

# **The Origin of the Bible**

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In all-important matters everyone understands the need for an authority. The United States has such an authority for legal matters; the United States Supreme Court, a court that is the highest legal authority and no one can go beyond. Likewise the same situation exists in the realm of supernatural things, one authority recognized by Christian people. This authority is not the church; not the "infallible" words of men; not one's own ego; and not a hierarchy of Roman "priests," Protestant ministers, or Jewish' rabbis. The Bible alone is this authority as it makes lofty claims to Divine inspiration, inerrancy, and authority. In this Book, the God of the universe has revealed Himself supernaturally, just as He has revealed Himself naturally in the material universe.

The question arrives, which Bible is that authority? Not

too many years ago the answer to this question would have been the King James Version. However, today there are so many new translations available, the Revised Version, the American Standard Version, the Revised Standard Version, the New King James Version, etc. This paper will look at the origin of the Bible and the various versions and trace their history. It is my belief that the King James Version is the only translation that faithfully preserves the inspired revelation from God. In all other translations, basic key words, verses and phrases are omitted, and other words and phrases have been added, thus modifying God's authentic Word. After carefully reading what follows, perhaps my conclusion will be apparent to you also.

Before proceeding with this study of the Bible it is important to understand certain words that will be found throughout this paper. Consider the following words:

Papyrus: An inexpensive paper made from a tall aquatic reed-like plant, native to southern Europe, Syria and Africa. As early as 2400 B.C. Egyptians prepared a paper from the stems of this plant, and a document or manuscript written on this paper was called papyrus. It is believed that the New Testament was written on this paper during the first three centuries (100-300 A.D.).

Vellum: A fine parchment usually of treated kidskin or calfskin used for writing and printing a manuscript on such parchment.

Scroll: When Vellum is rolled up as one rolls up a window shade it is called a scroll.

Greek Texts: New Testament in Greek put together by different men. The word "text" may be applied to any written document, but "Greek Texts" refer to the New Testament in Greek, or the Greek.

Vulgate: Vulgate means current or commonly used.

Manuscripts: Papyrus or vellum documents containing passages or verses of Scripture. Some contain whole books of the New Testament, others only partial books and some only a few verses.

Codex: When vellum is laid out in pages like a book it is called a codex (plural codices). Some of The oldest vellum codices, but not good representatives of the original text of the Holy Scripture, are the Vaticanus (vat-a-can-is)

commonly identified by the letter "B", and the Sinaiticus (sign-I-at-a-cus) identified by the word "Alpha."

Versions: Translation of the Scriptures, generally a redo into ones own language, but may also refer to translations from various manuscripts.

Families of manuscripts: Total group of manuscripts used to complete one particular Bible Version. There are two main families of manuscripts:

1. Received Text, (Textus Receptus): from the Syrian Family of manuscripts from Antioch, Syria. God inspired text received also referred to as the Traditional and Byzantine Texts. (The KJV and the Martin Luther Bible come from this group).

2. Alexandrian (Hesychian): from the Egyptian family of manuscripts. (The ASV, the new RSV and most of the modern translations come from this family of manuscripts).

Although our Bible is composed of both the Old and New Testaments this paper will concentrate on tracing the history of the New Testament and New Testament writers.

Briefly, there is no reason to doubt that the Old Testament Biblical narrative is derived from written sources based on the then contemporary documents. Abraham came out of that part of Babylon in which writing had been in use for hundreds of years. Also, writing in Egypt had been in existence for two- thousand years before Christ. As Abraham traveled from Babylon to Egypt and then settling in Palestine, they were accustomed to keeping written records, and Hebrew was the language of the Old Testament. During the third and second centuries BC, the Hebrew Old Testament was translated into the Greek Language, and this translation was called the Septuagint (abbreviated LXX).

Also the Hebrew Old Testament fits exactly into the frame work of world history, which affords a foundation for reliance upon the statements of the Old Testament. Names and places were translated with exactness, even counting the letters on a page to ensure nothing was added or omitted.

The Hebrew Old Testament as recorded in the books themselves is most likely un-revised and fairly interpreted, and is rational and worthy of trust. However, the original documents did go through modifications beginning with the

Septuagint in the third and second centuries BC, as did the New Testament Books beginning around 100 A.D., both Old and New Testaments being modified as we will see in the following. But first consider three groups of people:

1. The Apostles: Disciples of Christ selected by Him.
2. The Apostolic Fathers: Ones who knew the apostles.
3. The Church Fathers: Did not know the Apostles but knew the Apostolic Fathers.

The Apostles put the books of the New Testament together, with the Apostle John, the last apostle to pass away, helping to collect the New Testament Books. The Apostolic Fathers and the Church Fathers preserved these manuscripts. However, the beginnings of modifying these writings began around 100 A.D. (2 Cor.2:17). These changes concerned the relationship to the Lord Jesus Christ that began about 100 AD, with some writers saying Jesus Christ was not God. However, the New Testament writings were recognized as Scripture from the very beginning, and there was great concern to preserve them (Acts 15).

These early manuscripts have been found along the places that Paul traveled. The Bible actually started at Antioch, Syria, and went west to Turkey (Acts 11:26). It is to these original manuscripts of the Apostles, Apostolic fathers and Church Fathers, going back to Antioch, Syria (called the Syrian Text, also called the Majority, the Byzantine, Received or Traditional Texts), that the writers of the King James Bible went back to. Certainly these most ancient manuscripts, the earliest versions, should be the most trustworthy. These original manuscripts were completed prior to 100 AD and they were written in Koine Greek on papyrus. All of these original manuscripts have been lost but many copies have been transcribed by spirit-guided believers. These copies came from throughout the Christian world and were all in agreement. There were about 5,250 of these manuscripts according to Bible scholars.

