

THE ESV

(THE EVASIVE SATANIC VERSION)

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First let's get this out of the way:

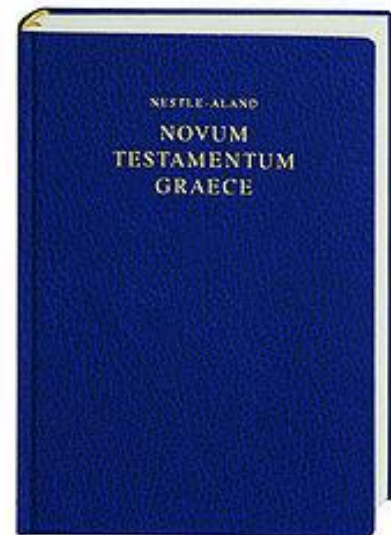
The new Bibles since 1881 are all from the Alexandrian Text Type, while the King James Bible (KJB) more commonly known as the Authorized Version (AV) is from the Antiochian Text Type. These two “families” of Greek texts are NOT the originals, they are NOT the autographs, and they are NOT the Authority FOR Biblical transmission: God is! Because the Bible is unlike any other book of antiquity, the scientific methodologies do NOT apply to its transmission. What is evasive about the ESV is that the people that produced this trash say that it is derived from the RSV Revision of 1971 but fail to tell you that the RSV was derived from the RV of 1885 and the RV was derived from the Westcott & Hort Greek text of 1881. They say that the ESV is 83% of the Nestle-Aland Novum Testamentum Graece 27th Ed. However if you examine the preface of that eclectic Greek text, you will find that it is from the Westcott & Hort Greek text of 1881. Here are some things you might not know about this line of texts of the New Testament.

Novum Testamentum Graece

From: http://en.wikipedia.org/wiki/Novum_Testamentum_Graece

Novum Testamentum Graece is the Latin name of an original Greek-language version of the New Testament. The first printed edition was the Complutensian Polyglot Bible by Cardinal Francisco Jiménez de Cisneros, printed in 1514, but not published until 1520. The first published edition of the Greek New Testament was produced by Erasmus in 1516. (But Erasmus’ Greek text was NOT the same as Polyglot, or the Novum Testamentum Graece.)

Today the designation Novum Testamentum Graece normally refers to the Nestle-Aland editions, named after the scholars who led the critical editing work. The text, edited by the Institut für neutestamentliche Textforschung (Institute for New Testament Textual Research) is currently in its 28th edition, abbreviated NA28. The Nestle-Aland text is the primary source for most contemporary New Testament translations, although most are translations of the edition that was available at the time of translation. The Nestle-Aland text is also the standard for academic work in New Testament studies. (They never told you what the words “Novum Testamentum Graece” were in English. I wonder why? They said it was “the



Latin name of an original Greek-language version of the New Testament” but it translates: “New Testament in Greek” where is actually says “original” or “language” is their stretch of the words.)

The title *Novum Testamentum Graece* can also be applied to the United Bible Societies (UBS) edition which contains the same base text (the latest UBS 5th ed contains the text from the NA28). The primary difference between the Nestle-Aland and UBS editions is that the latter is aimed at translators and so the apparatus focus on variants that are important for the meaning whereas the former is aimed at textual critics and other scholars and so includes the relevant variants for that purpose. (They got that right: There has always been “critics” of the Bible, and there always will be. These critics think of themselves as scholars, and that they are analyzing the biblical texts to find what God lost. But in reality they are working for Satan, to destroy what God preserved. Ironic isn’t it?)

Methodology

The Greek text as presented is what biblical scholars refer to as the "critical text". The critical text is an eclectic text compiled by a committee that examines a large number of manuscripts in order to determine which reading is most likely to be closest to the original. They use a number of factors to help determine probable readings, such as the date of the witness (earlier is usually better), the geographical distribution of a reading, and the likelihood of accidental or intentional corruptions. In the book, a large number of **textual variants**, or differences between manuscripts, are noted in the critical apparatus—the extensive footnotes that distinguish the *Novum Testamentum Graece* from other Greek New Testaments. (These pseudo-scholars assume they have the ability to “...determine which reading is most likely to be closest to the original.” WOW! Amazing! Without the “originals” they seem to be flying around “as blind as a bat, flying in backwards!” They CREATED this text calling it the “critical text” by compiling and examining large numbers of manuscripts. What brains! And NOW they have finally found “The Original Greek Text” right? No! Notice the wording: “...which reading is most likely to be closest to the original.” So, who are you trying to kid? If you do NOT have the originals, then you are just GUESSING based on what? Textual Criticism? Did you know that this is actually the scientific method of DOUBTING what God Said? Notice the RULES above to help ascertain the exact reading? NO: only the “probable readings”. First is the date of the manuscript and the rule is “the earlier is usually better. WHY? Oh, no good reason, we just prefer to think that because it would be closer to the “originals” it is preferred. Next location, etc. I will get back with this later. For now suffice it to say, that their rules for Textual Criticism start with a bias against earlier mss. As well as against the longer reading, giving the shorter readings the preference for no good reason but just as a rule. WICKED!)

Most scholars view uncial text as the most accurate; however, a few authors (such as New Testament scholar Maurice A. Robinson and linguist Wilbur Pickering), Arthur Farstad and Zane C. Hodges claim that the minuscule texts (the Byzantine text-type) more accurately reflect the "autographs" or original texts than an eclectic text like NA28 that relies heavily on manuscripts of the Alexandrian text-type. This view has been criticized by Gordon Fee and Bruce Metzger among others. Since the majority of old manuscripts in existence are minuscules, they are often referred to as the Majority Text. It is worth noting, though, that the Majority Text as a whole is

classified by the editors of the NA28 (of whom Metzger is one) as a "consistently cited witness of the first order," meaning that whenever the text presented differs from the majority text this is recorded in the apparatus along with the alternate reading. Other consistently cited references include the full corpus of papyri manuscripts available to the authors as well as a wide range of other manuscripts including a selection of both minuscules and uncials. (They are trying to categorize and account for families of manuscripts without actually accounting for EVERY manuscript. That would be a very hard task to put EVERY manuscript variant in one volume and retain the whole of all the readings, while only placing missing passages in the apparatus. They confuse the issues by taking the shorter passages, then putting in the apparatus the longer reading in a footnote. This is scholastic stupidity at its best.)

The Novum Testamentum Graece apparatus summarizes the evidence (from manuscripts and versions) for, and sometimes against, a selection of the most important variants for the study of the text of the New Testament. While eschewing completeness (in the range of variants and in the citation of witnesses), this edition does provide informed readers with a basis by which they can judge for themselves which readings more accurately reflect the originals. The Greek text of the 28th edition is the same as that of the 5th edition of the United Bible Societies The Greek New Testament (abbreviated UBS5) although there are a few differences between them in paragraphing, capitalization, punctuation and spelling. The critical apparatus is different in the two editions; the UBS4 edition is prepared for the use of translators, and includes fewer textual variants, but adds extra material helpful for translators. (They "summarize the evidence"? No, they minimalize the evidence, and remove the evidence to keep YOU in darkness like ROME did during the 'dark' ages! You want the Bible to be clear and readable: then do what the Bible says about itself: 1 Thessalonians 2:13, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Notice in that versed you MUST receive the word of God; and when you do receive it, you MUST receive it "NOT as the word of men, but as it is in truth, the word of God" why? Because it IS the word of God: and it WILL do a WORK in you only if you "believe". If you doubt it is the word of God, and believe it is the word of man, it will NOT work in you, you will NOT understand it, and you will doubt the rest of your life until you get this ONE thing right.)

History

The first edition published by Eberhard Nestle in 1898 combined the readings of the editions of Tischendorf, Westcott and Hort and Weymouth, placing the majority reading of these in the text and the third reading in the apparatus. In 1901, he replaced the Weymouth New Testament with Bernhard Weiss's text. In later editions, Nestle began noting the attestation of certain important manuscripts in his apparatus. (They seem to have favorites in their camp: None of these "editions" are from the Antiochian text base; they have all extracted from the Alexandrian text base which for the most part are corruptions of the Antiochian text base. If you are going to pass off a FAKE \$20 you would not print up your counterfeit in ORANGE would you? To make a FAKE you have to make it LOOK like the REAL THING! SO, when they messed up the Greek New Testament in Alexandria, Egypt they didn't just create a completely NEW TEXT like Joseph Smith did (albeit he also plagiarized the KJB in some places)! When it came down to

translating the Bible the Jehovah's Witnesses used the same old song and dance that all new Bible translating committees use: the Critical Greek Text. Look in their preface if you don't believe me. Birds of a feather!)

Eberhard's son Erwin Nestle took over after his father's death and issued the 13th edition in 1927. This edition introduced a separate critical apparatus and began to abandon the majority reading principle. In apparatus only a few minuscule were included. (Notice how each generation degenerates from the previous: this is the LAW of moral gravity. The gravitational pull downward in morality, truth, absolutism, et.al. Here an abandonment of the majority reading would be the opposite direction of truth. Yet this is exactly what they did.)



