

What are the differences between  
translations of the Bible?

Does it make a difference which one we  
read?

## John 1: KJV

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God.

<sup>3</sup> All things were made by him; and without him was not any thing made that was made.

<sup>4</sup> In him was life; and the life was the light of men.

...

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

# What do we know about the Word (Logos: something said including the thought)

- The Word was in the beginning
- The Word was with God
- The Word was God
- The Word was in the beginning with God
- The Word made all things (really “ALL” things)
- The Word is a “him”
- The Word has life in him
- The Word was the light of men
- The Word became flesh
- The Word is Jesus (verse 14)

## John 1: Joseph Smith Translation (Mormon)

1 In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not anything made which was made.

4 In him was *the gospel*, and the gospel was the life, and the life was the light of men; ...

14 And the *same word* was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth.

## John 1: New World Translation (Jehovah's Witness)

1 In the beginning was the Word, and the Word was with God,  
+and the Word was a god.\*+

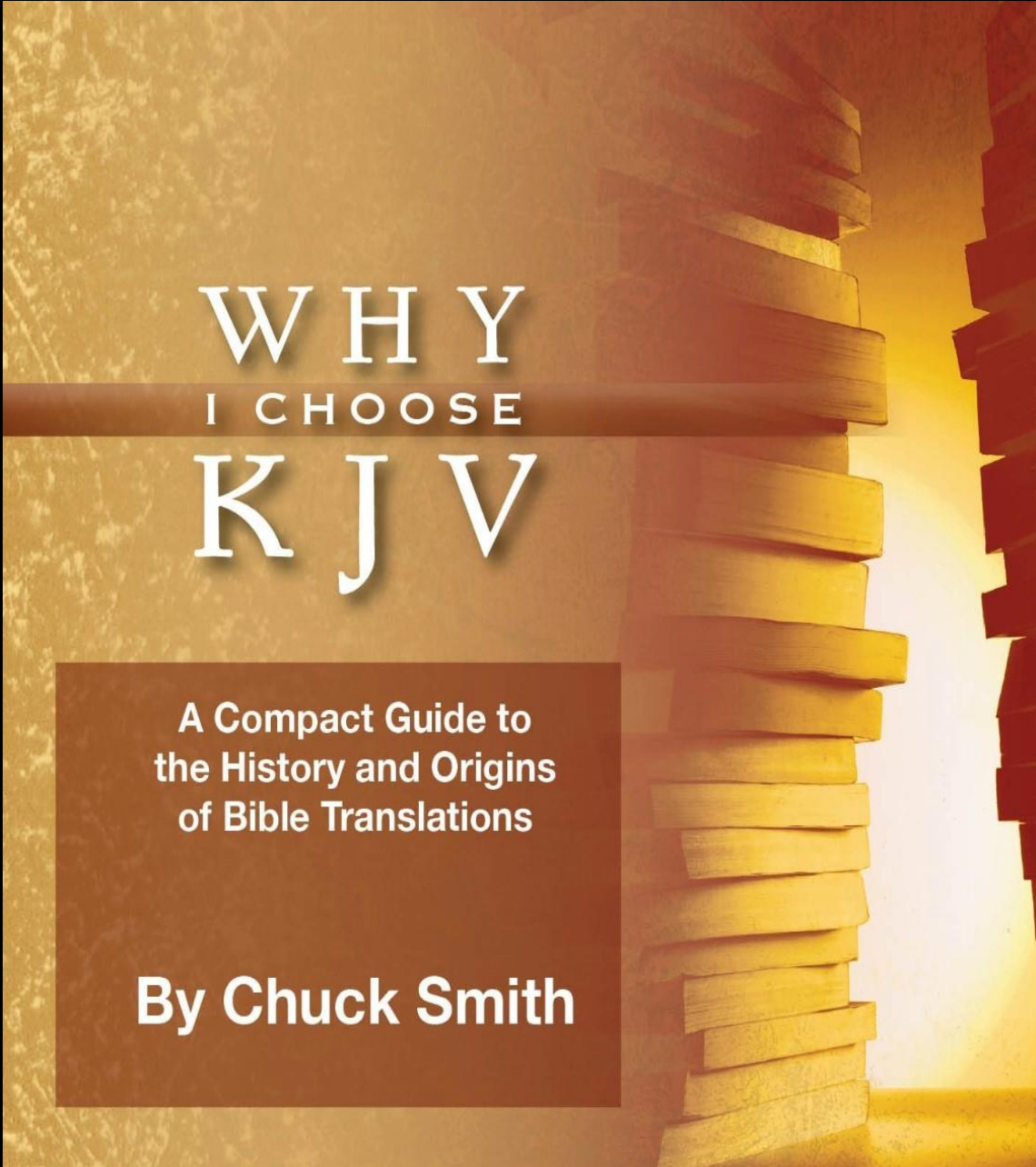
2 This one was in the beginning with God.

