

LANDMARK BAPTIST COLLEGE

VERBAL PLENARY INSPIRATION VS MODERNIST PARAPHRASE

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Departing from the age old doctrine of inspiration by dictation, and holding instead a doctrine of inspiration by superintendence results in a lackadaisical paraphrase translation technique.

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VERBAL PLENARY INSPIRATION VS MODERNIST PARAPHRASE

*The words of the LORD are pure words: as silver tried
in a furnace of earth, purified seven times. (Psalm 12:6)*

Departure from the age old doctrine of verbal inspiration precedes the massive elimination and alteration of Bible words for the 1001 modernist paraphrase English versions. If you reject verbal plenary inspiration of Scripture you may freely use any of the 1001 modern English paraphrased versions of the Bible, but if you hold to verbal plenary inspiration of Scripture you will not be comfortable nor accepted in the camp of those who critique, change, and copy right God's Holy Word. All Modernist versions of the Bible use a paraphrase method that they call dynamic equivalence instead of actual verbal translation with the traditional method. It is their paraphrase technique, as well as the level of their departure from the original manuscripts that allows them to get a lucrative copy right on their translation work. The motive behind all the modern English Bible translations is not the accuracy of their translation work, but coming up with enough 'significant deviations' to obtain the copyright and turn a good profit. They are successfully doing the latter, yet there are so many Christians being deceived by their marketing methods. Even fundamentalists are jumping on their Bible of the month club wagon.

Baptist bus children were once taught the song “The Devil is a sly old fox.” It should now be mandatory in our Baptist Seminaries where this departure from verbal inspiration is cloaked in scholarly dialog about textual criticism and claims of dynamic equivalence. Seminary halls ring with lofty but hollow ambitions about recovering the very words of Jesus, all the while they cast off verse after verse, change word after word, and add phrase after phrase to the very

words of Scripture. Where did this deception start, and how far has it come? It started with a brazen departure from the doctrine of verbal inspiration, and it has crept as leaven into every fundamentalist Bible college and seminary.

Dr. Gaussen expertly makes verbal plenary inspiration of Scripture analogous to the Holy Spirit of God using men as instruments to orchestrate the perfected concert of God as follows:

“As a skilful musician, when he would execute a long score by himself, takes up by turns the funereal flute, the shepherd's pipe, the merry fife, or the trumpet that summons to battle; so did Almighty God, when he would make us hear his eternal word, choose out from of old the instruments which it seemed fit to him to inspire with the breath of his spirit. “He chose them before the foundation of the world, and separated them from their mother's womb.” Has the reader ever paid a visit to the astonishing organist, who so charmingly elicits the tourist's tears in the Cathedral at Freiburg, as he touches one after another his wondrous keys, and greets your ear by turns with the march of warriors on the riverside, the voice of prayer sent up from the lake during the fury of the storm, or of thanksgiving when it is hushed to rest? All your senses are electrified, for you seem to have seen all, and to have heard all. Well, then, it was thus that the Lord God, mighty in harmony, applied, as it were, the finger of his Spirit to the stops which he had chosen for the hour of his purpose, and for the unity of his celestial hymn. He had from eternity before him all the human stops which he required; his Creator's eye embraces at a glance this range of keys stretching over threescore centuries; and when he would make known to our fallen world the everlasting counsel of his redemption, and the coming of the Son of God, he put his left hand on Enoch, the seventh man from Adam, and his right on John, the humble and sublime prisoner of Patmos. The celestial anthem, seven hundred years before the flood, began with these words, “Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all;” but already, in the mind of God, and in the eternal harmony of his work, the voice of John had answered to that of Enoch, and closed the hymn, three thousand years after him, with these words, “Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him! Even so, Lord Jesus, come quickly. Amen!” And during this hymn of thirty centuries, the Spirit of God never ceased to breathe in all his messengers; the angels, an apostle tells us, desired to look into its wondrous depths. God's elect were moved, and life eternal came down into the souls of men.”¹

Using dynamic equivalence and man made paraphrase of such an orchestration and holy inspired anthem of God, it shall be seen in this treatise, cheapens and wholly detracts from the perfection intended by God.

¹ Gaussen, L. D.D., “Theopneustia: The Plenary Inspiration of the Holy Scriptures”, Converted to pdf format by Robert I Bradshaw, August 2004. <http://www.biblicalstudies.org.uk> accessed Dec 2007.

Paraphrase Changes the Words.

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. Rev 22:19

Verbal inspiration is touted as the doctrine in many evangelical Bible colleges and seminaries, but when the modernist English translation that they tout as the most accurate gives Jesus' words as "Wherever the corpse is, there the vultures will gather" (Matt 24:28, NASV²) while the words recorded in Greek and English are "*For wheresoever the carcase is, there will the eagles be gathered together.*" (Matt 24:28, Holy Bible) even a Baptist bus kid can see the verbal difference. They are interpreting, not translating. They are telling what they think Jesus should have said, not telling the words that he did say. That is extremely dangerous. There are two diabolical front lines in the attack of God's Words. The first uses textual criticism to eliminate and cast doubt on the very words of God. The second, examined more closely here, is the use of paraphrase to translate the already divergent text.

"A paraphrase makes no effort to carry over or translate the words of one language into the words of another language but rather to 're-state, interpret or translate with latitude.' Since this is the object of a paraphrase there's no assurance of fidelity in carrying-over exactly what is there in one language – no more and no less – into the other language, no more and no less. Therefore, paraphrases take great liberty in doing any of these three things or all of them: ADDING words, phrases, ideas, thoughts or meanings; SUBTRACTING words, phrases, ideas, thoughts or meanings; or CHANGING words, phrases, ideas, thoughts or meanings. That is the essence of paraphrase; that is the essence of DYNAMIC EQUIVALENCE. So, it is commentary, it is interpretation, it is not translation."³

The arrogance and blatancy of this paraphrase methodology is obvious in any modern translation of the Bible. It seems to be dismissed by many evangelicals with a 'let the spirit unite

2 New American Standard Version (NASV), 1973 Revision, copyright by The Lockman Foundation, 1960,1962,1963, 1968, 1971, 1972, and 19732, La Habra, Calif, with all rights reserved.

3 Waite, Pastor D.A., Th.D., Ph.D., "*Defending the King James Bible*" pp105

us, don't let doctrine divide us' mentality. The faulty arguments that dismiss the 2000 year old doctrine of verbal plenary inspiration are spewing out of our Bible colleges and entering our pulpits at such a rate that it is justly alarming. Cross Pollen is a web site that publishes essays which are meant to 'encourage Christians to return to a cross centered faith.' Their theme is *"I desired to know nothing among you save Jesus Christ, and Him crucified. (1 Corinthians 2:2)"* An essay on this site by Root Thorn, (likely a pen name) brazenly contends against verbal plenary inspiration with this bold denial:

“Plenary Verbal Inspiration is not consistent with the Bible itself in two important respects.