Kurt Aland became the associate editor of the 21st edition in 1952. At Erwin Nestle's request, he reviewed and expanded the critical apparatus, adding many more manuscripts. This eventually led to the 25th edition of 1963. The most important Papyri and newly discovered Uncials, as 0189, a few Minuscules (33, 614, 2814), occasionally also lectionaries were taken into account. (There's always something NEW! The never-ending pursuit of more evidence to find the truth, and from the truth farther and farther they get. And all the while seeking the truth; they run to meet with the papist for light. All they get is darkness and no light.)

The great manuscript discoveries of the 20th century had also made a revision of the text necessary and, with Nestle's permission, Aland set out to revise the text of Novum Testamentum Graece. Aland submitted his work on NA to the editorial committee of the United Bible Societies Greek New Testament (of which he was also a member) and it became the basic text of their third edition (UBS3) in 1975, four years before it was published as the 26th edition of Nestle-Aland. (What discoveries were made that were so great that they failed to list WHAT THEY DID FOR THE TEXT OF THE BIBLE?)

In 2011 the Global Board of the United Bible Societies appointed a new editorial committee that will prepare future editions of the Nestle-Aland Novum Testamentum Graece as well as of the Greek New Testament. The committee consists of Christos Karakolis (University of Athens, Greece), David Parker (University of Birmingham, United Kingdom), Stephen Pisano (Pontifical Biblical Institute, Italy), Holger Strutwolf (University Münster, Germany), David Trobisch (Museum of the Bible/Green Collection Oklahoma City, USA) and Klaus Wachtel (University Münster, Germany). (More boards and societies and committees and red tape, and now they are rubbing head and shoulders with some saphead from the Pontifical Biblical Institute, Italy! All roads lead to ROME! And you really don't think there are any popish influences in your new version of the Bible? Pft.)

The 28th edition of Nestle-Aland reproduces the text of NA27 (the same text used in UBS4 and UBS5) and presents a thoroughly revised critical apparatus and a rewritten introduction and appendices. (Great now all the old stuff is out of date, and useless, and the versions produced from them are also useless and out of date. Now anyone using a new version MUST keep up

with these Greek editions to make sure they have the “Latest in scholastic entomological exegesis and syntactical arrangement of the newly great discoveries of new manuscript fragments and new dead scrolls of ancient seas amalgamated in functionalizes summarizing the synergy of the new unabridged consensus of their egotistical sophistic mentalities.” Oh and did I mention that it’s “NEW”!)

A more complete set of variants is listed in the multiple volume *Novum Testamentum Graecum – Editio Critica Maior*. A small number of textual changes in the most current edition were incorporated in the 28th edition of the Nestle-Aland, published in 2012. Papyri 117-127 were used in this edition. (Great now its’ more

complete! Now we have more variants to choose from: that makes the whole thing much “clearer” right? No! The truth is they have consulted with familiar spirits and the gods of Egypt through the Alexandrian

manuscripts including the Vaticanus and Sinaiticus that were produced for the Vatican and for the Pope to seduce the Anabaptists and to supplant the Antiochian Text. The war on truth was thwarted in the production of the King James Bible from the Antiochian Text; and is God’s last work in preserving His words.)



Accuracy of the New Testament

In *The Text of the New Testament*, Kurt Aland and Barbara Aland compare the total number of variant-free verses, and the number of variants per page (excluding orthographic errors), among the seven major editions of the Greek NT (Tischendorf, Westcott-Hort, von Soden, Vogels, Merk, Bover, and Nestle-Aland) concluding 62.9%, or 4999/7947, agreement. They concluded, "Thus in nearly two-thirds of the New Testament text, the seven editions of the Greek New Testament which we have reviewed are in complete accord, with no differences other than in orthographical details (e.g., the spelling of names, etc.). Verses in which any one of the seven editions differs by a single word are not counted. This result is quite amazing, demonstrating a far greater agreement among the Greek texts of the New Testament during the past century than textual scholars would have suspected. In the Gospels, Acts, and Revelation the agreement is less, while in the letters it is much greater" For over 250 years, New Testament scholars have argued that no textual variant affects key Christian doctrine. (So, what are they saying here? NEARLY? And only “...nearly two-thirds of the New Testament text...” are in COMPLETE accord? What is that saying? 62.9% agreement: but how is that COMPLETE accord? How is that the PERFECT word of God? How is that the PURE words of God? Someone has been marginalizing way to much! My Bible in the Authorized Version: is PERFECT in EVERY WORD! They can’t keep up with the real Bible: it’s 100% always will be 100%. I have only to BELIEVE the words God gave to me in my Bible and they DELIVER 100% what God is saying to me all the time. I do not DOUBT any word of my King James Bible. Now, if YOU do doubt the word of God, then the trouble is NOT with the Bible, it is WITH YOU! You MUST believe what God SAID, else you make God a LIAR, and we all know who the liar is, and it aint God!

Most people do not know or understand the issues with perverting the words of God and they resort to saying things like: “Well, Did no one have the word of God before 1611 then and after that no one had it accept for the English? This demands this sort of answer: Ask this question about the Hebrew Bible before the New Testament. What, Did no one have the word of God before the Hebrew Bible then and after that no one had it accept for in Hebrew? And the same can be said of the New Testament in Greek before it was translated into other languages. These people want to isolate the words of God to only the original autographs all the while they claim only those are inspired and God breathed. Yet what they cannot grab hold of is that 2 Timothy 3:16-17, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” And that 2 Peter 1:20-21, “Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” Notice that they SPAKE not WROTE. So the inspired words of God were spoken to the prophet and then he spoke the words that God spoke to him and some scribe that heard him WROTE.)



Book	Verses	Variant-free verses	Percentage	Average variants per page
Matthew	1071	642	59.9 %	6.8
Mark	678	306	45.1 %	10.3
Luke	1151	658	57.2 %	6.9
John	869	450	51.8 %	8.5
Acts	1006	677	67.3 %	4.2
Romans	433	327	75.5 %	2.9
1 Corinthians	437	331	75.7 %	3.5
2 Corinthians	256	200	78.1 %	2.8
Galatians	149	114	76.5 %	3.3
Ephesians	155	118	76.1 %	2.9
Philippians	104	73	70.2 %	2.5
Colossians	95	69	72.6 %	3.4
1 Thessalonians	89	61	68.5 %	4.1
2 Thessalonians	47	34	72.3 %	3.1
1 Timothy	113	92	81.4 %	2.9
2 Timothy	83	66	79.5 %	2.8
Titus	46	33	71.7 %	2.3
Philemon	25	19	76.0 %	5.1
Hebrews	303	234	77.2 %	2.9
James	108	66	61.6 %	5.6
1 Peter	105	70	66.6 %	5.7
2 Peter	61	32	52.5 %	6.5
1 John	105	76	72.4 %	2.8
2 John	13	8	61.5 %	4.5
3 John	15	11	73.3 %	3.2
Jude	25	18	72.0 %	4.2
Revelation	405	214	52.8 %	5.1
Total	7947	4999	62.9 %	

Influence

Earlier translations of the Bible, including the Authorized King James Version, tended to rely on Byzantine type texts, such as the Textus Receptus. A number of translations began to use critical Greek editions, beginning with the translation of the Revised Version in England in 1881-1885 (using Westcott and Hort's Greek Text). English translations produced during the twentieth century increasingly reflected the work of textual criticism, although even new translations are often influenced by earlier translation efforts. (Now they finally started trothing here. However it is not what they are saying that is important, but what they are NOT saying: that is which one is RIGHT and which one is WRONG! They never will be that forthright)

A comparison of the textual and stylistic choices of twenty translations against 15,000 variant readings shows the following rank of agreement with the Nestle-Aland 27th edition:

Abbreviation	Name	Relative agreement
NASB	New American Standard	1
ASV	American Standard Version	2
NAU	New American Standard (1995 update)	3
NAB	New American Bible	4
ESV	English Standard Version	5
HCS	Holman Christian Standard	6
NRSV	New Revised Standard Version	7
NET	New English Translation	8
RSV	Revised Standard Version	9
NIV	New International Version	10
NJB	New Jerusalem Bible	11
REB	Revised English Bible	12
JNT	Jewish New Testament	13
GNB	Good News Bible	14
NLT	New Living Translation	15
DRA	Douay-Rheims (American edition)	16
TLB	The Living Bible	17
MRD	Murdock Peshitta translation	18
NKJV	New King James Bible	19
KJV	King James Version	20

SO, what is the difference in the Westcott and Hort Greek text?

From: http://en.wikipedia.org/wiki/The_New_Testament_in_the_Original_Greek

The New Testament in the Original Greek is a Greek-language version of the New Testament published in 1881. It is also known as the Westcott and Hort text, after its editors Brooke Foss Westcott (1825–1901) and Fenton John Anthony Hort (1828–1892). (Textual scholars use the abbreviation "WH".) It is a critical text, compiled from some of the oldest New Testament fragments and texts that had been discovered at the time. The two editors worked together for 28 years. (The name gives them away: “The New Testament in the Original Greek” What original Greek? They are claiming to HAVE restored the ORIGINALS! These two fellows were closet Catholics, and were spies and infiltrators to the Church of the Born Again. These traitors paved the way for the more modern critical text and textual criticism as a scientific method for Biblical texts Reconstructionism. They are the start of the Laodicean age of the Church, and the start of the end. Now the church is in the state it is in of lethargy apathy and lukewarm apostasy because of these two men. The modern educated biblical scholars give them an elevated seat in their scholars union of lying egomaniacs.)