Polycarp was an example of the Apostolic Fathers. He did know the Apostles, he was burned at the stake (56 years after the Apostle John died) because he knew the apostles' writings and would not change them because he believed the apostles' writings.

But what happened to these Sacred Manuscripts? While John lived, heresy could make no serious headway; however with his passing, obstinate teachers infested the Christian Church, which began the corruption of the New Testament Books. Five names stand out in prominence whose teachings contributed both to the deviation and to the final issuing of manuscripts of a corrupted New Testament:

Justin Martyr

Tatian

Clement of Alexandria

Origen

Jerome

Justin Martyr was born in 100 A.D., the year John died. He was originally a pagan of pagan parents, who later embraced Christianity. As a Christian teacher he continued to wear the robes of a pagan philosopher. Not only maintaining the appearance of a pagan, but he also began mixing Christian doctrine with pagan culture. In the teachings of Justin Martyr, Christian doctrine was being contaminated with pagan ideas only 50 years after the death of the Apostle John.

It was Tatian, a pupil of Justin Martyr, who expanded Martyr's doctrines. After Martyr's death in Rome, Tatian returned to Palestine and embraced Gnosticism (a system of mystical religious and philosophical doctrines, combining Christianity with Greek and Oriental philosophies). He wrote the "Harmony of the Gospels" that so badly corrupted the gospels that years later a Syrian bishop destroyed his 200 copies for people were mistaking it for the true Gospel.

Tatian's pupil, known as Clement of Alexandria (190 A.D.) went much further than his teacher. He founded a school at Alexandria promoting heretical propaganda. Alexandria, named after Alexander the Great, was the place where the "wisdom of the serpent" reigned. Clement stated that he would not hand down Christian teachings pure and unmixed, but would combine them with pagan philosophy. He had access to all the heretical teachings of the day and quoted them as if they were pure words of Scripture. However, his greatest contribution, unfortunately, was the direction given to the studies and activities of Origen, his famous pupil.

Origen did more to create and give direction to the forces of apostasy down through the centuries than any other person. The last one hundred years have seen much of the so-called scholarship of European and English Christianity dominated by the powerful influence of Origen. He succeeded Clement as head of the Alexandrian school at the age of eighteen. Like his teacher he was determined to combine Greek and Clement's pagan philosophies with the teachings of Christ. He believed that Christ was a created being and he did not believe that Jesus Christ was God. Origen believed that the soul existed from eternity before it inhabited the body, which is the Mormon doctrine. Origen also believed that after death, the body migrated to a higher or lower form of life according to the deeds done in the body. He believed that devils would be saved, and that the stars and planets had souls, and were like men, on trial to learn perfection. The authority for the Jehovah's Witness Bible comes from Origen.

Origen edited and produced the six column Bible called the Hexapla. Each of the six columns of the Hexapla had a different version of the Scriptures (column #5 being Origen's). He freely changed the Septuagint in his fifth column to include his own beliefs. This reflects his readiness to change and "correct" any verse that did not agree with his doctrine. The things Origen added in the columns changed the meaning. For example, in Luke 2:33 in the KJV says: "And Joseph and his mother ..." whereas the NASV says: "And his father and mother ..." The NASV makes Joseph the father of the Lord Jesus, which was Origen's belief. Up to Origen's time the Septuagint had gone through many translations and had become corrupted. The Septuagint that included the New Testament contaminated pagan ideas.

In 312 A.D. Constantine became emperor of Rome. Shortly thereafter he embraced the Christian faith for himself and for his empire, resulting in an amalgamation of paganism and Christianity. At that time, three types of manuscripts, or Bibles, were vying for supremacy:

1. The God-inspired text, also referred to as the Received, Traditional, Byzantine text, or Textus Receptus (this

- name first used in 1633).
2. The Alexandrian (Hesychian)  
from the Egyptian family of  
manuscripts.
  3. The Origen or Palestinian  
which came out of the  
Alexandrian Texts.

As the emperor that embraced Christianity, it was necessary for Constantine to choose which of the Bibles he would sanction. He needed one that would appeal to as many people as possible as Constantine brings the church, paganism and the state together forming the Roman (Catholic) Church. So Constantine asked Eusebius, a disciple of Origen to provide him with fifty copies of Origen's fifth column of the Hexapla. Eusebius edited the fifth column and provided Constantine with 50 copies.

Two copies were sent to Rome, the center of the Roman Church, and are called the Codex Sinaiticus and Codex Vaticanus. Both disappeared for centuries, as they were thrown out by the Roman church that considered them to be flawed.

In the middle of the 19th century (1844), there was a chance discovery of the Sinaiticus in a vault at St Catherine's monastery that is located at the base of Mt Sinai. It was found by a man named Constantine Tischendorf, who actually stole it and sold it to Great Britain. This is the same Sinaiticus that was discarded by monks over 1500 years before Tischendorf's "discovery" because the text was full of errors.

In 1481 at Papal headquarters, again by chance, the Vaticanus was found in an old vault in a library of the Vatican, hidden away for over 1100 years because the church of Rome realized that this codex was flawed.

The condition of both these codices, Sinaiticus and Vaticanus, was perfect. Because of the errors they contained, they were considered to be unfit for use and never used. These texts departed from the Textus Receptus nearly 6000 times. Part of the problem was when they were translated the text that they translated from had hand written notes in the margins and the copyist included the notes as

part of the text. Both manuscripts, Sinaiticus and Vaticanus, were written by Eusebius. He taught the Septuagint was inspired and held Origen in high esteem. The Greek text for the ASV

and the RSV is the Greek Text from the Codex Vaticanus and the Codex

Sinaiticus. By checking the ASV, John 9:38 and observing the marginal note, you can see the theology of Origen, who believed Jesus was a created being, referring to Christ as a creature. This is also apparent in Daniel 3:25. The KJV says: He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt and the form of the fourth is like the Son of God. However, the NIV says: He said, Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the Gods. The new versions apparently recognize Jesus as “a God” but not as God.