“First, the doctrine is inconsistent with the way the New Testament writers use the Old Testament. The Old Testament is extensively quoted in the New, but rarely quote word for word. It's always the sense, and not the literal words, which is represented. Of course, the New Testament was originally in Greek, and the Old Testament was in Hebrew: but even so, the New Testament writers did not quote the Septuagint (the accepted Greek version of the Scriptures in Jesus' day) literally; neither did they give literal translations of the Hebrew. ...

“I agree that the practice of free quotation does not call into question the New Testament writers' reverence for the Old Testament. However, it does clearly demonstrate that they did not consider the inspired content of the Scriptures to be tied to the exact choice of words. Otherwise, they would have taken great pains to quote as literally as possible as is the practice of most "fundamentalist" churches of today.”

“Second, the doctrine of plenary verbal inspiration is inconsistent with God's stated purpose to make Himself most fully known to as wide an audience as possible, regardless of education:⁴”

These are common errors brain washed into Bible students with diabolical precision.

They are far to shallow to dislodge a 2000 year old doctrine of the faith but they are so twisted into minds as to distort all modern Christianity. Notice Thorn's errors in three categories:

1) Thorn contends that since the Apostles used free quotation of the Scriptures, our modernist translators may do so as well. This error dismisses the reality that the Apostles were not operating as Scripture translators or interpreters, they were operated upon by the Holy Spirit

⁴ CrossPollen, e-mail: thornroot@juno.com, Copyright © 2001 ,from http://www.accucos.com/thornbush/pollen/plenary_verbal_inspiration.htm , Last Revised: December 28, 2001

to WRITE the inspired Holy Scriptures! That is a big difference. Millions trust the Apostle Paul to give the exactness of God's intended communications. Do not trust the Lockman Foundation or Zondervan Corporation to do that. Do not even trust the good Dr. Bruce Metzger⁵ to do that in Greek. The Apostles, writing the inspired words of God could quote, misquote, or free quote any source in any way, the results would be the words that God breathed. That could quote Enoch the 7th from Adam without using any source but God himself! That is what inspiration is! Modern translators are not inspired authors of Scripture, not the Only Begotten Son and not apostles, and thus dare not quote sloppily or loosely!.

2) The Septuagint was NOT the accepted Greek version of the Scriptures in Jesus' day! A little research shows that this corrupted Greek version was not accepted by the Jews as Scripture, and Jesus was a more knowledgeable Jew than any of the rabbinical scribes; this corrupted Greek version was not produced by any Levitical Priests who were in charge of all Old Testament Scripture copies; and this corrupted Greek version of Old Testament Scriptures cannot even be dated before the 2nd century! The only source that dates it prior is the one which fabricated a story of its miraculous production. The letter of Aristeas fabricates the story of 72 Jewish Elders who went to Alexandria around 250 BC (i.e. once upon a time in a far distant land is his flavor!) As he supposes they were separated while each translated and 'hocus pocus' they all came up with the exact same book, the Old Testament in Greek. Although this far fetched story and date is referenced by Philo and Josephus as if it were true, there is no copy of the Septuagint before 220 A.D.⁶ It is far more likely that the Septuagint quoted the Apostles of Jesus Christ, than the Apostles of Jesus Christ quoted the Septuagint. Don't accuse the Lord Jesus Christ of reading it, quoting it, or acknowledging it. He did not. This argument, as all these, has been perfectly

⁵ Dr. Metzger is a lead Greek scholar for the Nestle Aland Greek New Testament

⁶ Stringer, Dr. Phil, BI-300 Syllabus "Inspiration of Scriptures I" pg 57

defeated in yesteryear. To quote Dr. L. Gaussen's 1850 AD book *"Theopneustia: The Plenary Inspiration of the Holy Scriptures"* on this subject:

"The learned Horne, in his "Introduction to the Critical Study of the Bible" (vol. i. p. 503,) has ranged under five distinct classes, relatively to the Septuagint version, the quotations made in the New Testament from the Old. We do not here warrant all his distinctions, nor all his figures; but our readers will comprehend the force of our argument, on our informing them that that learned author reckons eighty-eight verbal quotations that agree with the Alexandrine translations; sixty-four more that are borrowed from them, but with some variations; thirtyseven that adopt the same meaning with them without employing their words; sixteen that differ from them in order to agree more nearly with the Hebrew; and, finally, twenty that differ from both the Hebrew and the Septuagint, but in which the sacred authors have paraphrased the Old Testament, in order that the sense in which they quote it may be better understood. These numerical data will sufficiently enable the reader to form a just idea of the independence claimed by the Holy Ghost with regard to human versions, when he desired to quote, in the New Testament, that which he had previously caused to be written in the Old. Accordingly, they not only answer the objection - they convert it into a testimony."⁷

Root Thorn did not do his homework when he regurgitated the misinformation presented him by some modernist bible version marketer. The Septuagint foolishness, as all his other anti-inspiration foolishness, was amply refuted 150 years ago. However, these diabolical attacks do not subside, and His truths about verbal inspiration need to be revisited in each generation. Be careful to do your homework here, and not regurgitate Satan's paraphrase.

3) The rational that anyone of any education level and any lost condition should be able to have God revealed to him without God's specific words being used, without language study, without the Apostolic verbal inspiration, and without linguistics study, or study of any sort, is baseless and asinine. Thorn's accusation that verbal inspiration of Greek and Hebrew Scriptures would allow only learned scholars to lord over the commoners is at best unlearned. Indeed, the NASV bible that he defends lord's over people with it's interpretation of I Peter 2:2. There they teach that you must grow into salvation. Changing the words of God is what allows them to lord

⁷ Gaussen Ibid page 167

over people. His translators who reject verbal plenary inspiration, change, add to, and delete the words of God to support their errant belief systems. Thorn, striving to focus attention on the cross alone, foolishly and dangerously departs from the very words of Scripture which alone can accomplish that goal. Such is the product of our evangelical Bible colleges, and an open door to the diabolical deceit of paraphrasing. Dismissing the 2000 year old doctrine of verbal plenary inspiration is a very dangerous president.

NAS's Dynamic Equivalence in Matthew 24

De 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

An exposure of this 'dynamic equivalence' paraphrase virus is depicted below with a brief examination of the New American Standard Version (NASV⁸), 1973 Revision, copyright by The Lockman Foundation, 1960,1962,1963, 1968, 1971, 1972, and 1973⁹, La Habra, Calif, with all rights reserved. The one chapter examination of this version will amply illustrate the paraphrase virus that infects all the modernist translations. The New International Version¹⁰ (NIV) is the most liberal with paraphrase methodology and is, consequently, falling from favor in the modern market, Praise the Lord. The New King James Version¹¹ (NKJV) is the most conservative with paraphrase methodology and is, consequently, as deceptively subtle as it's name. All versions that obtained a copyright incorporated a paraphrase methodology in order to have 'significant

8 The word 'version' properly implies an adaptation and variance from an earlier or original work. It is properly used for all modern versions, but not applicable for the King James Bible Translation because that is the earlier and non copyright work from which all others must deviate from to obtain their copyright. In the old usage only did version mean translation to a different language.