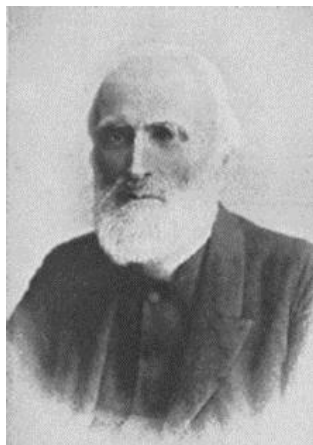
Westcott & Hort

Westcott and Hort state: "[It is] our belief that even among the numerous unquestionably spurious readings of the New Testament there are no signs of deliberate falsification of the text for dogmatic purposes." They find that without orthographic differences, doubtful textual variants exist only in one sixtieth of the whole New Testament (with most of them being comparatively trivial variations), with the

substantial variations forming hardly more than one thousandth of the entire text. (So from 1881 where they found issues with 0.0625% of the text, now we have a much better view of all this by finding issues with 37.1% of the text! Wow, we are getting WORSE! This reminds me of the passage: Matthew 15:14, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." I guess they keep digging the ditch deeper and deeper. At any rate, the writing I am doing is NOT for them, it is for the unknowing ones, the diluted ones. It is for the BELIEVER that has been duped into believing the New Bibles are really Bibles when they are just forgeries of the truth. To be forewarned is to be forearmed. Remember the Scouts motto: Be Prepared!)

According to Hort, "Knowledge of Documents should precede Final Judgments upon Readings". The two editors favoured two manuscripts: Vaticanus and Sinaiticus. They also believed that the combination of Codex Bezae with the Old Latin and the Old Syriac represents the original form of the New Testament text, especially when it is shorter than other forms of the text, such as the majority of the Byzantine text-type. In this they followed one of the primary principles of their fledgling textual criticism, *lectio brevior*, sometimes taken to an extreme, as in the theory of Western non-interpolations, which has since been rejected. (Rejected? Not in some circles. The damage has been done! They favored the two most corrupt versions ever the Vaticanus and Sinaiticus both have Apocryphal books as part of the text and Pseudepigrapha in both testaments as part of the text. Yet these are NOT translated in their Original Greek from their favored texts! Seems like they don't want you to know they are Catholics, and the texts are Catholic perversions! Totally TWISTED!)

Brooke Foss Westcott and Fenton John Anthony Hort



Westcott and Hort distinguished four text types in their studies. The most recent is Syrian, or Byzantine text-type, of which the newest example (thus from the critical text view less reliable) is the Textus Receptus. The Western text-type is much older, but tends to paraphrase, so according to them also lacks dependability. The Alexandrian text-type, exemplified in the Codex



Ephraemi, exhibits a polished Greek style. The two scholars identified their favorite text type as "Neutral text", exemplified by two 4th-century manuscripts, the Codex Vaticanus (known to scholars since the 15th century), and the Codex Sinaiticus (discovered in 1859), both of which they relied on heavily (albeit not exclusively) for this edition. This text has only a few changes of the original. This edition is based on the critical works especially of Tischendorf and Tregelles. The minuscules play a minimal role in this edition. (They chunked out the Textus Receptus because they determined it to be less reliable because according to them it was a more recent text type. SO, based on their OWN statement, they concluded that they Syrian text or Antiochian text base was inferior to the Alexandrian text and their pet manuscripts the Vaticanus and the Sinaiticus which are both Catholic / Alexandrian manuscripts. Seems like a circle reasoning argument for making them what they hated already. They hated the King James Bible and its basis was the Antiochian text. They hated the fact that the AV had supremacy during the 1700s and many scholars before them were called AValitters because of the extent of authority they placed on the text of the King James Bible.)

Westcott and Hort worked on their Testament from 1853 until its completion in 1881. It was followed by an Introduction and Appendix by Hort appearing in a second volume in 1882. In 1892, a revised edition was released by F. C. Burkitt. (Just like today, there is a never ending revision needed for what they started! The Bible does not need to be revised, it needs to be reread!)

All critical editions published after Westcott and Hort closely follow the text of The New Testament in the Original Greek with the exception of the text edited by Hermann von Soden. Soden's edition stands much closer to the text of Tischendorf than to the text of Westcott and Hort. All editions of Nestle-Aland remain close in textual character to the text WH. Aland reports that, while NA25 text shows, for example, 2,047 differences from von Soden, 1,996 from Vogels, 1,268 from Tischendorf, 1,161 from Bover, and 770 from Merk, it contains only 558 differences from WH text. (So there you go, they are WH followers all of them. Tischendorf was the guy that found the Sinaiticus mss. So they are not out of the lineup either. Birds of a feather, flock together!)



According to Bruce M. Metzger, "the general validity of their critical principles and procedures is widely acknowledged by scholars today." In 1981 Metzger said: "The international committee that produced the United Bible Societies Greek New Testament, not only adopted the Westcott and Hort edition as its basic text, but followed their methodology in giving attention to both external and internal consideration". (So the "fathers" of the "Scientific Method" of "Textual Criticism" is in fact Brooke Foss Westcott and Fenton John Anthony Hort. Two closet Catholics with hatred for the King James Bible. Why can't you just accept my statements on this? You do their statements on the Antiochian Text. But proof you want and proof you can have. But are you really looking for the TRUTH?)

Philip Comfort gave this opinion: “The text produced by Westcott and Hort is still to this day, even with so many more manuscript discoveries, a very close reproduction of the primitive text of the New Testament. Of course, I think they gave too much weight to Codex Vaticanus alone, and this needs to be tempered. This criticism aside, the Westcott and Hort text is extremely reliable. (...) In many instances where I would disagree with the wording in the Nestle / UBS text in favor of a particular variant reading, I would later check with the Westcott and Hort text and realize that they had often come to the same decision. (...) Of course, the manuscript discoveries of the past one hundred years have changed things, but it is remarkable how often they have affirmed the decisions of Westcott and Hort.” (So we are to believe this opinion? I have an opinion too. Why not just believe your own opinion? Who’s to say. May be the Bible is just a man-made book like the book of Mormon? Come on give it the benefit of a DOUBT! Right? I don’t think so! The BOM is obviously a false writing and not Scripture. When dealing with the Bible it is a different thing. These people will LIE, about the FACTS, they LIE about the RULES of Scholarship, they LIE when they are standing up, they LIE about each other, and they LIE about the TRUTH! Colossians 2:8-9, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily.”)

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 From: [http://en.wikipedia.org/wiki/Kurt\\_Aland](http://en.wikipedia.org/wiki/Kurt_Aland)

Critics distinguish Aland's profundity and his comprehensive knowledge of sources. All this gives Aland's work a notable presence and relevance even nowadays, which has to be seen as an important aspect of scientific methodology. Aland was of the opinion that every work on historical topics live from the acknowledgment, the reliability and the accessibility to its topics. Among experts Aland proved himself to be an important ecumenist who has left the small range of German Protestantism far



behind. (Ecumenist is one that supports ecumenism: A movement promoting unity among Christian churches or denominations. [This would be Including the Catholic Cult and other “Christian” Cults. Birds of a feather flock together!]) Above this pretender is seen smoking in his office.)



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From: http://en.wikipedia.org/wiki/Textual_criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original. (Their work is one of impossibility. If there is NOT "original" to compare their work to, then this work could in fact continue throughout time and actually NEVER come to a close or to an end. They will NEVER find the "original" this way. In the Reconstructionist mind, he will never arrive at the intended destination of the original text and they KNOW this. Job Security! \$\$\$! Remember what we saw from the history above: "...from 1881 where they found issues with 0.0625% of the text, now we have a much better view of all this by finding issues with 37.1% of the text!" They are getting worse at finding what their god lost.)

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

Eclecticism

Eclecticism refers to the practice of consulting a wide diversity of witnesses to a particular original. The practice is based on the principle that the more independent transmission histories are, the less likely they will be to reproduce the same errors. What one omits, the others may retain; what one adds, the others are unlikely to add. Eclecticism allows inferences to be drawn regarding the original text, based on the evidence of contrasts between witnesses. Eclectic readings also normally give an impression of the number of witnesses to each available reading. Although a reading supported by the majority of witnesses is frequently preferred, this does not follow automatically. For example, a second edition of a Shakespeare play may include an addition alluding to an event known to have happened between the two editions. Although nearly all subsequent manuscripts may have included the addition, textual critics may reconstruct the original without the addition. (So, here we see they are liking the work of Shakespeare to the Bible with the same critical analysis of a work of man. Who do they think they are? WICKED!)

Since the mid-19th century, eclecticism, in which there is no a priori bias to a single manuscript, has been the dominant method of editing the Greek text of the New Testament (currently, the United Bible Society, 5th ed. and Nestle-Aland, 28th ed.). Even so, the oldest manuscripts, being of the Alexandrian text-type, are the most favored, and the critical text has an Alexandrian disposition. (It would seem to follow that because the majority of the manuscripts are NOT Alexandrian but Antiochian text types that these would be favored instead of the Alexandrian. It would be quite obvious that the older Antiochian manuscripts that would have predated the

Alexandrian manuscripts were worn out because of USE: while the Alexandrian manuscripts were not used, but stuck away in obvious places of ill repute such as the Vatican Library for one, and a Catholic monastery on Mt. Sinai. And you know what comes out of monasteries? Monasters! At any rate; both places are Catholic owned and operated and it is obvious that these were rejected manuscripts except for ROME. Who had them in use in the Douay–Rheims Bible (1582-1610) that came from the Latin Vulgate which came from the Alexandrian Text base.)

