

The Pure Words of the King James Bible Pt. 8: Comparing Versions

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[0 : 00] All right, get your Bibles out, please. Let's find together 2 Corinthians 11. 2 Corinthians 11 is our place that will begin in the scripture tonight.

And we're going to continue with our studies on the King James Bible, the pure words of the King James Bible. And like I said at the very beginning, one of the things we'll do with this study is to compare, show some comparisons and show some of the truths about what I'm calling the profane. I'll put that up there. The difference from Ezekiel 44, the difference between the holy and profane. And I believe that the words of God found in the King James Bible are holy.

I believe every word of God is pure in this book. And it's not a position that I arrived at because my dad taught me that, or because my pastor taught me that, or because Bible school taught me that. It's something that I arrived at by faith and seeking to please the Lord and know the Lord and understand His word. And this is a conclusion that not just seems logical to me, but it's more than that.

[1 : 15] It's essential. It's necessary. It's necessary to have a Bible that's pure and to believe it. And if I didn't believe that this book was perfect, and I'm being honest with you, I'd walk out the door.

This could stay right here in this pulpit, and you wouldn't see me again. I wouldn't be playing church, that's for sure. I wouldn't be playing games and acting like this is important. If God didn't preserve His words, then what are we doing?

And how do we know? How do we know anything? So tonight we're going to get into, this will probably go two weeks, I expect, some material on comparing the versions.

And if you've been around it at any length of time, and you've been around the issue, or you've studied this out on your own, you've seen these kind of things before. And I try not to just pick all the same ones all the time.

Or the ones, I have to check myself, because some of this material I've seen and studied and read and seen it so many times that it's almost like I take it for granted, or despise it.

[2 : 18] Like, oh yeah, that one. Oh yeah, that one. Oh yeah, they remove the blood. Oh yeah, they take out in the name of Jesus. It's like some of these things, they're almost like so elementary to me that I forget, no, this stuff is, not everybody knows this, not everybody has studied this, or is aware of this.

And I'll still, again, I'm not going to just nitpick all the little ones all over the place, but I want to show you a few things tonight that I trust will help you, and help you gain a little more appreciation and love for the words that God has given you.

Let's read together 2 Corinthians 11, and we'll begin in verse 1 here, and just catch a little bit of the context here. The Apostle Paul writing says, Would to God you would bear with me a little in my folly, and indeed bear with me, for I am jealous over you with godly jealousy, for I have espoused you to one husband that I may present you as a chaste virgin to Christ, but I fear.

What do you fear, Paul? I fear lest by any means is the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ.

For if he that cometh preacheth another Jesus, whom we have not preached, or if you receive another spirit, which we have not received, or another gospel, which you have not accepted, and here's a charge against them, you might well bear with him.

[3 : 35] You would listen to him, this church at Corinth. Paul's actually, he's not just mincing words, he's actually afraid and worried about this thing with this church, that they'll just receive anything that somebody shows up and teaches them, because they're not so grounded as they ought to be.

And he fears, what he said in verse 3, that their minds, so your mind should be corrupted from the simplicity that is in Christ. And I'll let that be the heading here to begin here, this word simplicity. We saw that earlier in that prayer letter, the simplicity of salvation. And there's something about our salvation that is plain and simple. It is elementary, it is rudiment.

That's not the word I want, what's the word I want? Rudiment? No. Something like that, we'll go with that. I don't like that either, though. But alright, so, there's some things that's just plain, lower level. Okay, I'll say it again. Russ, you fill in the blanks for me. Salvation is simple, right? It is. And I received it as a five-year-old boy.

[4 : 49] I received, I could comprehend and understand what Paul calls the simplicity that is in Christ. Now, that's a verse that I've gone deeper into to show through the scriptures of what salvation is illustrated by.

I remember doing that here one Wednesday night, showing you that salvation is likened unto receiving something, a gift, a free gift, just receiving it by faith.