3 All things came into existence through him,+ and apart from him  
not even one thing came into existence.

What has come into existence 4 by means of him was life, and the  
life was the light of men. ...

14 So the Word became flesh+ and resided among us, and we had a  
view of his glory, a glory such as belongs to an only-begotten son  
+from a father; and he was full of divine favor\* and truth.

- \* Foot note: Divine nature, + *Cross references*



# WHY I CHOOSE KJV

A Compact Guide to  
the History and Origins  
of Bible Translations

By Chuck Smith

## The Foundation of the Word

Ever since the garden of Eden, Satan has been attacking the Word of God. Sometimes directly, sometimes very subtly.

In the garden of Eden it was a rather subtle attack. All Satan did was misquote God, leaving out a few words when he said to Eve, "Hath God said that you can eat of all the trees that are in the garden?" Yes, God said that, but the portion Satan left out changed the meaning entirely and really turned things around. God declared, "You may eat of all the trees of the garden except the tree that is in the midst of the garden, the Tree of Knowledge of Good and Evil, and in the day that thou eateth thereof thou shalt surely die." Deleting just a word, verse, or a whole paragraph of Scripture can change the full truth of God's Word.

## Text Translations

There are two main schools of texts from the ancient manuscripts from which translations are made: the Textus Receptus, which means the Received or Accepted Text, and the Codex Sinaiticus. The Codex Sinaiticus was developed by two scholarly men, Brooke Foss Westcott and Fenton John Anthony Hort. However, their true spirituality and full Christian character and beliefs can certainly be challenged by many of the statements that they made.

In the nineteenth century, Westcott and Hort were on a committee chosen to produce an updated version of the King James Bible.

These two men highly influenced the rest of the committee to turn from using the Textus Receptus and to develop a new text using the Codex Sinaiticus (also known as the Codex Vaticanus), which was originally translated from the Alexandrian manuscript back in the early church.



The Gnostics deliberately altered the Scriptures to meet their own views. In fact, about AD 156, one of the early church fathers, Irenaeus, said of the Gnostic, Marcion, "Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures which they themselves have shortened." Irenaeus complained that these Gnostic teachers were actually cutting out Scripture passages, thereby mutilating the Scriptures.

In the early church, a Gnostic by the name of Arius taught a doctrine professing that God created Jesus for the special purpose of redemption, but that Jesus was not God. Arius denied the deity of Jesus Christ and claimed that Jesus really wasn't the Son of God, that He wasn't God manifested in the flesh. Arius, who was a brilliant man, began to gain many followers with this doctrine known as Arianism.

## The Alexandrian Text

This system of Gnosticism and Arianism had its headquarters in the city of Alexandria, Egypt around AD 100. Now, about this time when John, the beloved disciple of Jesus, died, Justin Martyr was born. Justin Martyr became one of the early Gnostics. He had a disciple named Tatian who expanded his works and was a prolific writer in the Gnostic doctrine. Clement of Alexandria became a disciple of Tatian, who continued to further the doctrine. And one of Clement's pupils was none other than Origen. Interestingly enough, we read of Origen as being one of the early church fathers. But we rarely read of the fact that Origen was a Gnostic and that Gnosticism is constantly being promulgated in his teachings and writings. Another early church father, Eusebius, was greatly influenced by Origen, and together they doctored a copy of the Scriptures, which became known as the Codex Alexandrinus, or the Alexandrian manuscript, from which the Codex Sinaiticus is a copy.