External Evidence

External evidence is evidence of each physical witness, its date, source, and relationship to other known witnesses. Critics will often prefer the readings supported by the oldest witnesses. Since errors tend to accumulate, older manuscripts should have fewer errors. Readings supported by a majority of witnesses are also usually preferred, since these are less likely to reflect accidents or individual biases. For the same reasons, the most geographically diverse witnesses are preferred. Some manuscripts show evidence that particular care was taken in their composition, for example, by including alternative readings in their margins, demonstrating that more than one prior copy (exemplar) was consulted in producing the current one. Other factors being equal, these are the best witnesses. The role of the textual critic is necessary when these basic criteria are in conflict. For instance, there will typically be fewer early copies, and a larger number of later copies. The textual critic will attempt to balance these criteria, to determine the original text. (The “textual critic” is a SINNER that has ulterior motives shown by lying about their reconstructionism and the so called “original autographs” with their rules of textual criticism the oldest minority always trumps the more recent majority, especially when it comes to certain specific locations. Sinaiticus takes first place with Vaticanus taking a close second then come the rest of the Alexandrian Manuscripts.)

There are many other more sophisticated considerations. For example, readings that depart from the known practice of a scribe or a given period may be deemed more reliable, since a scribe is unlikely on his own initiative to have departed from the usual practice. (Once again some scribes had ulterior motives like Jehudi cutting up the Bible and chunking it into the fire until the whole Bible that he had been burned up! Nice huh? Jeremiah 36:23, “And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.” What is amazing about the passage is that God had Jeremiah rewrite the burned up passage and so Jeremiah made a copy of the “original autograph” then he also altered it and added more words, and the copy is also an “original autograph” so the question is: is that copy inspired? If so, then God can inspire copies of His words!)

Internal Evidence

Internal evidence is evidence that comes from the text itself, independent of the physical characteristics of the document. Various considerations can be used to decide which reading is the most likely to be original. Sometimes these considerations can be in conflict. (Total guess work and a never ending process because there are no “originals” to compare them to, to KNOW for certain that they have arrived at their destination to reconstruct the “originals”.)

Two common considerations have the Latin names *lectio brevior* (shorter reading) and *lectio difficilior* (more difficult reading). The first is the general observation that scribes tended to add words, for clarification or out of habit, more often than they removed them. The second, *lectio difficilior potior* (the harder reading is stronger), recognizes the tendency for harmonization—resolving apparent inconsistencies in the text. Applying this principle leads to taking the more difficult (unharmonized) reading as being more likely to be the original. Such cases also include scribes simplifying and smoothing texts they did not fully understand. (They know so much less now than before what they are trying to reconstruct and with all these bogus rules they will never come to the knowledge of the Truth: John 8:43-45, “Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.” And John 8:47, “He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.”)

Another scribal tendency is called homoioteleuton, meaning “same endings”. Homoioteleuton occurs when two words/phrases/lines end with the same sequence of letters. The scribe, having finished copying the first, skips to the second, omitting all intervening words. Homeoarchy refers to eye-skip when the beginnings of two lines are similar. (Notice all the ecclesiastical college level words they use that they also made up to hide their main motive. People that talk so others cannot understand are usually hiding something!)

After considering all relevant factors, the textual critic seeks the reading that best explains how the other readings would arise. That reading is then the most likely candidate to have been original. (WAIT! So they select a reading that explains HOW the other readings came about? So, they set on a reading and determine from that reading the other readings must have been invented because we picked this reading? And because the other readings are invented then the one we picked must be the original reading! I see a faulty circle logic in this.)

Textual criticism of the Quran is a beginning area of study, there is no higher criticism of the Quran. In some countries textual criticism can be seen as apostasy. (No kidding! Well, I concur, doctor; total apostasy in textual criticism; I totally concur with your diagnoses doctor, doctor... doctor!)

Alexandrian text versus Byzantine text

The New Testament portion of the English translation known as the King James Version was based on the *Textus Receptus*, a Greek text prepared by Erasmus based on a few late medieval Greek manuscripts of the Byzantine text-type (1, 1rK, 2e, 2ap, 4, 7, 817). For some books of the Bible, Erasmus used just single manuscripts, and for small sections made his own translations into Greek from the Vulgate. (Now they have just lied; they had more than that at their disposal. They had the Apocrypha so they had access to what everyone else had because the Apocryphal books are in the Alexandrian Text base that Westcott and Hort and company used.) However, following Westcott and Hort, most modern New Testament textual critics have concluded that the Byzantine text-type was formalised at a later date than the Alexandrian and Western text-types. (Meaning what? They don't like them! They have determined that the readings from the

Byzantine text type are invented! They are later so the must be worse than the ones from Alexandria, Egypt.) Among the other types, the Alexandrian text-type is viewed by some as more pure than the Western and Byzantine text-types, however, this view is held by the minority of scholars (That is funny that it is held by the minority; but the majority new versions go by this view.), and so one of the central tenets in the current practice of New Testament textual criticism is that one should follow the readings of the Alexandrian texts unless those of the other types are clearly superior. Most modern New Testament translations now use an Eclectic Greek text (UBS5 and NA 28) that is closest to the Alexandrian text-type. The United Bible Societies' Greek New Testament (UBS5) and Nestle Aland (NA 28) are accepted by most of the academic community as the best attempt at reconstructing the original texts of the Greek NT. (Nestle Aland from their preface is the same Greek Text as Westcott and Hort with minor differences. These are all from the family of the Alexandrian texts and mainly Vaticanus and Sinaiticus.)

A minority position represented by The Greek New Testament According to the Majority Text edition by Zane C. Hodges and Arthur L. Farstad argues that the Byzantine text-type represents an earlier text-type than the surviving Alexandrian texts. This position is also held by Maurice A. Robinson and William G. Pierpont in their The New Testament in the Original Greek: Byzantine Textform, and the King James Only Movement. The argument states that the far greater number of surviving late Byzantine manuscripts implies an equivalent preponderance of Byzantine texts amongst lost earlier manuscripts. Hence, a critical reconstruction of the predominant text of the Byzantine tradition would have a superior claim to being closest to the autographs. (True!)

Another position is that of the Neo-Byzantine School. The Neo-Byzantines (or new Byzantines) of the 16th and 17th centuries first formally compiled the New Testament Received Text under such textual analysts as Erasmus, Stephanus (Robert Estienne), Beza, and Elzevir. The early 21st century saw the rise of the first textual analyst of this school in over three centuries with Gavin McGrath (b. 1960). A religiously conservative Protestant from Australia, his Neo-Byzantine School principles maintain that the representative or majority Byzantine text, such as compiled by Hodges & Farstad (1985) or Robinson & Pierpont (2005), is to be upheld unless there is a "clear and obvious" textual problem with it. When this occurs, he adopts either a minority Byzantine reading, a reading from the ancient Vulgate, or a reading attested to in the writings of an ancient Church Father (in either Greek or Latin) by way of quotation. The Neo-Byzantine School considers that the doctrine of the Divine Preservation of Scripture means that God preserved the Byzantine Greek manuscripts, Latin manuscripts, and Greek and Latin church writers citations of Scripture over time and through time. These are regarded as "a closed class of sources" i.e., non-Byzantine Greek manuscripts such as the Alexandrian texts, or manuscripts in other languages such as Armenian, Syriac, or Ethiopian, are regarded as "outside the closed class of sources" providentially protected over time, and so not used to compose the New Testament text. Other scholars have criticized the current categorization of manuscripts into text-types and prefer either to subdivide the manuscripts in other ways or to discard the text-type taxonomy. (But God has already done that work in the King James Bible. There is no more need for this Reconstructionist form of idolatry and myth that God lost His eternal words of eternal life.)

The New Testament has been preserved in more than 5,800 Greek manuscripts, 10,000 Latin manuscripts and 9,300 manuscripts in various other ancient languages including Syriac, Slavic,

Ethiopic and Armenian. There are approximately 300,000 textual variants among the manuscripts, most of them being the changes of word order and other comparative trivialities. Nonetheless, for over 250 years, New Testament scholars have argued that no textual variant affects any doctrine. (Oh? That is not true; they just don't consider the doctrines that important or they don't consider the changes to be doctrines. They take great strides at making this argument all the while removing words, phrases and complete verses. Doctrines affected have to do with the Deity of Christ, the Incarnation, the Blood Atonement, the Trinity and others; as if that weren't enough! The fact is the Bible needs to be reread not revised. This revisionist monstrosity has caused a never ending search for the words of God all the while never being able to find them because there is always a question as to WHAT the originals SAID; which cannot be determined without having the originals! In other words it is up to sinful man to discover what God said and do that without having God's words to know if they actually have discovered them or not.