It's likened unto drinking the water of life. It's likened unto eating the bread of life. Jesus Christ in the Gospel of John uses those analogies.

He uses another one, looking. Like back, the illustration back to looking at the serpent on a pole back in the Old Testament. In John chapter 3, he likens that to Jesus Christ on the cross and looking to him and being saved.

Look and live is the song we sing. Those are all simple, effortless illustrations of how salvation can be obtained. Now, there's something about these profane versions of the Holy Scriptures, the profane versions of them, that can't allow that to be and do something with it.

[6 : 05] So, I'll just show you four. I've got a ton, and there's no way we could spend the time looking up what each version says here. They're all twisted slightly differently. But on the screen, I'll give you a few here.

The first one is what the American Standard Version, a pretty old one, comes out saying, but I fear lest by any means is a serpent beguiled Eve in his craftiness that, and there's a little footnote there, your mind should be corrupted from what they call the simplicity and the purity that is toward Christ. And whether you caught it or not, there's a difference between the simplicity that is in Christ, like where I'm in Christ, according to the Apostle Paul, and what salvation is, toward this talking about your simplicity and your purity that you're showing toward Christ.

Now, once that subtle change was made back in early, way early 1900s, then the other versions have come along and just piggybacked off of that thought.

And changed it completely. This one's to say that you'll be led astray from your sincere and pure devotion to Christ. Is that what Paul's afraid of? You could say he was afraid of that if you want to, but in the text that we have in our Bible, he's afraid that their minds will be corrupted from the simplicity that is in Christ.

[7 : 22] And salvation is simple. And the gospel that they receive, somebody else will come preaching another Jesus, and they'll receive that one. They'll put up with that. All right, so here's the ESV. These are getting a little more modern here.

Again, a sincere and pure devotion to Christ. They're all lining up in their similar wording. I put the ICB. That's the International Children's Bible, just as a mix here.

And your true and pure following of Christ. All of them are similar, different, but they don't line up with the King James Bible. And they turn something that is a statement about the simplicity of the gospel and believing on Christ and how easy it is and turn it into something that it's not, something a different teaching.

So I'm going to take a few verses here, and each one I want you to turn to in your Bible. I don't want to just throw them on the screen for you to sit and stare at. But you look at too much screens as it is. So you'll get to look at it. But get your Bibles if you can in Matthew 7, 14. And let's compare here something that the New King James Version does with a statement of the Lord Jesus Christ.

[8 : 37] I'll back up to verse 13 as we read this. Matthew 7, 13. Christ teaching, teaching the Jews, Enter ye in at the straight gate, for wide is a gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Now your King James Bible puts the word straight and narrow.

And that is the phrase that has carried through all of our lives that we hear straight and narrow, the straight and narrow way. Nobody else uses any other phrase but that one from a King James Bible. It's influenced us in the way we talk about a lot of things. About just doing right, living right, straight and narrow way. Get them on the straight and narrow. That's the way we talk. And those words are synonyms.

The one word, if you know what straight means, it's narrow. It defines itself. Now the New King James Version doesn't like the word narrow, or it doesn't like it there. It doesn't like the word straight either.

[9 : 37] It switches them. But then it also introduces something else, which introduces a problem, a teaching. Because narrow is the gate, and difficult is the way which leads to life.

Now, if that's your Bible, and that's the book you read from, and that's a book that the Holy Spirit of God is going to deal with your heart about the way that leads to life, then you're going to have this problem, you're going to have this thought that, oh, this is difficult.

It's difficult. No, the Bible says the simplicity that is in Christ. But the New King James Version, and many others, twists that and make it difficult. The way is difficult. Who said, what did Jesus Christ say in John 14, 6, when Thomas asked him, how can we know the way?

And Christ said, I am the way, the truth, and the life. No man cometh unto the Father but by me. The way that leads to life is the Lord Jesus Christ himself, a good cross reference.