9 The 1977 and 1995 copyright revisions were also used in softcopy without noted variance from the 1973 copyright version. .

10 The New International Version, Copyright © 1978, by New York International Bible Society.

11 The New King James Version, Copyright © 1982, by Thomas Nelson, Inc.

deviation' from the original, from 'the earlier work' (i.e. the public domain King James Bible English translation), and from any other earlier work. The NASV will suffice for this exposure.

In the table, included in its entirety in the appendix, the King James is contrasted with the NASV. For completeness the TR¹² and the WH¹³ are shown in Greek to show that these translation infractions are not founded in their corrupted Greek text usage. Examining a few key scriptures of Matthew 24 will serve to emphasize the dangers of their paraphrase.

*De 4:2 Ye shall not add unto the word which I command you,
neither shall ye diminish ought from it, that ye may keep
the commandments of the LORD your God which I command you.*

Subjective Word Substitutions

Holy Bible KJB	NASV	TR	WH & Nestles	Differences
28 For wheresoever the carcase is, there will the eagles be gathered together.	28 "Wherever the corpse is, there the vultures will gather.	28 οπου γαρ εαν η το πτωμα εκει συναχθησονται οι αετοι	28 οπου γαρ εαν η το πτωμα εκει συναχθησονται οι αετοι	Deletion of 'for', via WH deletion. Change to 'corpse' for 'carcase' via interpretation. Change to 'vultures' for 'eagles' via interpretation.

By definition a carcase is not necessarily a corpse. If one runs over a carcase on the road, you are probably in upstate New York. If one runs over a corpse on the road, they better notify somebody. Jesus said there would be horses at these battles¹⁴ and he properly allowed their dead carcases in this verse. The Lockman foundation has no right to substitute what they think Jesus should have said here. There is also a difference between a vulture and an eagle. In their

¹² Greek Bible, 1550- Textus Receptus, Online Bible Foundation, 12 Birkfield Place, Carlisle, Lanarkshire, Scotland, M184PZ, © 15-2006

¹³ Greek Bible, 1881 Wescott Hort Greek Text, Online Bible Foundation, 12 Birkfield Place, Carlisle, Lanarkshire, Scotland, M184PZ, © 15-2006

¹⁴ See Armageddon ref Rev 16:13-16, 14:14-20, Isa 10:27-34, 24:21-23, 26:20-21, 34:1-8, 63:1-6, 66:15-16, Jer 25:29-33, 51:20-24, Ezek 38:1-39:16, Joel 2:1-11, 3:9-13, Ob 1:15, Zec 3:8, 12:1-9, 14:1-9, Mt 24:27-28, 25:31-34, Rev 19:11-21

opinion Jesus meant vulture here, but when they translate the identical word in Rev 4:7 and 12:14 they saw fit to use the eagle. They are so eager to give their shallow interpretation they change the words of God.

De 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Awkward Confusion of Tenses

King James Bible	NASV	TR	W&H	NASV Deficiencies
1 ¶ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.	1 Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him.	1 και εξελψων ο ιησουϋ επορευετο απο του ιερου και προσηλψον οι μαρηται αυτου επιδειξει αυτω ταϋ οικοδομαϋ του ιερου	1 και εξελψων ο ιησουϋ απο του ιερου επορευετο και προσηλψον οι μαρηται αυτου επιδειξει αυτω ταϋ οικοδομαϋ του ιερου	Refused to translate the first 'And.' Changed 'went out and departed' to 'came out and was going away when' The imperfect tense here generally represents continual or repeated action in the past. Where the present tense might indicate "he is departing," the imperfect would indicate "he kept on departing", which according to previous experts is best said 'went out and departed.' Changed 'and his disciples' to 'when his disciples' via interpretation.

In the preface to the 1963 edition the Lockman Foundation included a section titled “Principles of Revision¹⁵” In it they made some defense of their twisting of the aorist Greek tense (and the present and imperfect tenses) to better follow modern English rules rather than the Greek rules. This unfortunate deviation from the clear and proper translation of Greek tense, as practiced and perfected by the expertise of the King James translators, muddies up many verses in their NASV work. This verse in particular captures their blunders and awkwardness. The consistency and accuracy of the team of KJB translators pales the Lockman Foundation's attempt to improvise with tenses.

¹⁵ NASV, *ibid* pp v

*Jos 1:8 This book of the law shall not depart out of thy mouth;
but thou shalt meditate therein day and night,
that thou mayest observe to do according to all
that is written therein:*

The Weaker 'Will' Replacing the Legal 'Shall'

King James Bible	NASV	TR	W&H	NASV Deficiencies
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.	7 "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.	7 εγερψησεται γαρ εφνοω επι εφνοω και βασιλεια επι βασιλειαν και εσονται λιμοι και λοιμοι και σεισμοι κατα τοπουω	7 εγερψησεται γαρ εφνοω επι εφνοω και βασιλεια επι βασιλειαν και εσονται λιμοι και λοιμοι και σεισμοι κατα τοπουω	Soft 'will' for the legal 'shall' 5x Dropped 'pestilences' completely (via W&H rendering)
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.	9 "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name.	9 τοτε παραδωσουσιν υμαω ειω ψλιθιν και αποκτενουσιν υμαω και εσεσψε μισουμενοι υπο παντων των εφνων δια το ονομα μου	9 τοτε παραδωσουσιν υμαω ειω ψλιθιν και αποκτενουσιν υμαω και εσεσψε μισουμενοι υπο παντων των εφνων δια το ονομα μου	Substituted weaker 'will' for the legal 'shall' 3x Substituted 'tribulation' for 'to be afflicted' Substituted 'for My name' instead of clarifying 'for my name's sake.'

In a USAF contract law office I was required to change every 'will' in a newly written 52 page contract to a 'shall.' In the legal world, and in the English language in general, the word 'will' depends on ones willingness, while the word 'shall' makes an action required no matter ones willingness. In the process of making the Words of God readable and pleasant to simpletons, the Lockman foundation has made it very misleading to the lawyers. We should care about accuracy of language to all people, even though some of them may be lawyers.

