lord otherwise we will perish."

His conclusion has been arrived at by FALSE information and circle logic. So far there are NO examples given that show any verb tenses that are a problem. The King's Bible has them correct; and he is just adding verbiage to produce a reading NOT found in the TEXT base. He is altering the verbs from the static to the dynamic which alters the meaning when those words are NOT defined that way. This is accomplished by saying you are doing ONE thing whilst doing another. Pull the rabbit out of the hat; but don't show the angled mirror in the hat where the rabbit is hiding. This is the logic and reasoning tactics of a con man; trying to bring you into confidence with him by his "ability to translate" or "grapple with the Greek verb tenses" or deal with the "original Greek"... None of which are true. In fact the main issue is the fabrication that the King's Bible has the verb tense wrong when it does NOT.

My conclusion is that the King's Bible needs to be reread not rewritten. It is the Holy Bible and anyone tampering with it will get a yard stick across their back by the Author of Eternal Salvation who wrote it. There are no wrong translations in the King's Bible; there are BETTER translations in the King's Bible. The King's Bible is the King's Bible by the very nature of the BOOK. It is the Perfect words of God that is preserved forever. What these people worship are the unknown "original autographs" that they have never seen a day in their lives.

This is the end of the critique.

There has not been any response to this from Mr. Alexander. This critique was made to show the novice babe in Christ that many charlatans are out there to steal the words of God from you and will try to steal the truth from you and if they can try to steal your very salvation from you. They do this by altering the words of the Bible by their ideas and then prove their ideas by what they altered.

The End