But in the New King James Version, and it's a version, by the way, there's a King James Bible, and then there's a New King James Version, and that is a difficult way that supposedly leads unto life.

[10 : 48] Now, let's continue. Go to Mark chapter 10. Mark chapter 10. And here we are showing the difference between the holy and the profane.

Mark chapter 10. And here is a young man, a wealthy man that comes to Christ, and he wants to inherit eternal life.

And Jesus Christ answers him, and they discuss it, and he walks away and he leaves. He was sad at the saying of Christ about selling all that he has.

So in verse 23, he's gone, he turns to his disciples. Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God?

And that's just a statement. It's not a question. It's a statement of fact. How hardly shall they that have riches enter into the kingdom of God? There's our King James Bible.

[11 : 57] I'm sorry, did I not read that? How hardly shall they that have riches? I have trust in riches. I might have copied it from a different passage. I'll have to check that out. I might have miscopied that.

The English Standard Version. I don't know. Forgive me. Don't count on this thing being accurate. It's a lot of stupid computer copy-paste, flip-back-and-forth, and I messed up already today a few times, so who knows what that says.

But we read it from the Bible. Amen. That's why I told you to turn there. How hardly shall they that have riches enter into the kingdom of God? And maybe it's in verse 24. Duh. That's what it is. The disciples were astonished at his words.

Jesus said to them, Children, how hard is it for them that trust in riches to enter into the kingdom of God? Whew. Fixed it. Okay. So it's verses 23 and 24.

How hard is it for them that trust in riches to enter into the kingdom of God? Our English Standard Version. An improvement, right? More modern. Easier to read. It says this.

[12 : 54] The disciples were amazed at his words, but Jesus said to them, Children, how difficult is it to them? Or is it how difficult it is to enter the kingdom of God? Now, if that's a Bible, and that's what you have, and you read that, what are you supposed to do with that?

Jesus said, How difficult. There's that same word again that we saw in the New King James Version. How difficult it is to enter the kingdom of God. Well, if Jesus Christ thinks it's difficult, my goodness.

And he's the son of God, as Rich quoted, he's holy, harmless, undefiled, separate from sinners, and made higher than the heavens. And by the way, it's difficult for all of you. What are we going to do with that?

That's a problem. Somebody is beguiling mankind about the simplicity that's in Christ. By inserting little changes and showing us salvation is difficult.

Let's keep moving to the right. 1 Corinthians 1 and verse 18. And here we'll, I'm not just picking one version that has it and one that doesn't.

[14:06] These are all part of the same family. I'm just mixing up the versions, not to pick on one. So we're going to go with the International Children's Bible. So this ought to be easy for all of us.

1 Corinthians 1 verse 18. Your Bible says, For the preaching of the cross is to them that perish foolishness. But unto us which are saved, it is the power of God.

The preaching of the cross is the power of God. Unto us which are saved. Now that's amen. But unto us which are saved is the highlighted portion of this verse that gets changed in all the new Bibles.

The International Children's Bible says, But to us who are being saved, it is the power of God. Now all the new versions do this. They all do this. And they say it's a problem with the Greek tense. And they have to update it to that. And I did a lot of reading on this recently. And there's a hypocrisy in all of this.

[15:08] Because it's in certain spots that they want to make an issue out of it. And in other spots just turn a blind eye to it. And in this case where the Bible says, Unto us which are being saved.

Oh, we have to keep it that way. But other places, no. But here it's where we have unto us which are saved. That one, they just can't let that go. Now there's even inconsistency in this very verse that the Bible, and the version on the right shows.

What it ought to say, if they're consistent, is the teaching about the cross seems foolish to those who are being lost. But they didn't put that one in there. Because that sounds weird.

Others say who are perishing. Instead of, as our Bible says, to them that perish. So they'll try to be a little more consistent in their changing into the tense.

But they're not consistent at all here for sure. But unto us who are being saved. So the teaching allows that salvation can be a process. That sounds like a Catholic doctrine, among others.