*Pr 30:6 Add thou not unto his words,
lest he reprove thee, and thou be found a liar.*

Inconsistency Produces Confusion

King James Bible	NASV	TR	W&H	NASV Deficiencies
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.	30 "And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.	30 και τοτε φανησεται το σημειον του υιου του ανθρωπου εν τω ουρανω και τοτε κοθονται πασαι αι φυλαι τη γη και οθονται τον υιον του ανθρωπου ερχομενον επι των νεφελων του ουρανου μετα δυναμεω και δοξη πολλη	30 και τοτε φανησεται το σημειον του υιου του ανθρωπου εν τω ουρανω και τοτε κοθονται πασαι αι φυλαι τη γη και οθονται τον υιον του ανθρωπου ερχομενον επι των νεφελων του ουρανου μετα δυναμεω και δοξη πολλη	Removal of the legal 'shall.' 3x Changed the coming of the Son of Man from 'in the clouds' to 'on the clouds.' Also in verse 64, and Mrk 13:26. Then in 1Thes 4:17 they properly translated the exact phrase 'in the clouds.' Properly Jesus is not 'upon a cloud (singular)' until Rev 14:14-16 wherein the Greek and the context are clear. In Mark 14:26 they used 'coming with the clouds' instead of 'in the clouds'. In Rev 1:7 the Greek, the KJB and the NAS say 'coming with the clouds.' Their inconsistency is aggravating at best. Their capitalization to emphasize their source criticism pursuits is presumptuous, brash, and unnecessary.
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.	31 "And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.	31 και αποστελει τουσ αγγελουσ αυτου μετα σαλπιγγος φωνησ μεγαλη και επισυναξουσιν τουσ εκλεκτους αυτου εκ των τεσσαρων ανεμων ακρων ουρανωσ εωσ ακρων αυτων	31 και αποστελει τουσ αγγελουσ αυτου μετα σαλπιγγος φωνησ μεγαλη και επισυναξουσιν τουσ εκλεκτους αυτου εκ των τεσσαρων ανεμων ακρων ουρανωσ εωσ ακρων αυτων	Substituted weaker 'will' for the legal 'shall.' 2x They followed the delinquent minority Greek text and sent the angels with 'a great trumpet' rather than with a 'great sound of a trumpet.' To their shame. They substituted 'sky' for 'heaven' based on whim not contents. (Also verse 29,30, Luke 4:25,17:24, Acts 1:10, 11, 2:19, 10:11, 10:16,11:5, 10, James 5:18, Rev 6:13, 14, 11:6) God's signs and stars are higher than the 'sky' and each of these should properly be translated 'heavens' as the previous, more expert, translators translated. Their capitalization to emphasize their source criticism pursuits is presumptuous, brash, and unnecessary.

'In the clouds' paints a different picture than 'on the clouds'. As does the 'stars of the sky' and the 'stars of the heavens' have different depths. The blatant inconsistency that the Lockman Foundation uses to distinguish whether Christ is meeting us in the clouds, or merely sitting on a cloud is more than inaccurate, it is irreverent. The blatant inconsistency of their portraying Christ as the Creator of the sky vs Christ the Creator of the heavens further demonstrates their

shallowness. They do not demonstrate the depth, the reverence or the theology to have a consistency in translation effort in these matters. Their pursuits seem to be for a copy right rather than for clarity, theology, and accuracy. And that leaves off His angles sent with the 'sound of a trumpet,' while theirs are sent each carrying a trumpet. They get that nonsense from following the depraved minority text of Westcott and Hort. The rest they got from following their own depraved paraphrase methodology.

Re 22:18 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:

Conclusion

These serve to illustrate the shortfalls of the modernist's 'dynamic equivalence' whereby they change, add to, and subtract from the very Words of God. Their paraphrase of God's Words earns them a lucrative copy right but compromises accuracy, communication, and the verbal plenary doctrine of inspiration. They provide interpretation and commentary, not translation of God's very Words. They depart from the Greek tense to flower up their own ideas of sequences and events. They dummy down the exactness of the old English language and thus compromise the strength of God's Words. And their inconsistency in word usage divides interconnected systematic events, which are connected via unique Greek phrases, such as 'in the clouds', 'of the heavens', and gathering of 'eagles' examined here. The work of the Lockman Foundation is certainly scholarly, but it is misstitled. They called it a translation and labeled it The Holy Bible, when it is actually their commentary should be labeled "A Commentary, What We Think The Holy Bible Should Say." Shame on the Lockman Foundation for lining their pocket at the expense of God's Words.

This version of the Bible should never be used but what the real Words of God are opened in parallel. Their ideas of what God should have said are sometimes insightful of human reasoning, but should never overshadow what God actually said.

NOTES

- 1 Gaussen, L. D.D., "Theopneustia: The Plenary Inspiration of the Holy Scriptures", Converted to pdf format by Robert I Bradshaw, August 2004. <http://www.biblicalstudies.org.uk> accessed Dec 2007.
- 2 New American Standard Version (NASV), 1973 Revision, copyright by The Lockman Foundation, 1960,1962,1963, 1968, 1971, 1972, and 19732, La Habra, Calif, with all rights reserved.
- 3 Waite, Pastor D.A., Th.D., Ph.D., "Defending the King James Bible" pp105
- 4 CrossPollen, e-mail: thornroot@juno.com, Copyright © 2001 ,from http://www.accuros.com/thornbush/pollen/plenary_verbal_inspiration.htm , Last Revised: December 28, 2001
- 5 Dr. Metzger is a lead Greek scholar for the Nestle Aland Greek New Testament
- 6 The word 'version' properly implies an adaptation and variance from an earlier or original work. It is properly used for all modern versions, but not applicable for the King James Bible Translation because that is the earlier and non copyright work from which all others must deviate from to obtain their copyright. In the old usage only did version mean translation to a different language.
- 6 Stringer, Dr. Phil, BI-300 Syllabus "Inspiration of Scriptures I" pg 57
- 7 Gaussen Ibid page 167
- 8 The 1977 and 1995 copyright revisions were also used in softcopy without noted variance from the 1973 copyright version. .
- 9 The New International Version, Copyright © 1978, by New York International Bible Society.
- 10 The New King James Version, Copyright © 1982, by Thomas Nelson, Inc.
- 11 Greek Bible, 1550- Textus Receptus, Online Bible Foundation, 12 Birkfield Place, Carluke, Lanarkshire, Scotland, M184PZ, © 15-2006
- 12 Greek Bible, 1881 Wescott Hort Greek Text, Online Bible Foundation, 12 Birkfield Place, Carluke, Lanarkshire, Scotland, M184PZ, © 15-2006
- 13 See Armageddon ref Rev 16:13-16,14:14-20, Isa 10:27-34, 24:21-23, 26:20-21, 34:1-8, 63:1-6, 66:15-16, Jer 25:29-33, 51:20-24, Ezek 38:1-39:16, Joel 2:1-11, 3:9-13, Ob 1:15, Zec 3:8,12:1-9, 14:1-9, Mt 24:27-28, 25:31-34, Rev 19:11-21
- 14 NASV, ibid pp v