Now we come to Jerome, who was the fifth person whose teachings contributed both to the deviation and to the final issuing of manuscripts of a corrupted New Testament. Jerome was an admirer of Origen. In 460 A.D. he translated the Latin Vulgate, which became the authorized Catholic Bible. The pope asked Jerome to prepare a Latin Bible that would be similar to Constantine's Bible. This Bible that Jerome produced became the Bible of the Church of Rome and officially declared so at the Council of Trent in 1546. Jerome's work was basically a revision of the Old Latin Vulgate. Jerome was influenced greatly by the Alexandrian and Origen texts.

The Latin version of the Bible before Jerome's day, known as the Old Latin Vulgate (157 A.D.), was produced in North Africa and translated from the Greek Manuscripts, so all Latin speaking people could read the word of God. It was this old Latin Version that became England's first Bible. Unfortunately, this translation contained many errors. Even Jerome complained about the errors but generated others in an attempt to correct the originals.

The Church of Rome promoted the Origen type of Bible and the Received text or the Textus Receptus (Apostolic Bible) was the early Bible of Eastern Christianity.

Later the Textus Receptus was adopted as the text of the Greek Catholic Church. The Textus Receptus also was the Bible of the Syrian Church, the Waldensian Church of northern Italy, and of the Celtic Church in Scotland and Ireland.

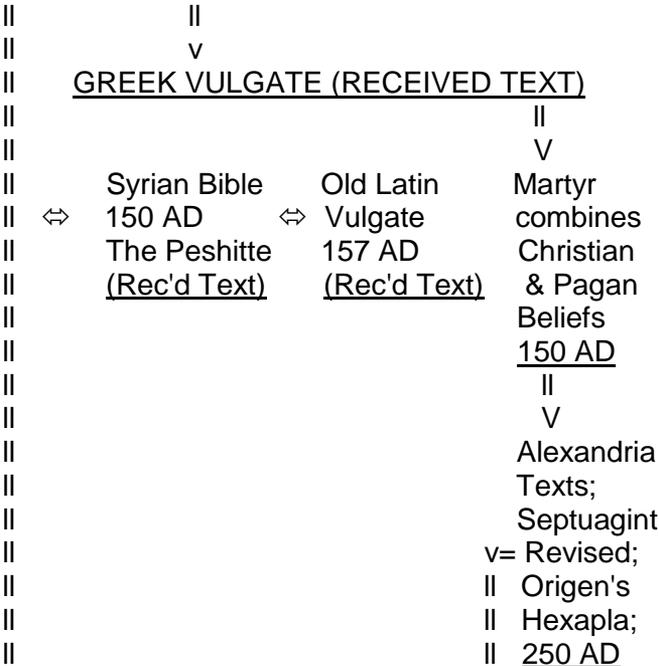
It was at Antioch, the capital of Syria and the center of the church, where believers were first called Christians. The Syrian Bible was translated from the Greek Apostolic Bible (the original language) about 150 A.D., and this version was called the Peshitte or Peshitto, which means the correct or simple. This Bible generally follows the Received Text or Apostolic Bible.

The flow charts that follow displays the development of the two categories of texts available today. This chart summarizes the above and provides a roadmap for what will follow.

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THE ORIGINAL MANUSCRIPTS; COMPLETED PRIOR TO 100 AD; KOINE GREEK ON PAPYRUS AND THE OLD TESTAMENT IN HEBREW (SYRIAN MANUSCRIPTS)

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			V
			Codices
			Vaticanus &
			Sinaiticas ==v
			by Eusebius
			<u>350 AD</u>
			V
			Latin Vulgate
			(Catholic Bible)
			400 AD
			>JEROME'S
			TRANSLATION
			(ROMAN
			<u>MANUSCRIPTS</u> )
	Greek New		
	⇔ Testament;		
	-by Erasmus		
	<u>1516 AD</u>		
	V		
	M. Luther's		
	Bible;		
	German		
	Translation		
	from Erasmus	Tyndale's	

	Greek NT	Author'd		
	<u>1522 AD</u>	Bible of		
the English				
	←=====→	Language		
		<u>1525 AD</u>	V	
				Rheims
New				Testament.
				<u>1582</u>
<u>AD</u>				
			V	
				Rheims
Old				Testament
				Completed
at				Douai, FR
				1609-
V			<u>1610 AD</u>	
Authorized				
Translation of				
The Bible				
KING JAMES				
VERSION (KJV)				
<u>1611 AD</u>				
			V	
				The New
				Testament
				from
<=				
				Vaticanus&

II	Sinaiticas
II	Hort/
II	Westcott
II	<u>1870</u>
II	II
II	V
II	Revised
II	Version;
II	Hort/
II	Westcott
II	<u>1881</u>
II	II
V	V
THE King James	20 <sup>th</sup> & 21 <sup>st</sup>
CENTURY <u>Bible</u>	
<u>Bibles</u>	

As evident from the flow chart above, there are two Bible streams:

1. From the Syrian Church at Antioch
2. From Clement's school in Alexandria.

Competition continued between the two basic Bible translations, the Syrian and Clements Alexandria. The Roman Empire was breaking up into modern kingdoms, (about 400 A.D.), the Latin language was also breaking up into Spanish Latin, French Latin, African Latin, and other dialects, all forerunners of today's modern languages. Into all these different Latins, the Bible was translated. Some of these translations came immediately from the Received Text.

Over one thousand years pass before Erasmus presents the first Greek New Testament at the feet of Europe in 1516 AD. He was followed by other great scholars of language and literature, such as Stephens and Beza, each contributing his part to establishing and fortifying the Received Text as they brought forth old and valuable Greek Manuscripts.