You'd think that these people could figure that out at least. But alas they do not want to be called names like "Bible Thumper" or worst case "Ruckmanite" so they MUST reject what God gave them and adopt this false idea of Reconstructionism to make themselves right in their own eyes. There is never going to be a Bible that you can trust in 100% produced by these methods; and they are doomed to fail because they have set up for their premise a stuffed shirted straw man with a stick up his BACK! The rut they have dug is the grave of a wasted life trying to find what is already here; but they have rejected the words of God found in the Authorized Version 1611 King James Bible. And without God's authority they will remain ignorant still. All their learning and searching is for naught; it is vanity when all this time they could have been just learning what God DID say from the Bible that God already gave them.

Even today the major Christian Universities and Colleges are still looking for the words of God and not finding them. From generation to generation they practice their Critical Analysis over the manuscript evidence and change their minds back and forth as to why it should be or why it should not be God's words. They make their conclusions based on bias, selfish desires, political reasons and to gain acceptance from the teachers who promote the questioning and doubt of the validity of God's words. Usually using the King James Bible to cut to pieces in class and ridiculing the students for believing it when it is obviously inferior to their own ideas as to what the Bible SHOULD say in a given passage because the professor knows Greek and Hebrew and the student does NOT.

This goes on in every major theological institute and seminary and is the reason why many are going bankrupt and closing the doors like Tennessee Temple along with Highland Park Baptist Church did. But this did not have to happen had they adopted the King James Bible as their final and absolute authority; they would still be there today and much bigger and God would have blessed them. But NO; they sold out!

The sheer number of witnesses presents unique difficulties, chiefly in that it makes stemmatics in many cases impossible, because many writers used two or more different manuscripts as sources. Consequently, New Testament textual critics have adopted eclecticism after sorting the witnesses into three major groups, called text-types. The most common division today is as follows:

Text type	Date	Characteristics	Bible version
<p>The Alexandrian text-type (also called the "Neutral Text" tradition; less frequently, the "Minority Text")</p>	<p>2nd–4th centuries CE</p>	<p>This family constitutes a group of early and well-regarded texts, including Codex Vaticanus and Codex Sinaiticus. Most of this tradition appear to come from around Alexandria, Egypt. It contains readings that are often terse, shorter, somewhat rough, less harmonised, and generally more difficult. The family was once thought to be a very carefully edited 3rd century recension but now is believed to be merely the result of a carefully controlled and supervised process of copying and transmission. It underlies most modern translations of the New Testament.</p>	<p>NIV, NAB, NABRE, Douay, JB and NJB (albeit, with some reliance on the Byzantine text-type), TNIV, NASB, RSV, ESV, EBR, NWT, LB, ASV, NC, GNB</p>
<p>The Western text-type</p>	<p>3rd–9th centuries CE</p>	<p>This is also very early and comes from a wide geographical area stretching from North Africa to Italy from Gaul to Syria. It is found in Greek manuscripts and in the Latin translations used by the Western church. It is much less controlled than the Alexandrian family and its witnesses are seen to be more prone to paraphrase and other corruptions. It is sometimes called the Caesarean text-type. Though, some New Testament scholars would argue that the Caesarean constitutes a distinct text-type of its own.</p>	<p>Vetus Latina</p>
<p>The Byzantine text-type; also, Koinē text-type (also called Majority Text)</p>	<p>5th–16th centuries CE</p>	<p>This is a group of around 80% of all manuscripts, the majority of which are comparatively very late in the tradition. It had become dominant at Constantinople from the 5th century on and was used throughout the Byzantine church. It contains the most harmonistic readings, paraphrasing and significant additions, most of which are believed to be secondary readings. It underlies the Textus Receptus used for most Reformation-era translations of the New Testament.</p>	<p>KJV, NKJV, Tyndale, Coverdale, Geneva, Bishops' Bible, OSB</p>

(There are only two groups in that list the RIGHT Bible and the WRONG Bibles. They have listed in the Antiochian (Byzantine) text the NKJV, Geneva and the Bishop's Bible which are not strictly speaking from that text base: they may have what is not included in certain of the Alexandrian text base, however their wording and phraseology are Alexandrian, and the NKJV reeks of higher education including the usages of transliteration of the Hebrew and Greek words for HELL instead of translating the words into HELL: yet they do not do the same for HEAVEN.

Why? They are not consistent. The NKJV is NOT a revision of the Old King James Bible; it is an attempt to make a King James Bible out of an NIV. And a poor attempt at that.)

Various groups of highly conservative Christians believe that when Ps.12:6–7 speaks of the preservation of the words of God, that this nullifies the need for textual criticism, lower, and higher. (AMEN!) Such people include Gail Riplinger, Peter Ruckman, and others. Many theological organisations, societies, newsletters, and churches also hold to this belief, including "AV Publications", Sword of The LORD Newsletter, The Antioch Bible Society and others. On the other hand, Reformation biblical scholars such as Martin Luther saw the academic analysis of biblical texts and their provenance as entirely in line with orthodox Christian faith. Many of these men called themselves Christian humanists, precisely because textual criticism (usually of biblical texts) lay at the heart of their work. (What? No discussion of the TEXT given? No! They don't want to talk about it!)

About Westcott

From: http://en.wikipedia.org/wiki/Brooke_Westcott

Westcott himself wrote: "Many years ago I had occasion to investigate "spiritualistic" phenomena with some care, and I came to a clear conclusion, which I feel bound to express in answer to your circular. It appears to me that in this, as in all spiritual questions, Holy Scripture is our supreme guide. I observe, then, that while spiritual ministries are constantly recorded in the Bible, there is not the faintest encouragement to seek them. The case, indeed, is far otherwise. I cannot, therefore, but regard every voluntary approach to beings such as those who are supposed to hold communication with men through mediums as unlawful and perilous. I find in the fact of the Incarnation all that man (so far as I can see) requires for life and hope." (He seems to have somewhat of a grasp on reality, but notice his statement: "...in all spiritual questions, Holy Scripture is our supreme guide." So he takes it upon himself to be a very editor of his own supreme guide? Isn't that a rather circular concept? He and Hort have said they are "reconstructing" the text of the NT to find the "originals". Why? Because God lost His words one day way back there between the "original autographs" and the first copy made from them. Ergo: there is no such thing as God preserving His own words. This is known as Reconstructionism. And why is it that they think this? Because when they read the Bible, they see things that they do not understand or cannot explain; therefore there MUST be a mistake in the text. After all they might lose face being a Doctor and all if they are seen as STUPID. Now let's just see what the Bible has to SAY about all this: First understanding the Bible comes by revelation: Romans 16:25-27, "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen." Read that again and believe what you read. The whole New Testament is the revealing of what the Old Testament was all about which even the writers did not understand or comprehend. But it still TAKES "...the revelation..." - "...according to the commandment of the everlasting God" for understanding. This would mean a relationship with the "everlasting God" in order for you to

understand what the Bible is saying. Again we read in 1 Corinthians 2:6-13, “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” See how it is that the “wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world...” Then notice that it says, “...But God hath revealed them unto us by his Spirit...” So how is it, that God does this? Is it through etymological endeavors or syntactical analysis and endless seas of dead scrolls? NO! It is because “...we have received...” – “...the spirit which is of God...” – “...in the words...” – “...which the Holy Ghost teacheth...” How? By “...comparing spiritual things with spiritual.” Therefore we compare scripture with scripture knowing that the Bible IS in face self-interpreting. In other words: God is the interpreter of Holy Script, and ONLY God can show men the true meaning of His Holy words. It is NOT a physical analytical pursuit of linguistics.)

From: http://en.wikipedia.org/wiki/Douay%E2%80%93Rheims_Bible

Now about that Douay–Rheims Version

The Douay–Rheims Bible (1582-1610) is a translation of the Bible from the Latin Vulgate into English made by members of the English College, Douai, in the service of the Catholic Church. The New Testament portion was published in Reims, France, in 1582. The Old Testament portion was published in two volumes thirty years later by the University of Douai. The first volume, covering Genesis through Job, was published in 1609; the second, covering Psalms to 2 Machabees plus the Apocrypha of the Clementine Vulgate was published in 1610. (The Apocrypha is found in Sinaiticus and Vaticanus! They are CATHOLIC Bibles! As they have said here.)

The purpose of the version, both the text and notes, was to uphold Catholic tradition in the face of the Protestant Reformation which up till then had overwhelmingly dominated Elizabethan religion and academic debate. As such it was an impressive effort by English Catholics to support the Counter-Reformation. (So, it is biased to “uphold Catholic tradition” and not to arrive at any truth!)

Although the Jerusalem Bible (JB), New American Bible (NAB)/New American Bible Revised Edition (RENAB - in the United States), the Revised Standard Version (RSV), the New Revised Standard Version (NRSV) and the New Jerusalem Bible (NJB) are the most commonly used in English-speaking Catholic churches, the Challoner Revision of the Douay–Rheims (CR-DR) is

still often the Bible of choice of more traditional English-speaking Catholics. (Birds of a Feather...)

The Douay–Rheims Bible is a translation of the Latin Vulgate, which is itself a translation from Hebrew, Aramaic, and Greek texts. The Vulgate was largely created due to the efforts of Saint Jerome (345–420), whose translation was declared to be the authentic Latin version of the Bible by the Council of Trent. While the Catholic scholars "conferred" with the Hebrew and Greek originals, as well as with "other editions in diverse languages," their avowed purpose was to translate after a strongly literal manner from the Latin Vulgate... (Originals? No, there were no "Originals" of Genesis to Malachi! They are LIARS! There were only COPIES of Old and New Testament documents. Looks like these idiots are all the same as their modern day counterparts: they all are reconstructionalists!)