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Appendix

Matthew 24 Comparison Table

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
1 ¶ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.	1 Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him.	1 και εξελψων ο ιησουω επορευετο απο του ιερου και προσηλπον οι μαρηται αυτου επιδειξει αυτω ταω οικοδομαω του ιερου	1 και εξελψων ο ιησουω απο του ιερου επορευετο και προσηλπον οι μαρηται αυτου επιδειξει αυτω ταω οικοδομαω του ιερου	Refused to translate the first 'And.' Changed 'went out and departed' to 'came out and was going away when' The imperfect tense here generally represents continual or repeated action in the past. Where the present tense might indicate "he is departing," the imperfect would indicate "he kept on departing", which according to previous experts is best said 'went out and departed.' Changed 'and his disciples' to 'when his disciples' via interpretation.
2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.	2 And He said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down."	2 ο δε ιησουω ειπεν αυτοιω ου βλεπετε παντα ταυτα αμην λεγω υμιν ου μη αφεψη ωδε λιπωω επι λιπον οω ου μη καταλυησεται	2 ο δε αποκριψειω ειπεν αυτοιω ου βλεπετε ταυτα παντα αμην λεγω υμιν ου μη αφεψη ωδε λιπωω επι λιπον οω ου καταλυησεται	Dropped the proper noun 'Jesus' via W&H deviant. Used the soft 'will' for the legal 'shall' Used a softer 'torn down' for the stronger 'καταλυησεται' which implies overthrowing not dismantlement!
3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?	3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?"	3 καμημενου δε αυτου επι του ορουω των ελαιων προσηλπον αυτω οι μαρηται κατ ιδιαν λεγοντεω ειπε ημιν ποτε ταυτα εσται και τι το σημειον τηω σηω παρουσιαω και τηω συντελειαω του αιωνοω	3 καμημενου δε αυτου επι του ορουω των ελαιων προσηλπον αυτω οι μαρηται κατ ιδιαν λεγοντεω ειπον ημιν ποτε ταυτα εσται και τι το σημειον τηω σηω παρουσιαω και τηω συντελειαω του αιωνοω	Again they present tense awkwardly where previous experts did not. They used the soft 'will' for the legal 'shall' 2x Changed 'world' to 'age.' Via their interpretation of what the disciples should have asked vs what they actually asked. They were asking about the end of the 'αιωνοω' i.e. the end of forever; which is better translated the end of the 'world' no matter what 'they' think the disciples should have asked.
4 ¶ And Jesus answered and said unto them, Take heed that no man deceive you.	4 And Jesus answered and said to them, "See to it that no one misleads you.	4 και αποκριψειω ο ιησουω ειπεν αυτοιω βλεπετε μη τιω υμαω πλανηση	4 και αποκριψειω ο ιησουω ειπεν αυτοιω βλεπετε μη τιω υμαω πλανηση	The weaker 'mislead' for the purposeful 'deceive' via their interpretation.

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
5 For many shall come in my name, saying, I am Christ; and shall deceive many.	5 "For many will come in My name, saying, 'I am the Christ,' and will mislead many.	5 πολλοι γαρ ελευσονται επι τω ονοματι μου λεγοντεσ εγω ειμι ο χριστοσ και πολλουσ πλανησουσιν	5 πολλοι γαρ ελευσονται επι τω ονοματι μου λεγοντεσ εγω ειμι ο χριστοσ και πολλουσ πλανησουσιν	Soft 'will' for the legal 'shall' The weaker 'mislead' for the purposeful 'deceive' via their interpretation.
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.	6 "You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end.	6 μελλησετε δε ακουειν πολεμουσ και ακοασ πολεμων ορατε μη ψροεισψε δει γαρ παντα γενεσψαι αλλ ουπω εστιν το τελοσ	6 μελλησετε δε ακουειν πολεμουσ και ακοασ πολεμων ορατε μη ψροεισψε δει γαρ γενεσψαι αλλ ουπω εστιν το τελοσ	Changed legal 'shall' to soft 'will' Changed 'shall hear' to 'will be hearing' changing from a clear future tense, active voice, indicative mood, to an English 'future progressive' tense, which would be a Greek second aorist tense, middle deponent voice, infinitive mood. (as in Matt 20:26 'will be great') (a first year Greek student would be chastized for making such a curt change.) Changed 'troubled' to 'frightened.' Changed 'come to pass' to 'take place.'
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.	7 "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.	7 εγερψησεται γαρ εψνοσ επι εψνοσ και βασιλεια επι βασιλειαν και εσονται λιμοι και λοιμοι και σεισμοι κατα τοπουσ	7 εγερψησεται γαρ εψνοσ επι εψνοσ και βασιλεια επι βασιλειαν και εσονται λιμοι και λοιμοι και σεισμοι κατα τοπουσ	Soft 'will' for the legal 'shall' 5x Dropped 'pestilences' completely (via W&H rendering)
8 All these are the beginning of sorrows.	8 "But all these things are merely the beginning of birth pangs.	8 παντα δε ταυτα αρχη ωδιων	8 παντα δε ταυτα αρχη ωδιων	Added 'But', an adversative continuative conjunction left off by the more experienced translators. Added 'merely', via their interpretation. Used 'birth pangs' instead of the traditional and consistent 'sorrows' for the Greek ' αρχη '.
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.	9 "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name.	9 τοτε παραδωσουσιν υμασ ειω ψλιθιν και αποκτενουσιν υμασ και εσεσψε μισουμενοι υπο παντων των εψνων δια το ονομα μου	9 τοτε παραδωσουσιν υμασ ειω ψλιθιν και αποκτενουσιν υμασ και εσεσψε μισουμενοι υπο παντων των εψνων δια το ονομα μου	Substituted weaker 'will' for the legal 'shall' 3x Substituted 'tribulation' for 'to be afflicted' Substituted 'for My name' instead of clarifying 'for my name's sake.'

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
10 And then shall many be offended, and shall betray one another, and shall hate one another.	10 "At that time many will fall away and will betray one another and hate one another.	10 και τοτε σκανδαλισθησονται πολλοι και αλληλουω παραδωσουσιν και μισησουσιν αλληλουω	10 και τοτε σκανδαλισθησονται πολλοι και αλληλουω παραδωσουσιν και μισησουσιν αλληλουω	Substituted weaker 'will' for the legal 'shall' 3x Substituted 'fall away' instead of 'be offended'
11 And many false prophets shall rise, and shall deceive many.	11 "Many false prophets will arise and will mislead many.	11 και πολλοι θευδοπροφηται εγερθησονται και πλανησουσιν πολλουω	11 και πολλοι θευδοπροφηται εγερθησονται και πλανησουσιν πολλουω	Willfully deleted 'and' that is present in the Greek. Substituted weaker 'will' for the legal 'shall' 2x
12 And because iniquity shall abound, the love of many shall wax cold.	12 "Because lawlessness is increased, most people's love will grow cold.	12 και δια το πληθυννηναι την ανομιαν θυγησεται η αγαπη των πολλων	12 και δια το πληθυννηναι την ανομιαν θυγησεται η αγαπη των πολλων	Willfully deleted 'and' that is present in the Greek. Substituted weaker 'will' for the legal 'shall' 2x Substituted 'lawlessness' for 'iniquity'
13 But he that shall endure unto the end, the same shall be saved.	13 "But the one who endures to the end, he will be saved.	13 ο δε υπομεινωω ειω τελω ουτωω σωθησεται	13 ο δε υπομεινωω ειω τελω ουτωω σωθησεται	Substituted weaker 'will' for the legal 'shall' 2x Worded this as if enduring produces salvation more so than the enduring indicating the saved ones.
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.	14 "This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.	14 και κηρυχθησεται τουτο το ευαγγελιον τηω βασιλειωω εν ολη τη οικουμενη ειω μαρτυριον πασιν τοιω εψνεσιν και τοτε ηξει το τελωω	14 και κηρυχθησεται τουτο το ευαγγελιον τηω βασιλειωω εν ολη τη οικουμενη ειω μαρτυριον πασιν τοιω εψνεσιν και τοτε ηξει το τελωω	Substituted weaker 'will' for the legal 'shall'
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)	15 "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),	15 οταν ουν ιδητε το βδελυγμα τηω ερημωσεωω το ρησεν δια δανιηλ του προφητου εστοω εν τοπω αγιω ο αναγνωσκων νοειτω	15 οταν ουν ιδητε το βδελυγμα τηω ερημωσεωω το ρησεν δια δανιηλ του προφητου εστοω εν τοπω αγιω ο αναγνωσκων νοειτω	Substituted 'spoken of through Daniel' for 'spoken of by Daniel' tense of 'stand in the' changed to 'standing in the'
16 Then let them which be in Judea flee into the mountains:	16 then those who are in Judea must flee to the mountains.	16 τοτε οι εν τη ιουδαια φυγετωσαν επι τα ορη	16 τοτε οι εν τη ιουδαια φυγετωσαν ειω τα ορη	Changed 'let' to 'must' ended the sentence, vs the colon of the preferred translators.