## The Textus Receptus

The copies which came out of Antioch were known as the Textus Receptus, or as the early church had said, the Accepted and Received Text—the text that was actually received in its entirety—not the mutilated, deleted text created by the Alexandrian philosophers. Paul the apostle considered his home church in Antioch, where he spent so much of his life ministering and teaching, so more copies of the Scriptures actually came from the church in Antioch than out of Alexandria.



## What's the Difference?

You might ask, what difference does it make? If you have a Bible other than the King James Version, you might find it very interesting to see whether or not it has some of the deletions carried over from these other Alexandrian manuscripts, which is accepted as genuine. There are over 5,000 deletions, but for the sake of not boring you with redundancy, let me just state a few.

**Matthew 6:13** When Jesus gives us the Lord's Prayer, He declares, "Lead us not into temptation, but deliver us from evil." The Sinaiticus deletes the rest, "For Thine is the kingdom, and the power, and the glory, forever. Amen." Because of its deletion in the Sinaiticus, scholars conclude it must have been added later. However, we find it existed in the Peshitta, the Syriac translation, which dates back to AD 165.

**Matthew 18:11** "For the Son of Man has come to save that which is lost" is deleted. The mission of Jesus Christ is a pretty important Scripture to delete. No wonder those who didn't believe in the deity of Jesus or in His lordship would delete that Scripture from their text. Are you surprised to find it missing in some of your modern translations?

**Matthew 23:14** "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." These guys didn't want to be exposed so they deleted verse 14 entirely. They were saying these long prayers, yet devouring widows' houses. And that's still going on today.

**Matthew 25:13** "Watch therefore, for ye know neither the day nor the hour..." The rest of the Scripture which states, "wherein the Son of Man is coming," is deleted in many of the texts. It's just a small deletion, but it's an important truth. They deleted the truth of the second coming of Jesus Christ!

**Mark 1:1** "The beginning of the gospel of Jesus Christ, the Son of God..." The words "Son of God" are deleted from the Alexandrian text. That's pretty important too, as we begin the gospel of Jesus Christ. But they deleted "the Son of God" because the truth was opposed to Gnosticism.

**Luke 24:40** "And when He had thus spoken, He showed them His hands and His feet." They also deleted this verse completely.

**John 3:15** "That whosoever believeth in Him should not perish, but have eternal life." Their text reads, "That whosoever believeth in Him...may have eternal life." They omit "should not perish." They didn't believe in the punishment of the unrighteous dead.

**Acts 2:30** "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." The words "according to the flesh, He would raise up Christ" are deleted—denying the resurrection of Jesus Christ.



**1 Peter 1:22** "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently." Here they deleted the words "through the Spirit." It's just a small deletion, but if you leave it out you're in trouble. If you don't have the help of the Spirit in the purifying of your souls and the obeying of truth, you'll never make it. They delete the very source of power by which you can obey the truth.

**1 Peter 4:1** "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise..." In this verse, they deleted the words "for us." They want you to believe that Jesus didn't suffer for you—He just suffered. Therefore, atonement is denied as well as the fact that He suffered "for us" in the flesh.

**Revelation 11:17** "Saying, 'We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned.'" The words "and art to come" are deleted. Again, the coming again of the Lord is denied.



**Romans 14:9** "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." The words "and rose" are omitted, which makes a big difference. "For to this end Christ...died...and revived that He might be Lord of both the dead and the living." They kept the words "died and revived" but not "both died and rose." Leaving out the words "both" and "rose" denies the resurrection.

**Ephesians 3:14** The Sinaiticus reads, "For this cause I bow my knees unto the Father..." omitting the rest. The complete Scripture reads, "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

**Ephesians 3:9** "And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." In this verse they deleted the words "by Jesus Christ" at the end of the verse. Again, just a small deletion but it's very important.