[16:12] Because no Catholic can know they're saved. But they all, of course, trust that they are being saved. And that they trust they are entering into the grace of God.

And hope one day they find it. That's a problem. And there's another problem in that verse.

Because who's the author of that passage? The Apostle Paul.

And he says, because you could read it one way. You could read it, well, he's talking about the church, the people that are coming to Christ. They are being saved. And, you know, this Sunday some were saved, so they are being saved this week.

And some are being saved next week. You could kind of word it that way. But Paul says, unto us which are being saved, including himself. That's a problem. So now you can open the door for a whole other teaching in these versions.

But no, the Bible says, unto us which are saved. It is the power of God because we are saved. And we know we're saved because we have the word of God on it. Believe on the Lord Jesus Christ and thou shalt be saved.

[17:13] Not then you'll start being saved. You'll enter into the walk of the grace of God and work your way toward it. So receiving eternal life is simple.

And as I mentioned, it's likened to several simple things that are all effortless. But the modern versions, they allow teaching that salvation is difficult or that it's hard.

They allow teaching that, as we've seen, that requires some devotion on your part. Or like here, it's a process. And these versions, what you have now with these versions is the ability to fit them right into all of the religious systems of man.

Because that's what they want salvation to be. Obtaining the grace of God is a process. A system you devote yourself to, work your way toward. It's difficult and it's hard.

But you can be saved if you do this and that. These versions fit man-made religions real well. It shows you that they're man-made Bibles or versions of the Bible the same way.

[18:20] And I think we know a little bit better than that, that these aren't just man-made. Religions aren't man-made. There's a spirit behind them. There's a devil that's from the very beginning, back in Genesis, that's working on that.

And so are these books. No doubt about it. All right, so there's a little glimpse about salvation. The simplicity that is in Christ. And let's turn to something else now. Go to John 6. And I'll get you two places here for time's sake.

Get Acts 18. Acts 18 and John 6. I want to look at something. I'm going to say here, the little things. I'm not just going to point out everything everywhere and make the common comments that we're so familiar with.

But rather, let's look at where just a little change here, a little change there does more than you think. The little things.

John 6. And let's look at verse number 47. This is just one little verse on a large discourse about eternal life and liking it to the bread of life and partaking of that bread.

[19 : 40] In verse 47, And verily, verily, I say unto you, he that believeth on me hath everlasting life. And he says then, I am that bread of life. Now he's tying in Moses and the wilderness, the manna that they ate in the desert, and comparing that to himself and teaching them something that they had a tough time receiving if you get to the end of the passage.

But here's what he said, he that believeth on me hath everlasting life. That's a pretty important part of that verse, isn't it? Two little tiny two-letter words on me.

And so what does the English Standard Version say? Truly, truly, I say unto you, whosoever believes has eternal life. Believes what?

Believes what? It's not in the verse for sure, but it is in the verse. It's exactly in the verse. It's believing on the Lord Jesus Christ.

As I quoted already, thou shalt be saved. Believe on the Lord. It's believing on the person of Jesus Christ, what they were supposed to do and called to do. Well, let's just omit those two little words and look what it opens up.

[20 : 49] Whosoever believes. Well, what exactly are you believing? All right, turn to Acts 18. And let's look at something here. And this isn't some big doctrinal revelation, but it's a case in point.

Acts 18. Acts 18. Long after the death, burial, and resurrection, and ascension of Jesus Christ, about 20-some years after this, there's a certain Jew in verse 24 named Apollos.

Born in Alexandria. An eloquent man and mighty in the scriptures. Came to Ephesus. This man is kind of like, I don't know if he's a missionary. If he thinks he's going to go there and convert some people or what he's doing exactly.