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
17 Let him which is on the housetop not come down to take any thing out of his house:	17 "Whoever is on the housetop must not go down to get the things out that are in his house.	17 ο επι του δωματω μη καταβαινετω αραι τι εκ τηω οικιαω αυτου	17 ο επι του δωματω μη καταβατω αραι τα εκ τηω οικιαω αυτου	Changed 'let' to 'must' Complicated the wording for a strange tense Ended the ongoing sentence
18 Neither let him which is in the field return back to take his clothes.	18 "Whoever is in the field must not turn back to get his cloak.	18 και ο εν τω αγρω μη επιστρεθατω οπισω αραι τα ιματια αυτου	18 και ο εν τω αγρω μη επιστρεθατω οπισω αραι το ιματιον αυτου	Changed 'let' to 'must' Substituted 'cloak' singular for 'clothes' plural
19 And woe unto them that are with child, and to them that give suck in those days!	19 "But woe to those who are pregnant and to those who are nursing babies in those days!	19 ουαι δε ταιω εν γαστρι εχουσαιω και ταιω ψηλαζουσαιω εν εκειναιω ταιω ημεραιω	19 ουαι δε ταιω εν γαστρι εχουσαιω και ταιω ψηλαζουσαιω εν εκειναιω ταιω ημεραιω	Changed conjunction 'and' to 'but'
20 But pray ye that your flight be not in the winter, neither on the sabbath day:	20 "But pray that your flight will not be in the winter, or on a Sabbath.	20 προσευχεσπε δε ινα μη γενηται η φυγη υμων χειμωνωσ μηδε εν σαββατω	20 προσευχεσπε δε ινα μη γενηται η φυγη υμων χειμωνωσ μηδε εν σαββατω	Changed 'be not in' to 'will not be in'
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.	21 "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.	21 εσται γαρ τοτε ψλιθιω μεγαλη οια ου γεγονεν απ αρχηω κοσμου εωω του νυν ουδ ου μη γενηται	21 εσται γαρ τοτε ψλιθιω μεγαλη οια ου γεγονεν απ αρχηω κοσμου εωω του νυν ουδ ου μη γενηται	Substituted weaker 'will' for the legal 'shall' 2x Incomplete clause 'nor ever will' is confusing
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.	22 "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.	22 και ει μη εκολοβωπησαν αι ημεραι εκειναι ουκ αν εσωπη πασα σαρξ δια δε τουω εκλεκτουω κολοβωπησονται αι ημεραι εκειναι	22 και ει μη εκολοβωπησαν αι ημεραι εκειναι ουκ αν εσωπη πασα σαρξ δια δε τουω εκλεκτουω κολοβωπησονται αι ημεραι εκειναι	Changed future tense 'should be shortened' to passed tense 'had been cut short' Substituted weaker 'will' for the legal 'shall'
23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.	23 "Then if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' do not believe him.	23 τοτε εαν τιω υμιν ειπη ιδου ωδε ο χριστω η ωδε μη πιστευσητε	23 τοτε εαν τιω υμιν ειπη ιδου ωδε ο χριστω η ωδε μη πιστευσητε	Reasonable

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.	24 "For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.	24 εγερψησονται γαρ θευδοχριστοι και θευδοπροφηται και δωσουσιν σημεια μεγαλα και τερατα ωστε πλανησαι ει δυνατον και τουω εκλεκτουω	24 εγερψησονται γαρ θευδοχριστοι και θευδοπροφηται και δωσουσιν σημεια μεγαλα και τερατα ωστε πλανασψαι ει δυνατον και τουω εκλεκτουω	Substituted weaker 'will' for the legal 'shall' 3x
25 Behold, I have told you before.	25 "Behold, I have told you in advance.	25 ιδου προειρηκα υμιν	25 ιδου προειρηκα υμιν	Reasonable
26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.	26 "So if they say to you, 'Behold, He is in the wilderness,' do not go out, or, 'Behold, He is in the inner rooms,' do not believe them.	26 εαν ουν ειπωσιν υμιν ιδου εν τη ερημω εστιν μη εξελψητε ιδου εν τοιω ταμειοιω μη πιστευσητε	26 εαν ουν ειπωσιν υμιν ιδου εν τη ερημω εστιν μη εξελψητε ιδου εν τοιω ταμειοιω μη πιστευσητε	Reasonable
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.	27 "For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be.	27 ωσπερ γαρ η αστραπη εξερχεται απο ανατολων και φαινεται εωω δυσμων ουτωω εσται και η παρουσια του υιου του ανθρωπου	27 ωσπερ γαρ η αστραπη εξερχεται απο ανατολων και φαινεται εωω δυσμων ουτωω εσται και η παρουσια του υιου του ανθρωπου	Substituted weaker 'will' for the legal 'shall.'
28 For wheresoever the carcase is, there will the eagles be gathered together.	28 "Wherever the corpse is, there the vultures will gather.	28 οπου γαρ εαν η το πτωμα εκει συναχθησονται οι αετοι	28 οπου γαρ εαν η το πτωμα εκει συναχθησονται οι αετοι	Deletion of 'for', via WH deletion. Change to 'corpse' for 'carcase' via interpretation. Change to 'vultures' for 'eagles' via interpretation.
29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:	29 "But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the	29 ευψεωω δε μετα την ψλιθιν των ημερων εκεινων ο ηλιοω σκοτισησεται και η σεληνη ου δωσει το φεγγωω αυτηω και οι αστερεω πεσουνται απο του ουρανου και αι δυναμειω των	29 ευψεωω δε μετα την ψλιθιν των ημερων εκεινων ο ηλιοω σκοτισησεται και η σεληνη ου δωσει το φεγγωω αυτηω και οι αστερεω πεσουνται απο του ουρανου και αι δυναμειω των	Addition of contraction 'but' is unjustified. Substituted weaker 'will' for the legal 'shall.' 4x Their capitalization to emphasize their source criticism pursuits is presumptuous, brash, and unnecessary.