## **KJV Ephesians 3:9**

<sup>9</sup> And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

## **NASB Ephesians 3:9**

<sup>9</sup> and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

## **RSV Ephesians 3:9**

<sup>9</sup> and to make all men see what is the plan of the mystery hidden for ages in God who created all things;

## NIV Ephesians 3:9

<sup>9</sup> and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

## NKJV Ephesians 3:9

<sup>9</sup> and to make all see what *is* the <sup>[b]</sup>fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things <sup>[c]</sup>through Jesus Christ;

<sup>b</sup> NU, M *stewardship* (dispensation)

<sup>c</sup> NU omits *through Jesus Christ*

**New King James Footnotes:** Important textual variants in the Old Testament are identified in a standard form. The textual notes in the present edition of the New Testament make no evaluation of readings, but do clearly indicate the manuscript sources of readings. They objectively present the facts without such tendentious remarks as "the best manuscripts omit" or "the most reliable manuscripts read." Such notes are value judgments that differ according to varying viewpoints on the text. By giving a clearly defined set of variants the New King James Version benefits readers of all textual persuasions. Where significant variations occur in the New Testament Greek manuscripts, textual notes are classified as follows:

- **NU-Text** These variations from the traditional text generally represent the Alexandrian or Egyptian type of text described previously in "The New Testament Text." They are found in the Critical Text published in the twenty-seventh edition of the Nestle-Aland Greek New Testament (N) and in the United Bible Societies' fourth edition (U), hence the acronym, "NU-Text."
- **M-Text** This symbol indicates points of variation in the Majority Text from the traditional text, as also previously discussed in "The New Testament Text." It should be noted that M stands for whatever reading is printed in the published Greek New Testament According to the Majority Text, whether supported by overwhelming, strong, or only a divided majority textual tradition.
- The King James Version and New King James Version are based on the Textus Receptus. The Textus Receptus is very similar to the Majority Text, but there are in fact hundreds of differences between the Majority Text and the Textus Receptus.

So the NKJV includes the differences between the Codex Sinaiticus and the Textus Receptus and let's us know that differences are there.

I remember Chuck Smith waiting for the NKJV to come out. When it did he did not switch to teaching from it.

Following is one small example of a difference that I came across.

## NKJV Matthew 7

<sup>13</sup> “Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.<sup>14</sup> Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

## KJV Matthew 7

<sup>13</sup> Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup> Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

**Now let's dive into the study (at least a few verses).**

**Why was the book of John written?**



## John 20: KJV

<sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

<sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

This is the true Gospel...

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...

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

# What we know about the Word (Logos: something said including the thought)

- The Word was in the beginning
- The Word was with God
- The Word was God
- The Word was in the beginning with God
- The Word made all things (really really “ALL” things)
- The Word is a “him”
- The Word has life in him
- The Word was the light of men
- The Word became flesh
- The Word is Jesus (verse 14)

Since Jesus is the Word, what then do we know about Jesus?

- Jesus is the Word
- Jesus was in the beginning
- Jesus was with God
- Jesus was God
- Jesus made all things
- Jesus has life in him
- Jesus was the light of men
- Jesus became flesh

What if this was the only place in the Bible that stated these doctrinal truths about Jesus?

Fortunately it is only one of many. Here are just a few ...

- Remember Colossians 1?

<sup>13</sup> Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

<sup>14</sup> In whom we have redemption through his blood, even the forgiveness of sins:

<sup>15</sup> Who is the image of the invisible God, the firstborn of every creature:

<sup>16</sup> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

<sup>17</sup> And he is before all things, and by him all things consist.

## Revelation 4:

<sup>8</sup> And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come.

<sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

<sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

<sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

# Genesis 1:

<sup>1</sup> In the beginning God created the heaven and the earth.

<sup>2</sup> And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

<sup>3</sup> And God said, Let there be light: and there was light.

God = Elohiym = Plural intensive – singular meaning, plural unity



We are getting a glimpse at the trinity of God. Think of a Musical triad chord (3 notes)

- Each note has the same substance (sound wave)
- Each note is unique (frequency)
- The whole is made up of all three notes

Each person in the trinity is wholly God, but no one person is all there is to God

## Philippians 2

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus: <sup>6</sup> Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup> And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup> That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; <sup>11</sup> And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

## Summation:

Every Christian cult will attempt to diminish who Jesus is. But God did not send an expendable angel or some other created being into the world to make propitiation for our sins, he sent His one and only begotten Son. This is how we can be really sure that God loves us.





## John 1:

<sup>4</sup> In him was life; and the life was the light of men.

<sup>5</sup> And the light shineth in darkness; and the darkness comprehended it not.