But he's from Alexandria. He comes to Ephesus. He, in verse 25, this man was instructed in the way of the Lord and being fervent in the spirit, he spake and taught diligently the things of the Lord. So the guy didn't just show up to work a job or take a promotion. He's vocally, publicly preaching Christ. Or the things of the Lord, I should say. The word of God.

[21 : 50] He's mighty in the scriptures. But notice that last phrase in verse 25, knowing only the baptism of John. Man, that's rewinding 20-some years to the baptism of John.

And he began to speak boldly in the synagogue whom when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly. Now, we'll come back to this.

But if you don't have an understanding of rightly dividing the word of truth and the way the Lord God has moved over time as he dealt with man, the common word today is dispensationalism.

If you don't have a mild understanding of that, what are you going to do with this? This guy is teaching something that's 20 years old. It's a doctrine.

And it's interesting because he's not in the Old Testament. He's a Jew, mighty in the scriptures, which is Old Testament. But he's not parking there and preaching.

[22 : 48] He's preaching something that is sort of dispensational with his time. He's preaching what John showed up preaching. And John preached the kingdom of heaven at hand. To repent and be baptized for remission of sins.

So he is kind of dispensational in his age. But he didn't really have what took place and understand that even in his day, things changed in 20 years.

And so they pull him aside and expound him more perfectly the way of the Lord, the way of God.

And verse 27, and when he was disposed to pass in Ikea, the brethren wrote exhorting disciples to receive him who, when he was come, helped them much which had believed through grace.

So this guy's on the right side now. And he's got his doctrine straight. And he mightily convinced the Jews. And that publicly, showing by the scripture that Jesus was Christ.

So now he's got a Bible lesson. I think he just got fine-tuned on a few things. Because he was already mighty in the scriptures. He knew the book. But when he got those few pieces put in place, he's a mighty man in his preaching and speaking.

[23 : 54] And so verse 1 of the next chapter came to pass that while Apollos was at Corinth, Paul, having passed through the upper coast, came to Ephesus. Well, that's where Apollos showed up preaching.

And finding certain disciples, he said unto them, have you received the Holy Ghost since you believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. Believed what?

Remember back in John, he that believeth? Have you received the Holy Ghost since you believed? And he said unto them, unto what then were you baptized? They said unto John's baptism. Well, that's kind of far back there.

And then Paul, then said, Paul, John verily baptized with a baptism of repentance, saying unto the people that they should believe on him, on him, on him, which should come after him.

That's what John's preaching was about. That is, on Christ Jesus. And so the point ends with the faith needs to be in the person of Jesus Christ. And Apollos didn't have that knowledge coming up as he was mighty in the scriptures and a preacher.

[24 : 53] And it wasn't just about what have you believed, it's about believing on him. And the new versions will remove that and they will leave you stuck with no answers. You'll be stuck with just, well, just have faith or have faith in God or just something generic without any finality to it, without any object of your faith, which is exactly what's missing in the new versions.

All right, go back to John chapter 7. And now we're going to start fast forwarding through these. Just rip off a few of these quickly. John chapter 7, verse number 8.

The little things, these are just little words that are missing, little words that are changed. John chapter 7, verse 8. Jesus Christ speaks to his brethren that did not believe on him from verse number 5.

And he says this, He says, The Bible says here, Christ said, I go not up yet unto this feast.

What is the new versions? Here's what the NIV says. I am not going up to this festival because my time has not yet fully come. I'm not going, is what he told him. So the NIV says, now Jesus Christ, in the very next verse, verse number 10, But when his brethren were gone up, then he went also up unto the feast, not openly.

[26 : 43] So he didn't go with them and with his family. No, he waited for them to leave. I go not up yet unto the feast. When they were gone, then he went on his own way and he did it privately.

And right away they're looking for him in verse 11 and they're after him. Now, Jesus Christ, in our Bible, in the King James Bible, just told the truth.

In the NIV and others, he lied. Or he openly deceived his brethren. And that doesn't make him so holy after all or separate from sinners, like the verse said.