Erasmus, in the early part of the 16th century was considered the intellectual giant of Europe. Several times

the King of England offered him any position in the Kingdom, the Emperor of Germany did the same, the Pope offered to make him a cardinal (this he quickly refused as he would not compromise his conscience) and he could have been proclaimed pope if he desired. France, Spain and Holland pursued after him.

He studied and classified the Greek manuscripts (Received Text) with his crowning achievement being the New Testament in Greek (1516). At last after 1000 years the New Testament was finally printed in the original tongue in a Book. This is what is referred to as the Textus Receptus or Received Text. Previous to this, although translated in books of different languages there was not a complete book of the Greek New Testament referred to as the Received Text. This text would form the basis for the King James Bible. Perhaps the greatest complement to Erasmus and his work would be, if what he did was done today, that the result would be the same. God did not write a hundred Bibles, all others are at best approximations.

Erasmus, who taught at Cambridge University, was the reason why Tyndale transferred there from Oxford to learn Greek under Erasmus. Tyndale was fluent in seven languages (Hebrew, Greek, Latin, Italian, Spanish, English and French) translated Erasmus' Greek New Testament in English. Not only did he translate the New Testament but the Old as well. He was the person responsible for binding together whole continents, as one in principle and purpose in God's Word. The authorized Bible of the English language is Tyndale's after his work passed through two or three revisions. At last people could see that people were not obeying God's Word and the religious leaders of the day were upset with Tyndale as the Authorized Bible weaned people away from pomp and ceremony of religions. He was eventually burned at the stake on August 6th 1536. His crime was making copies of the English Bible Version available to people against the wishes of the Roman Catholic Hierarchy.

While Tyndale was translating into English, Martin Luther, using Erasmus' Greek New Testament, translated it into German.

So great the effect on the people and the Reformation was Tyndale's Version, that the Catholics were determined to bring forth an English Version that would be capable of superseding the Bible of Tyndale. The Jesuit students got the job which they labored at 40 years until it was published in 1582. This Jesuit Bible, called the Rheims New Testament, purpose was to circulate Catholic doctrines through the country and to belittle as much as possible Tyndale's Version. The New Testament was published at Rheims, France in 1582. However the University was moved back to Douai in 1593 where the Old Testament was published in 1609 - 1610. This completed what is known as the original Douay Bible, or the Catholic Bible.

Following in Erasmus' footsteps was Stephens (1550), Beza (1598), and Elzevir (1624), who all subsequently printed editions of virtually the same Greek New testament. It is since the days of Elzevir that it has been officially called the Received Text or Textus Receptus.

A stir was created by the Jesuit/Rheims New Testament of 1582, as it was considered as a wedge between catholics and protestants. Therefore a petition, called the Millenary Petition, was sent to King James, who had recently succeeded Elizabeth as sovereign, requesting a New Translation of the Bible. Those requesting this New Version felt that the Jesuit Bible had criticized and belittled the Bible of the Protestants. They believed that the version of the Jesuit/Rheims Bible was spreading poison among the people. As a result of the turmoil created by the Jesuit/Rheims Bible, King James appointed fifty-four of the most learned men in the land to develop a Scripturally accurate Bible translation. They were men whom were greater in other men's eyes than in their own, and searched for the truth rather than for their own praise. They approached their task with a reverent regard for the Divine inspiration, authority and inerrancy of the Holy Scriptures. These men had extensive knowledge of the languages in which the Bible was written. Of the fifty-four who were chosen, a few died or withdrew before the translation was started, and the final list numbered forty-seven men. These men were divided into six committees and each committee was assigned a portion. Everyone in each committee

translated the whole portion assigned to their committee, before they met to compare their results and agree on the final form. They then transmitted their draft of the other committees for their comment and consent. A select committee then went carefully through the whole work again, and then after all this, two of their number were responsible for the final checking. These committees met at Westminster, Oxford and Cambridge.

These men accomplished their task and in 1611 produced the Authorized Translation of the Bible - The 1611 King James Version. In this translation they left undisturbed the simple style and vocabulary of the earliest translations, but made many thousands of small changes, mostly to improve the rhythm and clarify the meaning, which improved the accuracy of the translation. They produced a translation that opened the door of God's Word of the Truth for the spiritual enrichment of millions of people through out the world for 400 years.

In 1881 there appeared in England the Revised Version of the New Testament which was the result of nearly 30 years (began work in 1853) work by two professors at Cambridge, Brooke Foss Westcott and Fenton John Anthony Hort. This not only was a revision of the Authorized 1611 King James Bible but also included many radical changes to the underlying Greek Text. The number of significant changes numbered nearly 5,800. Within four days of release, 2,000,000 copies were sold in England. In the U.S. people were clamoring for copies. On May 22, 1881, the Chicago Tribune and Chicago Times published the entire text in their issues.

Westcott and Hort's work received high praise from Roman Catholics as well as Protestants. However, many Bible scholars of the day were violently opposed to it.

Westcott and Hort's Revised New Testament is a return to the Bible of Constantine via the church of Rome. For Westcott and Hort relied almost totally on the Vaticanus (B) and to some extent on the Sinaiticus (alpha) as the foundation of their Greek Text. These were the documents that Constantine requested that Eusebius prepare (from Origen's fifth column) asking for 50 copies and two copies were sent to Rome. These texts were lost for 1500 years,

only to have them brought to view again by two Cambridge professors who did not even believe them to be verbally inspired. Westcott and Hort rejected the God-Inspired Textus Receptus and substituted inferior manuscripts. It is the Textus Receptus, the Received Text, which embodies the existing inspired Greek manuscripts with 95% agreement. In contrast, Westcott and Hort's Version is in agreement with only 5% of these inspired documents as he threw out 95% of them. Yet from this 5% you have the Greek Text for the RSV, the ASV, the New ASV, the NIV and others. The Westcott and Hort Revised Version of the New Testament is based on a new and questionable Greek Text.