The reason that the translators preferred the Vulgate, in many cases, was explained in their Preface, pointing to assorted corruptions of various 'original' texts available in that era, to assertions that St. Jerome had access to manuscripts that were later destroyed, and to the Council of Trent's decree that the Vulgate was free of doctrinal error. (Proof he had them? No proof? Not ONE! Not even a statement from Jerome about the so called "originals" that he alleged to have had.)

The notes and annotations reflected Catholic positions. The Tridentine–Florentine Biblical canon was naturally used, with the Deuterocanonical books incorporated into the Douay–Rheims Old Testament, and only 3 Esdras, 4 Esdras and the Prayer of Manasses in the Apocrypha section. (Having the Apocrypha shows what they really had was Alexandrian Manuscripts and NOT Antiochian Manuscripts. Those that are associated with Vaticanus and Sinaiticus. From which also is the LXX or the Old Testament in Greek.)

The Psalms of the Douay–Rheims Bible follow the numbering of the Vulgate and the Septuagint, whereas those in the KJB follow that of Masoretic Text. (The Septuagint is the same as the LXX found only in Sinaiticus which is an Alexandrian manuscript.)

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From: <http://www.fatimamovement.com/i-real-douay-rheims.php>



(Look what they are saying in this banner! Mary is God! "Our Lady is God" Did you see that? WICKED! Jeremiah 7:18, "The children gather wood, and the fathers kindle the fire, and the

women knead their dough, to make cakes to **the queen of heaven**, and to pour out drink offerings unto other gods, that they may provoke me to anger.”)

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From: http://en.wikipedia.org/wiki/English_Standard_Version

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Full name: English Standard Version

Abbreviation: ESV

Complete Bible Published: 2001 (revisions in 2007 and 2011); Apocrypha 2009

Derived from: RSV—1971 Revision

Textual basis:

OT: Biblia Hebraica Stuttgartensia with Septuagint influence.

Deutero./Apoc.: Göttingen Septuagint, Rahlfs Septuagint and Stuttgart Vulgate.

NT: 83% correspondence to Nestle-Aland Novum Testamentum Graece 27th Edition.

Translation type: Formal Equivalence

Reading level: 10.0

Version revision: 2007, 2011

Publisher: Crossway Bibles

Copyrights: Copyright 2001 by Crossway Bibles, a ministry of the Good News Publishers of Wheaton, Illinois, U.S.; Apocrypha Copyright 2009 by Oxford University Press

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Work on this translation was prompted, in the early 1990s, by what Dr. Lane T. Dennis stated was a need for a new literal translation by scholars and pastors.

(Crossway Staff 2006)

A translation committee was formed, and sought and received permission from the National Council of Churches to use the 1971 edition of the RSV as the English textual basis for the ESV. About 6% was revised in the ESV. (Strauss 2008)

Apocrypha

The publisher, citing that the ESV has been growing in popularity, authorized an edition of the ESV with the Biblical Apocrypha included, which was developed by Oxford University Press and published in January, 2009. (Oxford University Press 2009, p. 1177) The publisher's hope

for this new edition which includes the Apocrypha is that it will be used widely in seminaries and divinity schools where these books are used as a part of academic study. (Oxford University Press 2012)

The ESV version of the Apocrypha is a revision of the Revised Standard Version 1977 Expanded Edition. The team translating the Apocrypha includes Bernard A. Taylor, David A. deSilva, and Dan McCartney, under the editorship of David Aiken. (Oxford University Press 2009, p. 1177) In the edition including these books, they are printed and arranged in the order of the RSV and NRSV Common Bibles. The Oxford translating team relied on the Göttingen Septuagint for all of the Apocrypha except 4 Maccabees (relying there on Rahlfs Septuagint) and 2 Esdras (the Ancient Greek of which has not survived), which used the German Bible Society's 1983 edition Vulgate. (Oxford University Press 2009, p. 1177)

The ESV has been used as the text of a number of study Bibles, including the Scofield Study Bible III (an update and revision of the classic dispensational premillennialist Scofield Reference Bible), (Oxford University Press (2 March 2006),

The Scofield Study Bible: English Standard Version, Oxford University Press, ISBN 978-0-19-527877-4, retrieved 7 December 2012) the Reformation Study Bible, (Sproul, R C, ed. (1 July 2008), Reformation Study Bible (ESV), P & R Publishing Company, ISBN 978-1-59638-136-0, retrieved 7 December 2012) the ESV Study Bible,(ESV Study Bible, HarperCollins Publishers Limited, 14 April 2011, ISBN 978-0-00-743766-5, retrieved 7 December 2012) the MacArthur Study Bible(Crossway Bibles [10 August 2010], The Macarthur Study Bible: English Standard Version, Good News Publisher, ISBN 978-1-4335-0400-6, retrieved 7 December 2012) and The Lutheran Study Bible. (Concordia Publishing House (31 October 2009), The Lutheran Study Bible: English Standard Version, Concordia Publishing House, ISBN 978-0-7586-1760-6, retrieved 7 December 2012)

The Lutheran Church–Missouri Synod adopted the ESV as the official text used in its official hymnal Lutheran Service Book, released in August 2006. (Concordia Publishing House (1 January 2005), Lutheran Service Book, Concordia Publishing House, pp. Copyright Page, ISBN 978-0-7586-1218-2, retrieved 7 December 2012)

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From: <http://www.crossway.org/about/statement-faith/>

Statement of Faith of Crossway.org publishers of the ESV:

1. The Bible is the inspired Word of God, inerrant in the original documents, and of final authority in all matters of faith and practice. **(the LIE: there are no original documents)**
2. There is one God, the Creator of all things, infinitely holy and eternally existent in three persons—Father, Son, and Holy Spirit. **(The Father the Word and the Holy Ghost)**
3. The Lord Jesus Christ is fully God and fully Man, conceived by the Holy Spirit, born of the virgin Mary, and sinlessly perfect. His sacrificial death on the cross is substitutionary and representative. He rose bodily from the dead and ascended to his Father's right hand,

where he now ministers as our Great High Priest. He will come again to receive his own unto himself and to reign in power and glory for all eternity.

4. Each member of the human race is fallen, sinful and lost, and regeneration by the Holy Spirit is absolutely essential for the salvation of man. Redemption is wholly by the blood of Christ, and salvation is by grace alone through faith in our Lord Jesus Christ.
5. The Holy Spirit indwells the believer, who is sealed until the day of redemption and empowered to live a godly life.
6. The church began with the descent of the Holy Spirit at Pentecost and is composed of all true believers in the Lord Jesus Christ. These believers are united to him and to one another by the indwelling Spirit. This means that the church, as a whole, is not an organization, but a living organism, known as the body of Christ. (Did the New Testament begin with the beginning of the Church? Is that the local church or the body of Christ? See how vague they are?)
7. There are two Christian ordinances, baptism and the Lord's Supper. Baptism signifies that the believer is buried with Christ and is risen with him to walk in newness of life. The Lord's Supper is a memorial celebration, instituted by the Lord himself exclusively for his own. In the observance of this supper, believers remember him, they show his death until he comes, and they function as worshiping priests before God. Although baptism and the Lord's Supper are ordinances to be observed by the church until the return of Christ, they are not to be regarded as means of salvation, which is by grace alone through faith.
8. Every true child of God possesses eternal life and being justified, sanctified, and sealed with the Holy Spirit, is safe and secure for all eternity. However, a Christian can, through sin, lose his fellowship, joy, power, testimony, and reward, and incur the Father's chastisement. Relationship is eternal, being established by new birth; fellowship, however, is dependent upon obedience.
9. There will be a bodily resurrection of the saved and of the lost—of the saved, unto eternal life, and of the lost, unto eternal and conscious judgment.

(The things that they list as their beliefs were in place prior to their translation; and for the most part this was known in the times of King James and his translators. SO, why make a new Bible? \$\$\$!)

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Version Information (from their site)

From: <http://www.crossway.org/bibles/esv/translation/legacy/>

and: <http://www.esv.org/esv/history/legacy>

Translation Legacy:

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale's New Testament of 1526; marking its course were the King James Version of 1611

(KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of accuracy were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for a new century.

[The above is a very subtle lie: Tyndale's New Testament was from the Antiochian Text base as was the King James Bible the Authorized Version. This line STOPPED there. The line starting with the RV had it's beginning with Westcott and Hort and their Original Greek Text 1881 with their RV of 1885. It was these two men that were the forefathers of Textual Criticism as the Scientific Method for Textual Transmissions of antiquated texts; and applied this methodology to the Biblical text without any spiritual application, association, or implication. The adoption of this "Scientific Method" produced all the modern Bible revisions after 1881.]

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale-King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought to current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of the church over the last four centuries.

[Another subtle lie: "...each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text." What? "...the original Hebrew, Aramaic, and Greek..." and "...the original text." What do you mean by this LIE? You have the original text?]