So the new versions can make him out to be a liar or a deceiver. Look at John chapter 18, running along here, John 18. Just one little word.

That's all it is. You take one little word out of a perfect book and it might not be perfect anymore.

[27 : 44] John 18, verse 36. Here's a similar thing. Jesus answered. He's talking to Pilate before Pilate. Talking about him being a king. My kingdom is not of this world.

If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now is my kingdom not from hence. There's our adverb of place last week.

From hence. From this place. My kingdom. But now is my kingdom not from hence. And he said that little word now that gets removed in the Living Bible. And he just says, but my kingdom is not of this world.

Well, is it true or is it not true? Is that what he said or is that not what he said? He did say that qualifying adverb of time.

Now, presently, my kingdom is not of this world, but it will be. And according to this Bible, it will be. And he will come back and establish a kingdom on this earth.

[28 : 44] But in those new versions, the second coming of Christ, the greatest theme of this Bible, just got downplayed and eliminated there at the voice of Jesus Christ. If you believe that Bible.

All right. I'm going to fast forward through this one here. Just a little change here. Joseph and his mother. According to our Bible, Joseph. The Bible doesn't. The Holy Spirit, I should say, does not call Joseph the father of Jesus Christ.

Sometimes the people say that. Your father. Thy father. But the Holy Spirit in Luke chapter 2, in the narration of what's going on, Joseph and his mother marveled at those things which are spoken of

him.

But the new versions say the child's father and mother. That's declaring. That's the scripture declaring Joseph to be the child's father. It's not saying as was supposed, like in the genealogy. That's a blatant error. That's terrible. All right. Moving ahead. 1 Corinthians 5. Let's do this one. 1 Corinthians 5. These are just little things.

[29 : 54] 1 Corinthians 5. Verse number 7. The Bible says, Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened.

For even Christ our Passover is sacrificed for us. Christ our Passover is sacrificed for us. Amen. And there it is.

What do you think the New American Standard Bible does with that and all the others? Christ our Passover has been sacrificed for us.

I can't even let it go. For us. The Bible says that, where's that, Romans 5, that Christ died for us.

That for us is pretty important to me. Thank God it's in the Bible. Thank God Paul said it more than once. You can look this phrase up. You'll see it's gone more than one time in different places in the same context of the death of Christ, the sacrifice of Christ, the suffering of Christ.

[30 : 59] Where it says it's for us, it's gone. It's interesting why that one gets taken out. Those little things. They mean something. Next one. 1 John chapter 4. Here's an introduction to a, some confusion to what the verse says.

And it's one that I quote a lot, so it's important to me. 1 John 4.19. Just some more little things that are gone and changed.

1 John 4.19, the Bible says, we love him because he first loved us. We love him because he first loved us.

The English Standard Version says, we love because he first loved us. We love who? We love what? No, we love. There is no object of our love in that version or others.

But we love him. Now, this brings up a question. In the context, what is the object of our Christian love? Well, in verse 20, if a man say, quote, I love God.

[32 : 08] Well, there's the context. It's loving God. And hateth his brother. He is a liar. How can he love God? Verse 21, then, he who loveth God, love his brother also.

Both of them are in the context of loving your brother and loving God. Without a doubt, though, it's a reference to the loving God because he first loved us. But in the passage earlier, it's let us love one another for love is of God.

But even before that, hereby we perceive the love of God because he laid down his life for us. And there's another one like that. I'm not seeing it.

But omit it. And then what's the verse actually saying at all? What do we know about that? We love because he first loved us. Strange when you take out one little word that you can't make sense of what the teaching is.

Here's one more. First Timothy chapter 3. This little thing here comes out big. This one's just a small little.

[33 : 15] And this one has some bearing possibly in Greek manuscripts in the smallest little change of a stroke that can change the translation of what it should be.

And it comes out two different ways based on which manuscript you believe or use. And it's 1 Timothy chapter 3, known as verse number 16. And without controversy, great is the mystery of godliness.