Westcott and Hort ran their committee, which produced the revised version, with an iron hand and kept their work secret. Both were opinioned and imposed their own belief and views on the group. Their approach was totally opposite of the KJV committee where everything was done in the open, where no one person could dominate. Both Westcott and Hort were influenced by liberal tendencies of their time (today most likely they would be called moderate liberals). Westcott called himself a middle-of-the-road man. Hort shared these same views. Westcott's own son, on numerous occasions called him unorthodox, unsound, or unsafe. Working on the Hort/Westcott committee was a Unitarian (they deny the deity of Christ). This caused controversy, but Westcott said he would quit if the Unitarian was asked to leave, so the Unitarian stayed. Neither Hort nor Westcott considered the Bible as the inspired Word of God, thus felt free to change or modify, exercising their own ingenuity, as they essentially believed the Bible to be no different than any other book.

Since the Westcott/Hort beliefs form the basis for all the new modern versions, let's quote some statements made by and some of the actions of these two men, which will give a sense of their liberal beliefs.

- Hort writes to Rev John Ellerton on April 3, 1860; "But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with."

- Hort writes to Westcott, Oct 17, 1865; "I have been persuaded for many years that Mary-worship and Jesus-worship have very much in common in their causes and their results."
- Hort writes to Westcott; "But this last error can hardly be expelled till Protestants unlearn the crazy horror of the idea of priesthood."
- Westcott to the Archbishop of Canterbury, March 4, 1890; "No one now, I suppose, holds that the first three chapters of Genesis, for example, give a literal history -- I could never understand how anyone reading them with open eyes could think they did."
- Hort writes: "I am inclined to think that no such state as 'Eden' ever existed, and that Adam's fall in no degree differed from the fall of each of his descendents."
- Hort writing to Westcott, Oct 15, 1860; "The popular doctrine of substitution is an immoral and material counterfeit.....Certainly nothing could be more unscriptural than the modern limiting of Christ bearing our sins and sufferings to his death; but indeed that is only one aspect of an almost universal heresy."
- As a Cambridge undergraduate (1845) Westcott organized a club and choose its name, Hermes, the god of magic and occult wisdom, which met weekly. Priests of Hermes wore artificial breasts and female garments. Letters between club members indicates homosexual relationships between members. This is a club of Satan as the name implies.
- Westcott was a heavy consumer of beer becoming a spokesman for a brewery later in his life.
- Hort was believed to be an opium addict.
- Hort referred to evangelical Christians as dangerous, perverted, unsound, and confused.
- Westcott had a lifelong faith in spiritualism; as he along with Hort and Benson founded the Ghost Society, a Spiritualist church for the intellectuals, embracing haunted houses, trance speaking, communication with the dead, automatic hand writing etc.

- Westcott wrote: "Our hearts are moved when statesmen or students speak with glowing hope of the coming union of nations" - The New One World Government, with the Antichrist at the helm. The NIV changes the words in Hebrews 9:10 found in the KJV from:

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." (KJV)

to

"They are only a matter of food and drink and various ceremonial washings - external regulations applying until the time of the new order." (NIV).

Hort's position was simply a love for the Vaticanus text and a deep hatred for the Textus Receptus.

Dr Ellicott, part of Hort and Westcott's committee, who submitted the Revised Version with its 36,000 changes in 1881 said when he submitted the Revised Version:

"The Vaticanus Codex... sometimes alone, generally in accord with the Sinaiticas, is responsible for nine-tenths of the most striking innovation in the Revised Version."

This Revised Version can be traced back to the Alexandrian Text. For a partial list of 20th Century English Bible translations that can also be traced back to the questionable Alexandrian Text please refer to Appendix One. There are listed in Appendix One a total of 135 Bibles all coming from the Alexandrian Text. It is estimated that there are more than 3000 Bible translations available. Again this Alexandrian Text from Alexandria Egypt, where paganism prevailed, ends up in Rome.

Changes may appear to be small in these above translations but they have great significance. They have a mind conditioning effect that one may not even realize they are being subjected to. A few of these "questionable" new age Bible version translations will be compared in this paper to the KJV to give you an understanding of the scope of the problem.

Ronald Youngblood an editor of the NIV said:

"It may be true at times that the NIV translators

have been guilty of reading something into the text."

He further goes on to say that this is done, in part, to promote one version over another or for economic reasons. As John Burgon, Dean of Westminster and the preeminent Greek scholar (late 19th century) has said,

"They desired to make Holy Scriptures witness to their own peculiar beliefs.

The Bible is clear on changing its Word. Matthew 23:14 says:

"Woe unto you scribes hypocrites ye shall receive the greater damnation."

It is interesting to note that the NIV omits this verse. When any translation leaves out such a significant verse, volumes are said about that translation. In the Chapter 24 of Matthew the new age belief that the world doesn't end is found in the NIV. In Matthew 24:3 the KJV says:

"the end of the world" (KJV),

this is changed in the NIV to "the end of the age."

John Kohlenberger, spokesman for Zondervan (publisher of the NASB, Living Bible, Amplified Bible, NIV, and RSV) and author of a Hebrew/NIV Interlinear said:

"Westcott and Hort... all subsequent versions from the Revised Version (1881) to those of the present have adopted their basic approach (and) accepted the Westcott and Hort (Greek) text."

Baker Book House, another publisher of modern translations, has confirmed Kohlenberger's comment. Dr E.F. Hills, a Princeton and Harvard scholar says:

"The NIV follows the Westcott / Hort Text."

The thousands of changes are subtle and it appears that the new versions are attempting to prepare the apostate churches of the last days to accept the religion of the antichrist, including his mark, image and worship, moving toward the New Age Movement's One World Government or "order." The Greek word for "order" implies an improvement, or reform. (See page 39, first reading from the KJV and the second from the NIV.) The NIV gives many New Age

renderings such as this, as it follows the Westcott and Hort Text.