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### Translation Philosophy

Taken from: <http://www.crossway.org/bibles/esv/translation/philosophy/>

The ESV is an "essentially literal" translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on "word-for-word" correspondence, at the same time taking into account differences of grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original.

[They are psychopathic liars: "...the precise wording of the original text..." That is their claim! They have the original text! Oh you do? "...to be transparent to the original text..." You would have to HAVE "...the original text..." for this to be possible! And YOU don't have it; LIAR! And a third time they claim: "...letting the reader see as directly as possible the structure and meaning of the original."]

What meaning of what original? What does this actually mean? \_\_\_\_\_! Yep, a blank!]

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Trusted Scholarship

From: <http://www.esv.org/esv/scholarship/trusted-scholarship/>

The original ESV Translation Team includes more than 100 people. The twelve-member Translation Oversight Committee has benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the input of more than fifty members of the Advisory Council, all of which has been carried out under the auspices of the Crossway Board of Directors.

This 100-member team, which is international and represents many denominations, shares a commitment to historic evangelical orthodoxy, and to the authority and sufficiency of the **inerrant Scriptures**. [If the Scriptures are inerrant; how did God come to lose them and require these people to reconstruct them and then tell you there is no Bible present today that is inerrant.]

In addition to the original translation work completed and published in 2001, the ESV Bible text is carefully reviewed every five years. The result of these five-year reviews is to make minor changes as may be needed and to take into account recent scholarship. The ESV also benefits from the work of the ninety-five scholars who reviewed the text and prepared the notes for the ESV Study Bible.

Altogether ESV scholars come from twelve countries and more than twenty denominations.

[We are supposed to be impressed by their scholarship? Why is it that every time they write "word of God" when talking about the BIBLE or the written TEXT, they write: "Word of God"? This is what is called neo-evangelical modernism or neo-orthodox modernism: the word "Word" with a cap "W" is NOT the designation of anything written but of the Lord Jesus Christ Himself. This is a "catch-phrase" of the neo-evangelical / neo-orthodox apostate that is educated above his ability. Notice also that this work is a demonstration of the Romanistic popish practice of coming together under one roof through the Charismatic Unification and Tolerance of Universalism and Ecumenicalism produced by Catholicism: "All roads here lead to ROME!" And NO we are NOT impressed.]

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### Editorial Oversight Team

From: <http://www.crossway.org/bibles/esv/translation/oversightcommittee/>

The following people comprise the Editorial Oversight Committee, which developed the concept of the ESV Study Bible, selected the 95 contributors, and provided general oversight and final approval of the content and design.

Executive Editor: Lane T. Dennis, PhD - Northwestern University - Chair of the ESV

Translation Oversight Committee, President, Crossway

General Editor: Wayne Grudem, PhD - University of Cambridge - Research Professor of Bible and Theology, Phoenix Seminary - [Neo-evangelical]

[The University of Cambridge: "Uncovering the text of the New Testament" in an article by this name, with this subtitle: "A £1.1m campaign by Cambridge University Library to secure one of the most important New Testament manuscripts – the seventh-century Codex Zacynthius – has been a success." Here is what they say: "Codex Zacynthius is so-called because it resided on the Greek island of Zakynthos (also called Zante), although its original place of composition is unknown. Its 176 leaves are made of parchment – treated animal skin. The surface of the parchment was first used at the end of the 7th century when it was inscribed in Greek with the text of Luke 1:1–11:33 – a layer of writing now known to scholars as the ‘undertext’. In the 13th century this was partially scraped away and written over with the text of an Evangelium, a book composed of passages from the Four Gospels – this is the ‘overtext’." and later they say this: "Establishing the definitive text of the New Testament came late to Christianity and the **Textus Receptus**, produced by the great Dutch **humanist** scholar Erasmus (1469-1536), was for centuries the **standard printed edition**, despite its shortcomings. It was based on only six manuscripts and included parts of the book of Revelation that Erasmus had translated into Greek himself, from a Latin edition, since he didn't have a complete manuscript of the Greek text." These things are only partial truths and not the whole truth about the TR. Also **the hidden truth about the Alexandrian manuscripts** text type vs. the **Antiochian manuscripts** text type.]

[Phoenix Seminary "Statement of Faith: Concerning the Bible: We believe the 66 books of the Old and New Testament are the authoritative **Word** of God based on an inspired text without error **in the autographs**.\*" Notice the "W" is cap in "Word" in reference to the written words and they are according to Phoenix Seminary "...inspired text without error in the autographs." With a "\*" so you don't get the whole picture without finding the "\*" which says: "'**Autograph**' is a theological term referring to the **original Hebrew, Aramaic and Greek manuscripts of Scripture**." So **the Originals are inspired** and not copies or translations! That gets rid of almost half the New Testament; because in their originals there are translations from Hebrew to Greek from COPIES! Somebody is LYING to you!]

Theological Editor: J. I. Packer, DPhil - University of Oxford - Board of Governors' Professor of Theology, Regent College (Vancouver, Canada)

[Regent College profession of Faith: "...We confess the faith therein set forth and summarized in such historic statements of the Christian church as the Apostles' Creed and the Nicene Creed..." in their statements we read this: "The **sovereignty** and grace of God the Father, Son and Holy Spirit in creation, providence, revelation, redemption, and final judgment." and "...It is important to emphasize this **holistic**, communal, integrated understanding of our life together at Regent College..." a bunch of pompous hot air fluff talk. Next we read: "...as we seek to be formed and reformed by the Scriptures." next we see the infiltration: "...And we are profoundly grateful for how much we have been, and continue to be, blessed by the entire **Christian tradition- Orthodox, Roman Catholic, and Protestant, worldwide**." Birds of a feather... They look like they favor the **Reformed Theology** or **Calvinism** but do not say so.]

Old Testament Editor: C. John Collins, PhD - University of Liverpool - Professor and Chair of the Old Testament Department, Covenant Theological Seminary - [Reformed Theology or Calvinism]

New Testament Editor: Thomas R. Schreiner, PhD - Fuller Theological Seminary - James Buchanan Harrison Professor of New Testament, The Southern Baptist Theological Seminary

Project Director, Managing Editor: Justin Taylor, BA - University of Northern Iowa - Associate Publisher, Crossway

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Translation Review Scholars:

Study Note Contributors (out of 53 there are 14 + that are from Calvinistic Theological Schools and many from Neo-evangelical or Neo-orthodox Apostate Schools.)

From: <http://www.crossway.org/bibles/esv/translation/reviewscholars>

The following people were responsible for writing the ESV Study Bible notes for the books of the Bible indicated after their names. In many cases more than one person contributed to the writing of the notes for specific books, and the notes for each of the books involved many levels of review and editing. The final notes as they appear in the ESV Study Bible, therefore, are the result of a collaborative effort of many people. The Publisher and the Editorial Oversight Committee wish to express their enormous appreciation to all of the Study Note Contributors for their tremendous contribution to the creation of the ESV Study Bible.

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Clinton Arnold, PhD – Colossians, Philemon - University of Aberdeen - Professor of New Testament Language and Literature; Chair of New Testament Department, Talbot School of Theology, Biola University - [Reformed Theology or Calvinism]

[Talbot School of Theology is affiliated with Biola University: and here is a quote "...In the 11th century, Anselm of Canterbury famously said that faith should seek understanding. Five centuries later, John Calvin affirmed that faith also ought to be based on understanding. "Faith consists not in ignorance, but in knowledge - knowledge not of God merely, but of the divine will." He insisted that 'to honor ignorance...with the name of faith is most absurd.'" [Reformed Theology or Calvinism]

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V. Philips Long, PhD – Joshua - University of Cambridge - Professor of Old Testament, Regent College (Vancouver, Canada) [Regent College profession of Faith: "...We confess the faith therein set forth and summarized in such historic statements of the Christian church as the Apostles' Creed and the Nicene Creed..." in their statements we read this: "The sovereignty and grace of God the Father, Son and Holy Spirit in creation, providence, revelation, redemption, and final judgment." and "...It is important to emphasize this holistic, communal, integrated understanding of our life together at Regent College..." a bunch of pompous hot air fluff talk. Next we read: "...as we seek to be formed and reformed by the Scriptures." next we see the infiltration: "...And we are profoundly grateful for how much we have been, and continue to be, blessed by **the entire Christian tradition-Orthodox, Roman Catholic, and Protestant**, worldwide." [Birds of a feather... They look like they favor the Reformed Theology or Calvinism but do not say so.] - [Neo-evangelical]

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Robert Yarbrough, PhD – 1, 2, and 3 John - University of Aberdeen - Associate Professor of New Testament; Chair of the New Testament Department, Trinity Evangelical Divinity School - [Neo-evangelical]

[Trinity Evangelical Divinity School in their Statement of Faith they have this category: "The Bible"; and say this about that: "We believe that God has **spoken** in the Scriptures, both Old and New Testaments, through the words of human authors. As the **verbally inspired Word** of God, the Bible is without error **in the original writings**..." Notice the neo-evangelical capital "W" for the written words, and if that weren't enough they are "...the words of human authors..." and they continue to apostatize by saying: "...verbally inspired Word of God, the Bible is without error in the original writings..." WHAT ORIGINALS? What originals you they have? How do they KNOW this is the truth if they DO NOT HAVE them! LIARS!]