Colon. God was manifest in the flesh. When did he do that? When was God ever manifest in the flesh?

Did that ever happen? That almighty God. God is a spirit. Eternal, holy God. Did it ever happen that God was manifest in the flesh?

It says he was justified in the spirit. It says that he was seen of angels, preached unto the Gentiles, believed on in the world, received up in the glory.

[34 : 21] That sounds like what I've read in a few different gospel accounts of a man named Jesus of Nazareth.

That sounds like Jesus. Wait a minute. He was God? Isn't that what John said?

That the word was made flesh and dwelt among us? The word was God? Doesn't this Bible teach that God became a man, a baby, in a person named Jesus, a man's name, and lived a life as a human being, and preached and was believed on and departed?

Our Bible tells us that that person, that man was God. God in the flesh, the incarnation. The new versions have a problem with this text.

And there's our Bibles teaching there, God. God was manifest in the flesh. Here's what the American Standard Version does. Without controversy, graze the mystery of godliness.

[35 : 32] And now, for some reason, there's a semicolon, where it should be a colon there, because what follows is supposed to be an explanation. That's just grammatically correct. But what do they know about that? There's two strikes against them, because he who, let's just read it the way they wrote it.

It says retarded. Sorry, but it's pathetic. Without controversy, great is the mystery of godliness. He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

What? Did what? He who was this, that, and the other thing. If it's a complete thought, you know this, right? The subject needs a predicate.

This one doesn't have one. Because it says he, and then who was, that whole thing becomes, are you ready for it? I think it's a positive phrase. Sorry about that.

But there's no predicate, there's no verb. He did what? Doesn't tell us. This is pathetic grammar and translation, two strikes and one verse. So now over the time, they fixed this and all the new versions, they got rid of the who.

[36 : 44] A lot of them did. But they kept the he. And so now what it says is, without controversy, great is the mystery of godliness. He was manifested in the flesh, justified so he.

Who is he? I know who he was. According to my Bible, he was God. Oh, Jesus, that's who they're talking about. Okay, well, Jesus was manifest in the flesh, seen of angels.

How does that make him any different than me? In the Bible. But if my Bible says God was manifest in the flesh, I have a doctrine.

I have a doctrine that that man was no ordinary man. That man was God, incarnate. And therefore, I believe on him as the son of God for my salvation. And praise the Lord for a Bible that teaches me the truth.

But the little things. That's a little thing. But that one's a big thing. That's a little thing that goes a lot farther. Next week, I want to study some things. Lord willing, we'll look at some more things that go a little, maybe a little deeper.

[37 : 51] And show you some things that are missing in the new versions. And then even show you somebody's hiding from anybody's view. There's somebody that this book reveals to us that is hiding.

That has covered in his tracks. And that there's a little, there's a, we'll probably close next week with a kind of a deep, what I think is that when we're gone, that this Bible's cast aside for good.

And that as Miss Ripplinger wrote years ago, the New Age modern Bible versions, the New Age versions are all ushering in the devil's antichrist, tribulate, that whole system.

And he's going to be, I'll show you next week, that the devil is going to be able to stand and take a Bible that he produced. The ones that they're already in print. Not Luciferian Bible.

The ones that claim to be a holy Bible and have Genesis through Revelation, these things. And he's going to be able to show from that, that he's the Christ. And that the Jesus guy is Lucifer.

[39 : 00] And I'll show you that next week. Somebody's doing a good job of what he's doing with these things. And the body of Christ just ignorantly enjoying their phones and enjoying their apps and playing their games.

And not studying their Bibles and not caring about the difference between the holy and the profane. God help us, help us to love that book and to stay in it and to defend it and to believe it.

So we'll be dismissed with that. We'll pray and then be done. And don't forget, we'll have a little something out there in the fellowship hall. Father, thank you for your words.

Lord, may we...