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
	powers of the heavens will be shaken.	ουρανων σαλευθησονται	ουρανων σαλευθησονται	
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.	30 "And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.	30 και τοτε φανησεται το σημειον του υιου του ανθρωπου εν τω ουρανω και τοτε κοθονται πασαι αι φυλαι τηω γηω και οθονται τον υιον του ανθρωπου ερχομενον επι των νεφελων του ουρανου μετα δυναμεω και δοξηω πολληω	30 και τοτε φανησεται το σημειον του υιου του ανθρωπου εν τω ουρανω και τοτε κοθονται πασαι αι φυλαι τηω γηω και οθονται τον υιον του ανθρωπου ερχομενον επι των νεφελων του ουρανου μετα δυναμεω και δοξηω πολληω	Removal of the legal 'shall.' 3x Changed the coming of the Son of Man from 'in the clouds' to 'on the clouds.' Also in verse 64, and Mrk 13:26. Then in 1Thes 4:17 they properly translated the exact phrase 'in the clouds.' Properly Jesus is not 'upon a cloud (singular)' until Rev 14:14-16 wherein the Greek and the context are clear. In Mark 14:26 they used 'coming with the clouds' instead of 'in the clouds'. In Rev 1:7 the Greek, the KJB and the NAS say 'coming with the clouds.' Their inconsistency is aggravating at best. Their capitalization to emphasize their source criticism pursuits is presumptuous, brash, and unnecessary.
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.	31 "And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.	31 και αποστελει τουω αγγελουω αυτου μετα σαλπιγγω φωνηω μεγαληω και επισυναξουσιν τουω εκλεκτουω αυτου εκ των τεσσαρων ανεμων απ ακρων ουρανων εωω ακρων αυτων	31 και αποστελει τουω αγγελουω αυτου μετα σαλπιγγω φωνηω μεγαληω και επισυναξουσιν τουω εκλεκτουω αυτου εκ των τεσσαρων ανεμων απ ακρων ουρανων εωω των ακρων αυτων	Substituted weaker 'will' for the legal 'shall.' 2x They followed the delinquent minority Greek text and sent the angels with 'a great trumpet' rather than with a 'great sound of a trumpet.' To their shame. They substituted 'sky' for 'heaven' based on whim not contents. (Also verse 29,30, Luke 4:25,17:24, Acts 1:10, 11, 2:19, 10:11, 10:16,11:5, 10, James 5:18, Rev 6:13, 14, 11:6) God's signs and stars are

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
				higher than the 'sky' and each of these should properly be translated 'heavens' as the previous, more expert, translators translated. Their capitalization to emphasize their source criticism pursuits is presumptuous, brash, and unnecessary.
32 ¶ Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:	32 "Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near;	32 απο δε τηῷ συκηῷ μαριετε την παραβολην οταν ηδη ο κλαδοῦ αυτηῷ γενηται απαλοῦ και τα φυλλα εκφυη γινωσκετε οτι εγγυῶ το ψεροῦ	32 απο δε τηῷ συκηῷ μαριετε την παραβολην οταν ηδη ο κλαδοῦ αυτηῷ γενηται απαλοῦ και τα φυλλα εκφυη γινωσκετε οτι εγγυῶ το ψεροῦ	It is properly the parable 'of the fig tree' not the parable 'from the fig tree'! Substitute 'branch has already become tender' for 'branch is yet tender.' They are playing with the tense and inserting suspect horticultural information that Jesus did not include.
33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.	33 so, you too, when you see all these things, recognize that He is near, right at the door.	33 ουτωῶ και υμειῶ οταν ιδητε παντα ταυτα γινωσκετε οτι εγγυῶ εστιν επι ψυραιῶ	33 ουτωῶ και υμειῶ οταν ιδητε παντα ταυτα γινωσκετε οτι εγγυῶ εστιν επι ψυραιῶ	Removal of the legal 'shall' and changing of the tense. Substituted 'know He is near' for 'know it is near.' The larger context is the coming of the kingdom, 'it', not the coming of the Son 'he', and for a believer 'He' is always near.
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.	34 "Truly I say to you, this generation will not pass away until all these things take place.	34 αμην λεγω υμιν ου μη παρελψη η γενεα αυτη εωῶ αν παντα ταυτα γενηται	34 αμην λεγω υμιν οτι ου μη παρελψη η γενεα αυτη εωῶ [αν] παντα ταυτα γενηται	Substituted weaker 'will' for the legal 'shall.' Substitute 'take place' for 'be fulfilled.'
35 Heaven and earth shall pass away, but my words shall not pass away.	35 "Heaven and earth will pass away, but My words will not pass away.	35 ο ουρανοῦ και η γη παρελευσονται οι δε λογοι μου ου μη παρελψωσιν	35 ο ουρανοῦ και η γη παρελευσεται οι δε λογοι μου ου μη παρελψωσιν	Substituted weaker 'will' for the legal 'shall.' 2x
36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.	36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.	36 περι δε τηῷ ημεραῶ εκεινηῷ και τηῷ ωραῶ ουδειῶ οιδεν ουδε οι αγγελοι των ουρανων ει μη ο πατηρ μου μονοῶ	36 περι δε τηῷ ημεραῶ εκεινηῷ και τηῷ ωραῶ ουδειῶ οιδεν ουδε οι αγγελοι των ουρανων ουδε ο υιοῶ ει μη ο πατηρ μου μονοῶ	Added 'nor the Son' and deleted 'my' from Father as per the delinquent minority Greek text.