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A Note About Issac Newton:

Taken from: [http://www.thenazareneway.com/textual\\_analysis/most\\_notable\\_corruptions.htm](http://www.thenazareneway.com/textual_analysis/most_notable_corruptions.htm)

The Nazarene Way of Essenic Studies

## The Most Notable Corruptions of Scripture

The Academic Study of the Bible and its Textual Content An Historical Account of the Two Most Notable Corruptions of Scripture is a dissertation by the English Mathematician and Scholar Isaac Newton.

First published in 1754, twenty-seven years after Newton's death, The Two Most Notable Corruptions of Scripture reviewed all the textual evidence available from ancient sources on two disputed Bible passages, First John 5:7 and 1 Timothy 3:16.

First John 5:7 In the King James Version Bible, First John 5:7 reads: "**For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.**"

Using early Church writers, the Greek and Latin manuscripts and the testimony of the first versions of the Bible, **Newton proved** that the words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one," in support of the Trinity doctrine, **did not appear in the original inspired Greek Scriptures.**

He then traced the way in which the spurious reading crept into the Latin versions, first as a marginal note, and later into the text itself.

He showed that it was first taken into a Greek text in 1515 by Cardinal Ximenes on the strength of a late Greek manuscript corrected from the Latin.

Finally, **Newton considered** the sense and context of the verse, concluding, "**Thus is the sense plain and natural, and the argument full and strong; but if you insert the testimony of 'the Three in Heaven' you interrupt and spoil it.**"

1 Timothy 3:16

The shorter portion of this dissertation was concerned with 1 Timothy 3:16, which reads (in King James Version): "And without controversy great is the mystery of godliness: **God** was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

**Newton showed how**, by a small alteration in the Greek text, the word "God" was inserted to make the phrase read "**God was manifest in the flesh.**" He demonstrated that **early Church writers** in referring to the verse knew nothing of such an alteration.

Summing up both passages, **Newton said**: "If the ancient churches in debating and deciding the greatest mysteries of religion, knew nothing of these two texts, I understand not, why we should be so fond of them now the debates are over."

In the two hundred years and more since that treatise was compiled by **Isaac Newton**, only a few minor corrections have been necessary to the evidence he adduced. Yet it was only in the nineteenth century that Bible translations appeared correcting these passages.

Historical Background

Why did Newton not publish these findings during his lifetime? A glance at the background of the times may explain this. **Those who wrote against the doctrine of the Trinity were still subject to persecution in England.**

As late as 1698 the Act for the Suppression of Blasphemy and Profaneness made it an offense to deny one of the persons of the Trinity to be God, punishable with loss of office, employment and profit on the first occasion, and imprisonment for a repetition.

Newton's friend William Whiston (translator of the works of Josephus) lost his professorship at Cambridge for this reason in 1711.

In 1693 a pamphlet attacking the Trinity was burned by order of the House of Lords, and the next year its printer and author were prosecuted.

In 1697 Thomas Aikenhead, an eighteen-year-old student charged with denying the Trinity, was hanged at Edinburgh, Scotland.

Nazarene Way of Essenic Studies

Email us at: [Comments@TheNazareneWay.com](mailto:Comments@TheNazareneWay.com)

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[Issac Newton was a Non-Trinitarian. So the question comes up: Did he believe that Jesus Christ was GOD? How did he explain the Baptism of Jesus Christ IF Jesus Christ IS God: who spoke from heaven? And what was it that descended in a bodily shape like a dove? I think too many apples fell on Newton's head to understand Biblical truth by revelation. He had to use the "Scientific Methods" of his day. So now we have the ESV that is in respect to the above a Newetonian Bible: an Anti-Trinitarian Bible. Funny that being the case when many of the "scholars" on the committee graduated from Pro-Trinitarian Schools: Trinity Evangelical Divinity School, Fuller Theological Seminary, Covenant Theological Seminary. Some of which were obvious Calvinistic Seminaries: and Calvin had Servitus burned for disbelief in the Trinity. Even Catholics believe in a skewed version of the Trinity. It is so obviously a Bible Doctrine that two Christian CULTS "Calvinists" and "Catholics" believe it is truth. The fact is that the Trinity is seen in the word Godhead. This word should not be used in any way to describe God if God is not Godhead; but a SOLO God. But God is infinite and without number and yet 1 God with the attribute of a Godhead. This multiple personality is defined as three in many places that correlate with 1 John 5:7 making this verse agree with other places in the Bible including the baptism of the Lord Jesus Christ.]

A TRUE Examination of the ESV and the KJB

By: David A. Sargent

Here is a true examination of the ESV and the KJB. Not like they have on the ESV site comparing Psalms 23.

1 John 5:6-8 ESV: 6 "This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth." 7. For there are three that testify:" 8. the Spirit and the water and the blood; and these three agree."

1 John 5:6-8 AV (KJB): 6."This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." 7. **"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."** 8. "And there are three that bear witness **in earth**, the Spirit, and the water, and the blood: and these three agree **in one**."

I have made statements above about these, but notice again the wording of each. I have a book that was advertised by the Scholars as the original text. I even put the advertisement right in front so there would be proof of their LIE. So, I got it because they are always comparing what they produce with the Originals and with the King James Bible. The Greek NT has 1 John 5:7 in it just like it is found in the King James Bible. It also has the below verse in 1 Timothy 3:16 with "...God was manifest in the flesh..." in the scholar's "originals".

1 Timothy 3:16 (ESV)

"Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated⁶ by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory."

1 Timothy 3:16 AV (KJB):

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

John 5:17-18, "But Jesus answered them, **My Father** worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father, making himself equal with God.**" The Jews knew that Jesus calling God His Father made Him EQUAL with God. So 1 Timothy 3:16 in the King James Bible is RIGHT. This is not hard to see in other places and in 1 John 5:20, "And we know that **the Son of God** is come, and hath given us an understanding, that we may know **him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God**, and eternal life." You just can't miss it if you can read.

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Now we will give you a passage that shows you that your modern version is a perverted satanic version:

1 John 3:2-3 The King James Bible (KJB) The Authorized Version (AV)

2. "Hereby know ye the Spirit of God: Every spirit that confesseth that **Jesus Christ is come in the flesh** is of God:" 3. "And every spirit that confesseth not that **Jesus Christ is come in the flesh** is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

1 John 4:2-3 English Standard Version (ESV)

2. "By this you know the Spirit of God: every spirit that confesses that **Jesus Christ has come in the flesh** is from God," 3. "and every spirit that does not confess **Jesus** is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already."

The second confession is only not confessing "Jesus" or not confessing "Jesus is not of God"

1 John 4:2-3 English Standard Version (ESV)

2. "By this you know the Spirit of God: every spirit that confesses that **Jesus Christ has come in the flesh** is from God," 3. "and every spirit that does not confess **Jesus is not from God**. This is the spirit of the antichrist, which you heard was coming and now is in the world already."

The double negative with the confessing NOT that "Jesus is not from God" or

1 John 4:2-3 English Standard Version (ESV)

2. "By this you know the Spirit of God: every spirit that confesses that **Jesus Christ has come in the flesh** is from God," 3. "and every spirit that does confess **Jesus is from God. This is the spirit of the antichrist**, which you heard was coming and now is in the world already."

Here the same confession without the double negatives, showing that Christians are antichrists! The two negatives in the King James Bible are separated by a clause maintaining that distance does not give a double negative. The clause is imperative for more reasons than that this version like many of the modern versions just denied the test in the actual placed of the test.

Rejecting the second and third above we are left with the first confession that a false spirit of a devil would not confess 'Jesus' and by this you would know that this is a false spirit. Notice: verse 3. "and **every spirit that does not confess 'Jesus' is not from God**. This is the spirit of the antichrist..."

Now taking from the same version let's see what a Devil possessed antichrist confesses: Mark 5:1-8 English Standard Version (ESV)

Jesus Heals a Man with a Demon who guess what he does: Confesses Jesus!

1. "They came to the other side of the sea, to the country of the Gerasenes." 2. "And when Jesus had stepped out of the boat, immediately there met him out of the tombs **a man with an unclean**

**spirit.**" 3 "He lived among the tombs. And no one could bind him anymore, not even with a chain," 4. "for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him." 5 "Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones." 6 "And **when he saw Jesus from afar, he ran and fell down before him.**" 7 "And crying out with a loud voice, he said, 'What have you to do with me, **Jesus, Son of the Most High God?** I adjure you by God, do not torment me.' 8 For he was saying to him, 'Come out of the man, you unclean spirit!'"

Notice the quote of the "...man with an unclean spirit..." in verse 7, "...What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me."

SO, did your Bible LIE in 1 John 4? The King James Bible retains an equal test: Proverbs 11:1, "**A false balance is abomination to the LORD: but a just weight is his delight.**" I have proven that the ESV is a satanic counterfeit as is the text base from which it came; which is the Alexandrian Text Base.

Compare Luke 4:4 and 4:8. "...ever word of God." and "...Get thee behind me Satan..." If these are missing from your version then you have a perversion, just like 1 John 4:3. You have a perverted Bible with the culprits name taken OUT of the text: Satan is the ultimate Bible corrector. Get rid of you Satanic Bible and get the REAL DEAL: the King James Bible!

**THE END**

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