Examples of Textual changes:

I.

In the KJV Jesus says in Luke 4:18,

"He hath sent me to heal the broken heart"

This is missing in the NSAB, NIV, Good News for Modern Men and all Catholic Bibles. Thus, the peace and healing of the KJV is taken away in the new versions.

II.

The person of the Comforter found in the KJV in John 14:16, 14:26, and 15:26 has been removed from all new translations and replaced with Helper or Counselor. Cults like the Jehovah Witnesses use "helper" as they deny the Trinity. The J/W have acknowledged the use of the Westcott/Hort revisions in their "Watchtower. "

III.

The New Age movement speaks against the second coming of Jesus Christ. Matthew 25:13 in the KJV says:

"The Son of man cometh"

but this is not found in the NIV or the NASB.

IV.

Example of removing God:

In the KJV, Phil 3:3 says:

"worship God"

the NASV says:

"worship"

(Satan cometh immediately and taketh away the word; Mk.4:15)

V.

In the KJV, Isaiah 14:12-15 says:

<sup>12</sup>How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

<sup>13</sup>For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

<sup>14</sup>I will ascend above the heights of the clouds; I will be like the most High.

<sup>15</sup>Yet thou shalt be brought down to hell, to the sides of the pit.

In the NIV, Isaiah 14:12-15 says:

<sup>12</sup> How you have fallen from heaven, morning star [star of the morning in NASB], son of the dawn! You have been cast down to the earth, you who once laid low the nations!

<sup>13</sup> You said in your heart, "I will ascend to the heavens; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of Mount Zaphon.

<sup>14</sup> I will ascend above the tops of the clouds; I will make myself like the Most High."

<sup>15</sup> But you are brought down to the realm of the dead, to the depths of the pit.

Lucifer is the devil, but it is difficult to know this by reading the NIV or NASB versions. They both follow the new age belief that Lucifer is a good god. Note that "morning star" is not in Hebrew. The KJV speaks of Lucifer and Hell, the NIV speaks of morning star and grave, and the NASB speaks of star of the morning and sheol.

## VII. The Lord's Prayer

A comparison of the Lord's Prayer in the KJV to the new versions follows. In the KJV, Matthew 6:9-13 says:

<sup>9</sup>After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

<sup>10</sup>Thy kingdom come, Thy will be done in earth, as it is in heaven.

<sup>11</sup>Give us this day our daily bread.

<sup>12</sup>And forgive us our debts, as we forgive our debtors.

<sup>13</sup>And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

In the NIV, Matthew 6:9-13 says:

<sup>9</sup> "This, then, is how you should pray: "Our Father in heaven,

hallowed be your name,

<sup>10</sup> your kingdom come, your will be done, on earth as it is in heaven.

<sup>11</sup> Give us today our daily bread.

<sup>12</sup> And forgive us our debts, as we also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation, but deliver us from the evil one.

The NIV omits "For thine is the kingdom, and the power, and the glory, for ever." just like the Catholics (tell RJZ story).

Now consider what Luke 11:1-4 says in the KJV:

<sup>1</sup>And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

<sup>2</sup>And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

<sup>3</sup>Give us day by day our daily bread.

<sup>4</sup>And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

In the NIV, Luke 11:1-4 says:

<sup>1</sup> One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."

<sup>2</sup> He said to them, "When you pray, say: Father, hallowed be your name, your kingdom come.

<sup>3</sup> Give us each day our daily bread.

<sup>4</sup> Forgive us our sins, for we also forgive everyone who sins against us.

And lead us not into temptation."

Luke 11:1-4 in the new versions is very distressing concerning the first part of the Lord's Prayer. The new Bibles take God out of heaven, the will of God is missing as is, but removing "deliver us from evil" (the new age movement says there is no evil), reduces the Lord's prayer to a new age prayer.

#### VIII.

The New Versions change "Him" to the neuter or sexless designation. All the original Greek texts are always masculine. A few examples:

	<u>KJV</u>	<u>NASB</u>
Luke 10:16	him	One
Matt 13:37	He	One
John 12:45	him	one
John 1:14,18	son	one

"One" is defined as a term for the ultimate as in many mystical religions and philosophies. Also is a reference to Lucifer, the wicked one, neither male or female, both father and mother.

Luke 4:33,34 reveals that only the devils call Jesus the "Holy One of God."

<sup>33</sup>And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

<sup>34</sup>Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

Readers cannot see a personal God in many new versions since His person has been replaced by the number, "one." Not only does this occur in the New Testament, but the Old Testament as well.

Example:

	KJV	NASV
Ps 50:1	God	One
Josh 22:22	Lord God	one

IX.

The NKJV denies the deity of Christ in Acts 3:13, 26; 4:27, 30; Rev.1:6; and Mk.14: 62.

Acts 3:13

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go.

Acts 3:26

To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one *of you* from your iniquities.

Acts 4:27

For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

Acts 4:30

by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus.

Rev.1:6

and has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

Mk.14: 62.

Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

By adding "the" before "Power," the NKJV is denying the Trinity.

#### X. Superstition or Religion:

Acts 17:22,23 in the NIV says:

"<sup>22</sup> Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious. <sup>23</sup> For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you."

Acts 17:22,23 in the KJV says:

"<sup>22</sup>Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

<sup>23</sup>For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you".

#### XI. Idols:

1Cor.8:4	NASB	KJV
	There is no such thing as idol	An idol is an nothing

This directs people's attention from God to statues, saying there is no such thing as an idol, thus okay to worship statues.

## XII. Fasting:

New Bible Versions have adopted a pagan doctrine that through self-torture and self-denial one can discipline himself to reach a high state spiritually (fasting etc.). Compare 1 Cor.9:27 in the KJV:

<sup>27</sup>But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

to the NIV:

<sup>27</sup> No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.

to the New Living Translation (NLT),

<sup>27</sup> I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be disqualified.

and to the NASB.