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
37 But as the days of Noe were, so shall also the coming of the Son of man be.	37 "For the coming of the Son of Man will be just like the days of Noah.	37 <i>ωσπερ δε αι ημεραι του νωε ουτωϖ εσται και η παρουσια του υιου του ανθρωπου</i>	37 <i>ωσπερ δε γαρ αι ημεραι του νωε ουτωϖ εσται η παρουσια του υιου του ανθρωπου</i>	Substituted weaker 'will' for the legal 'shall.' Lost the contraction according to the delinquent minority Greek text. Weakened contrast with 'just like.'
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,	38 "For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,	38 <i>ωσπερ γαρ ησαν εν ταιϖ ημεραιϖ ταιϖ προ του κατακλυσμου τρωγοντεϖ και πινοντεϖ γαμουντεϖ και εκγαμιζοντεϖ αχρι ηϖ ημεραϖ εισηλθεν νωε ειϖ την κιβωτον</i>	38 <i>ωϖ ωσπερ γαρ ησαν εν ταιϖ ημεραιϖ [εκειναιϖ] ταιϖ προ του κατακλυσμου τρωγοντεϖ και πινοντεϖ γαμουντεϖ και γαμιζοντεϖ αχρι ηϖ ημεραϖ εισηλθεν νωε ειϖ την κιβωτον</i>	Reasonable, despite the delinquent minority Greek text modifications.
39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.	39 and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be.	39 <i>και ουκ εγνωσαν εωϖ ηλθεν ο κατακλυσμοϖ και ηρεν απανταϖ ουτωϖ εσται και η παρουσια του υιου του ανθρωπου</i>	39 <i>και ουκ εγνωσαν εωϖ ηλθεν ο κατακλυσμοϖ και ηρεν απανταϖ ουτωϖ εσται η παρουσια του υιου του ανθρωπου</i>	Substituted weaker 'will' for the legal 'shall.'
40 Then shall two be in the field; the one shall be taken, and the other left.	40 "Then there will be two men in the field; one will be taken and one will be left.	40 <i>τοτε δυο εσονται εν τω αγρω ο ειϖ παραλαμβανεται και ο ειϖ αφιεται</i>	40 <i>τοτε εσονται δυο εν τω αγρω ϙ ειϖ παραλαμβανεται και ϙ ειϖ αφιεται</i>	Substituted weaker 'will' for the legal 'shall.' Presumptuously added 'men.'
41 Two women shall be grinding at the mill; the one shall be taken, and the other left.	41 "Two women will be grinding at the mill; one will be taken and one will be left.	41 <i>δυο αληψουσαι εν τω μυλωνι μια παραλαμβανεται και μια αφιεται</i>	41 <i>δυο αληψουσαι εν τω μυλω μια παραλαμβανεται και μια αφιεται</i>	Substituted weaker 'will' for the legal 'shall.' 3x
42 Watch therefore: for ye know not what hour your Lord doth come.	42 "Therefore be on the alert, for you do not know which day your Lord is coming.	42 <i>γρηγορειτε ουν οτι ουκ οιδατε ποια ωρα ο κυριοϖ υμων ερχεται</i>	42 <i>γρηγορειτε ουν οτι ουκ οιδατε ποια ωρα ημερα ο κυριοϖ υμων ερχεται</i>	Wordy 'be on the alert' substituted for 'watch.' Substitute 'which day' for 'what hour' as per the delinquent minority Greek.

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.	43 "But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into.	43 εκεινο δε γινωσκετε οτι ει ηδει ο οικοδεσποτηω ποια φυλακη ο κλεπτηω ερχεται εγρηγορησεν αν και ουκ αν ειασεν διορυγηναι την οικιαν αυτου	43 εκεινο δε γινωσκετε οτι ει ηδει ο οικοδεσποτηω ποια φυλακη ο κλεπτηω ερχεται εγρηγορησεν αν και ουκ αν ειασεν διορυχηναι την οικιαν αυτου	Reasonable
44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.	44 "For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will.	44 δια τουτο και υμειω γινεσθε ετοιμοι οτι η ωρα ου δοκειτε ο υιοω του ανθρωπου ερχεται	44 δια τουτο και υμειω γινεσθε ετοιμοι οτι η ου δοκειτε ωρα ο υιοω του ανθρωπου ερχεται	Awkward and wordy, compared to excellent translation of Henry Savile of the 4 th company of the Oxford Group.
45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?	45 "Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time?	45 τιω αρα εστιν ο πιστωω δουλοω και φρονιμοω ον κατεστησεν ο κυριοω αυτου επι τηω ψεραπειαω αυτου του διδοναι αυτοιω την τροφην εν καιρω	45 τιω αρα εστιν ο πιστωω δουλοω και φρονιμοω ον κατεστησεν ο κυριοω επι τηω οικετειαω αυτου του δουναι αυτοιω την τροφην εν καιρω	Substituted 'slave' and 'master' for 'servent' and 'lord'. That's just opinionated and wrong, and they did it 187 times! Substituted 'sensible' for 'wise.' Whereas the Bible uses 'wise' 14 times the NAS uses wise 5x, shrewd 2x, sensible 2x, prudent 5x. Very inconsistent.
46 Blessed is that servant, whom his lord when he cometh shall find so doing.	46 "Blessed is that slave whom his master finds so doing when he comes.	46 μακαριοω ο δουλοω εκεινοω ον ελψων ο κυριοω αυτου ευρησει ποιουντα ουτωω	46 μακαριοω ο δουλοω εκεινοω ον ελψων ο κυριοω αυτου ευρησει ουτωω ποιουντα	Substituted 'slave' and 'master' for 'servent' and 'lord'. That's just opinionated and wrong, and they did it 187 times!
47 Verily I say unto you, That he shall make him ruler over all his goods.	47 "Truly I say to you that he will put him in charge of all his possessions.	47 αμην λεγω υμιν οτι επι πασιν τοιω υπαρχουσιν αυτου καταστησει αυτον	47 αμην λεγω υμιν οτι επι πασιν τοιω υπαρχουσιν αυτου καταστησει αυτον	Reasonable.
48 But and if that evil servant shall say in his heart, My lord delayeth his coming;	48 "But if that evil slave says in his heart, 'My master is not coming for a long time,'	48 εαν δε ειπη ο κακοω δουλοω εκεινοω εν τη καρδια αυτου χρονηζει ο κυριοω μου ελπειν	48 εαν δε ειπη ο κακοω δουλοω εκεινοω εν τη καρδια αυτου χρονηζει μου ο κυριοω	Substituted 'slave' and 'master' for 'servent' and 'lord'. That's just opinionated and wrong, and they did it 187 times!

King James Bible	NASV ²	TR ¹⁰	W&H ¹¹	NASV Deficiencies
49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;	49 and begins to beat his fellow slaves and eat and drink with drunkards;	49 και αρξεται τυπτειν τουω συνδουλουω εσπιειν δε και πινειν μετα των μεψυοντων	49 και αρξεται τυπτειν τουω συνδουλουω αυτου εσπιη δε και πινη μετα των μεψυοντων	Substituted 'slave' and 'master' for 'servent' and 'lord'. That's just opinionated and wrong, and they did it 187 times!
50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,	50 the master of that slave will come on a day when he does not expect him and at an hour which he does not know,	50 ηξει ο κυριω του δουλου εκεινου εν ημερα η ου προσδοκα και εν ωρα η ου γινωσκει	50 ηξει ο κυριω του δουλου εκεινου εν ημερα η ου προσδοκα και εν ωρα η ου γινωσκει	Substituted 'slave' and 'master' for 'servent' and 'lord'. That's just opinionated and wrong, and they did it 187 times!
51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.	51 and will cut him in pieces and assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth.	51 και διχοτομησει αυτον και το μερω αυτου μετα των υποκριτων ψησει εκει εσται ο κλαυσμοω και ο βρυγμοω των οδοντων	51 και διχοτομησει αυτον και το μερω αυτου μετα των υποκριτων ψησει εκει εσται ο κλαυσμοω και ο βρυγμοω των οδοντων	Substituted weaker 'will' for the legal 'shall.' 2x