<sup>27</sup> but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.

The meaning of 1 Cor.9:27 is that he does not allow the “lusts of the flesh” to dominate him, thus he rules his flesh, rather than his flesh ruling him.

Also, in the KJV, Colossians 2:23 says:

<sup>23</sup>Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

in the NIV Col 2:23 says:

<sup>23</sup> Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence.

and the NASB says:

<sup>23</sup> These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, *but are of no value against fleshly indulgence.*

XIII. Economics:

There is an economic side to the new translations that is intended to increase giving of the people and Build-up their treasuries.

In the KJV, Romans 12:8 says;

<sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

KJV -giveth with simplicity

In the NIV, Romans 12:8 says;

<sup>8</sup> if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.

NIV - give generously

In the NASB, Romans 12:8 says;

<sup>8</sup> or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

NASB-give with liberality

In the NKJV, Romans 12:8 says;

<sup>8</sup> he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

NKJV -gives, with liberality.

XIV. Pride:

The KJV teaches humility of self:

- In James 4:6 -God resisteth the proud.

- In Jer.13:15 -Be not proud
- In Proverbs 16:18 -Pride goeth before destruction.

However, the New Versions follow Westcott's prophets of pride approach, as does Robert Schuller, when he says "Do not fear pride." as found in the new translations.

In the KJV, Gal.6:4 says:

<sup>4</sup>But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

In the NIV, Gal.6:4 says:

<sup>4</sup> Each one should test their own actions. Then they can take pride in themselves alone, without comparing themselves to someone else,

Confusion reigns. Jesus taught humility, whereas the NIV says to "take pride."

XV. Additional examples of confusion:

New Age Leaders discourage the Christian belief that Jesus died on the cross for our sins.

In the KJV, Isaiah 53:10 says:

<sup>10</sup>Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

In the NASB, Isaiah 53:10 says:

<sup>10</sup> But the LORD was pleased  
To crush Him, putting *Him* to grief;  
If He would render Himself as a guilt offering, He will see *His* offspring,  
He will prolong *His* days,  
And the good pleasure of the LORD will prosper in His hand.

In the KJV, 1 Peter 4:1 says:

<sup>1</sup>Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

In the NASB, 1 Peter 4:1 says:

<sup>1</sup> Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin,

In the KJV, Luke 22:19-20 says:

<sup>19</sup>And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

<sup>20</sup>Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

In the NASB, Luke 22:19-20 says:

<sup>19</sup> And when He had taken *some* bread *and* given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." And in the same way *He took* the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

XVI. Examples of distressing uses of words follow:

In the KJV, Acts 8:20 says:

<sup>20</sup>But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

In the Good News Translation, Acts 8:20 says:

<sup>20</sup> But Peter answered him,  
May you and your money go to hell, for thinking that  
you can buy God's gift with money!

In the KJV, 1 Sam 20:30 says:

<sup>30</sup>Then Saul's anger was kindled against Jonathan,  
and he said unto him, Thou son of the perverse  
rebellious woman, do not I know that thou hast  
chosen the son of Jesse to thine own confusion, and  
unto the confusion of thy mother's nakedness?

In the New Living Translation, 1 Sam 20:30 says:

<sup>30</sup> Saul boiled with rage at Jonathan. "You stupid son  
of a whore!" he swore at him. "Do you think I don't  
know that you want him to be king in your place,  
shaming yourself and your mother?"

In the KJV, Zech.13:6 says:

<sup>6</sup>And one shall say unto him, What are these wounds  
in thine hands? Then he shall answer, Those with  
which I was wounded in the house of my friends.

In the New Life Version, Zech.13:6 says:

<sup>6</sup> If someone asks him, 'What are these sores on  
your back?' he will answer, 'They are the sores I  
received in the house of my friends.'

XVII. Devils?

The NKJV and other recent bible versions have eliminated  
all references to devils and replaced them with demons.

XVII.

A comparison of Luke 21:19 in the NIV and KJV shows the  
NIV denial

of faith in Jesus Christ for salvation.

In the KJV, Luke 21:19 says:

<sup>19</sup>In your patience possess ye your souls.

In the NIV, Luke 21:19 says:

<sup>19</sup> Stand firm, and you will win life.

XVIII.

The NASB and NIV follows Westcott's Greek translation and suggests that God's good will extends to His favorite, God pleasing elect.

In the KJV, Luke 2:14 says:

<sup>14</sup>Glory to God in the highest, and on earth peace,  
good will toward men.

In the NIV, Luke 2:14 says:

<sup>14</sup> "Glory to God in the highest heaven, and on earth  
peace to those on whom his favor rests."

In the NASB, Luke 2:14 says:

<sup>14</sup> "Glory to God in the highest,  
And on earth peace among men with whom He is  
pleased."

XIX. Examples of other problems texts:

In the KJV, 1 Tim,3:16 says:

<sup>16</sup>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.

In the New Living Translation,  
1 Tim,3:16 says:

<sup>16</sup> Without question, this is the great mystery of our  
faith:

Christ was revealed in a human body and vindicated  
by the Spirit. He was seen by angels and announced  
to the nations. He was believed in throughout the  
world and taken to heaven in glory.

In the new translation in 1 Tim.3:16 Christ was accepted by  
men every where.

XX.

Matthew 27:28 stripped Christ of His divine titles. This is Westcott's belief who said: "Christ was and is perfectly man. He never spoke directly of himself as God. He does not expressly affirm the identification of the Word with Jesus Christ." Because of Westcott's belief, the meaning of this verse in the new versions remains unchanged.

In the KJV, Matthew 27:28 says:

<sup>28</sup>And they stripped him, and put on him a scarlet robe.

XXI. Judgment Seat of Christ or God?

In the KJV, Romans 14:10 says:

<sup>10</sup>But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

In the NIV, Romans 14:10 says:

<sup>10</sup> You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God's judgment seat.

Again this follows Westcott's belief that Jesus Christ is not God.

XXII. God or Lord?

We know from Scripture found in Rev,1:11, that Jesus Christ is God, "I am the Alpha and Omega."

In the KJV, Acts 4:24 says:

<sup>24</sup>And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

In the NIV, Acts 4:24 says:

<sup>24</sup> When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they

said, "you made the heavens and the earth and the sea, and everything in them.

NIV - Lord

KJV - Lord, thou art God.

XXIII. Mary is considered as a God:

In the KJV, Luke 1:28 says:

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."

In the NIV, Luke 1:28 says:

"The angel went to her and said Greetings, you who are highly favored! The Lord is with you."

The NIV leaves out "blessed among women" because the new versions consider Mary as a god and not a woman. This is one of the reasons why the Roman Church favored the new translations.

XXIV. More confusion,

In the KJV, Zech.13:6 says:

<sup>6</sup>And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

In the NIV, Zech.13:6 says:

<sup>6</sup> If someone asks, 'What are these wounds on your body?' they will answer, 'The wounds I was given at the house of my friends.'

The new versions confuse where Jesus' wounds are. This is important since the Jews know who Jesus is at the end of the Tribulation Period by the wounds in His hands.

**XXV. The Blood of Christ is missing:**

In the KJV, Col.1:14 says:

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

In the NIV, Col.1:14 says:

<sup>14</sup> in whom we have redemption, the forgiveness of  
sins.

Redemption is only possible because of the shed blood of  
Jesus Christ, however, its not that important in the new  
versions.

### **XXVI. The word “not” is deleted:**

In Isaiah 9:3, King James Version we find:

Thou hast multiplied the nation, and not increased  
the joy: they joy before thee according to the joy in  
harvest, and as men rejoice when they divide the  
spoil.

Those who would have joy must expect: 1) to go through  
hard work, as the husbandman, before he has the joy of  
harvest; 2) to go through hard conflict, as the soldier, before  
he divides the spoil; 3) to have faith in God. However, if one  
does not have true faith, true joy is not possible. This  
translation is from the original Hebrew text.

Isaiah 9:3, in the New International Version and all the other  
modern translations, the word “not” was left out:

You have enlarged the nation and increased their  
joy; they rejoice before you as people rejoice at the  
harvest, as warriors rejoice when dividing the  
plunder.

According to the NIV, the Lord enlarged the nation and  
increased their joy. The people rejoice before the Lord in the  
same way they rejoice at harvest time and when they divide  
spoils.

This translation is taken from notes made in in the margin of the Hebrew text by the scribes, the Masoretes, who said that this was not the best transation of the original Hebrew text and said that instead of reading לא, lo', the text should read ,לולו. The Masoretes were groups of **Jewish** scribe-scholars who worked between the 6th and 10th centuries BC, based primarily in present-day Israel in the cities of Tiberias and Jerusalem, as well as in Iraq (Babylonia).

Thus two different meanings.

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The above examples provide a feeling for how dangerous the new translations could be to ones future eternal life, especially to the new believer. Many times it is only because we grew up with the KJV that allows us to know the truth. But think of the younger and new Christians who only are exposed to the new translations. What will they believe? They will believe what Westcott and Hort want them to believe. If you find someone insisting on using the other versions, encourage them to always go back to the KJV as the final authority.

As God has taught us that "all Scripture is given by inspiration of the Holy Spirit" and that "men spake as they were moved by the Holy Ghost," the Holy Spirit must be credited with the ability to transmit and preserve the Sacred Scripture. We cannot say that the Received Text (what the KJV is based on) which, by the admission of its enemies, has led the true people of God for centuries, can be set aside for two manuscripts; one found in an out of the way monastery, and another of the same family that for centuries was on a shelf in the library of the Vatican. Both these documents are of uncertain ancestry, of questionable history, and of suspicious character, as found when examining how they came into being.

The Received Text maintained for centuries a position of leadership by Divine Providence, just as the Star

of Bethlehem was put in the heavens to guide the wise men. To change but one word in the constitution of the United States, at least the transposing of two words, could affect, thousands of people, cost millions of dollars, and many millions of land acres. Any change in this Constitution would result in chaos. The Bible is the basis of the Constitution for all the great nations of the earth both ancient and modern. The Bible has been the handiwork of God through the centuries. Certainly no living being, or a group of them, ever had authority to make such significant changes as were made by those men who were associated with Westcott and Hort.

The history of the followers of Christ is inseparable from the Received Text, whereas the Revised Version is more closely tied to Roman Catholic dogma. What possessed Hort at the age of 23 to call the Received Text "villainous" and "vile," even though he admitted that he only read little of this Greek Text, which the KJV is based on, is an unknown.

A group of men who set out faithfully to translate genuine Manuscripts in order to convey what God said is what was done in 1611. Their Godly work resulted in the KJV. However, the group which produced the Revised Version set themselves up to revise or translate with their own ideas, influenced by Darwinism, religious liberalism, and a reversion to Rome, as they rejected the authority of the Bible as supreme.

The purpose of this paper is to provide the reader with greater incite into why the King James Version of the Bible is the translation that preserves in its entirety, the Sacred Inspired Words of God. Every other translation available today is based on the Revised Version/Alexandrian Texts that were changed by human beings, inserting their own ideas in an effort to correct what they did not like from God's Word.

The importance of keeping the Word of God in its purest form is stated in the closing verses of the entire Bible. The last instructions of the Bible to all of mankind is not to change or alter in any way the Word of God. In the KJV, Rev 22:18,19 says:

<sup>18</sup>For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

<sup>19</sup>And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

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