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THREE BIBLES

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THE

THREE BIBLES.

Scholarship and Inspiration Compared.

An Arrangement in Parallel Columns of Prominent Passages from the
King James' and Revised Versions of the Bible, as well as the
Holy Scriptures, translated by Inspiration through
Joseph Smith.

BY ELDER R. ETZENHOUSER.

FOURTH EDITION.

INDEPENDENCE, MO.
ENSIGN PUBLISHING HOUSE.
1903.

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF CHEMISTRY

MEMORANDUM

TO: THE CHAIRMAN OF THE DEPARTMENT OF CHEMISTRY

FROM: [Name]

PREFACE.

In presenting this work to the public, the author is confident a good work is wrought for the seeker after truth, and that something long needed is, at least, partly supplied.

By comparison we find differences, and may then make choice.

The historical matter following is from the highest authorities on the subject, and can not fail to be of interest and importance; while the three Translations compared are from such sources that intense interest should attend an examination of them in comparison.

The King James' or Standard Version is given first place in the comparison, because it is the accepted standard work.

It will be seen in the accompanying pages that, indirectly, it was the work of many in several generations, and directly, at the instance of a king, produced by forty-seven scholars, in the seven years, from 1604 to 1611.

A king, forty-seven scholars, wealth, and seven years of time, together with the product of their predecessors' work, and the manuscripts of the times, were the factors contributing to its production.

The Revised Version, given second place in the comparison, as will be seen in the following pages, was produced in the years from 1870 to 1884, and eighty-two scholars were employed at it—fifty-two in England, and thirty in America, the Old Testament being the product of fourteen years of toil, while the New Testament was accomplished in about ten, being completed in 1881.

The Church of England, with its vast wealth, together with Congregationalists, Methodists, Baptists and Presbyterians, were represented in the work of translation and placing it before the public. It will be seen also that a wealth of manuscripts and documentary evidence is claimed to have been at hand in the work of revision, which no former revisers had.

Fourteen years, eighty-two men of high scholarship, wealth, the advantages and convenience of all modern appliances, with the additional wealth of manuscripts and documents, discovered since the former translation—all these are the agencies employed in giving to the world the Revised Version.

The Holy Scriptures, translated and corrected by Joseph Smith, by the Spirit of revelation, is given third place in the comparison. The translation was begun in June, 1830, and finished July 2, 1833, Mr. Smith being in his twenty-eighth year.

The fact that Mr. Smith was illiterate has been published world-wide by encyclopedias, histories, various periodicals and papers. It is also as well known that he grappled with stern poverty, and was harassed by mobs, well nigh continuously; hence had no opportunity to acquire literary attainments, especially, up to the time the work of translation was completed.

Directed by God to translate and correct the Bible, Mr. Smith, with Divine aid, accomplished the task in three years. The manuscript, at the death of Joseph Smith, was left in the hands of his widow, and in 1867, a publishing committee of the Reorganized Church of Jesus Christ of Latter-day Saints, consisting of Joseph Smith (son of the martyr), I. L. Rogers and E. Robinson, published it. Let the reader judge in the light of all these facts, and widely different circumstances and conditions in which the three translations were made and presented to the world, choosing that most acceptable to him, remembering that to God account must be rendered for accepting or rejecting that which is right and true.

The author has thought best, all classes of readers considered, that the comparison should run successively through the several books of the Bible, while at the same time, it is conceded, that for some it would have been more convenient to classify more into subjects, but again, to treat by subjects and use all bearing on them from three translations, would make the work too large for the purpose intended. A selection of texts in regular succession must strike all as **FAIR DEALING**, and a few subjects compiled will give a **SAMPLE** in that direction, and throughout will appear improved readings in history, morals, doctrine, etc.

At one or more places an extended reading is given, to show that it is not a selection of short passages that gives advantage, or places at a disadvantage, either translation. In the historical extracts and in the text of the third column of the comparison I have emphasized to call attention only.

The punctuation is intended to be **AS IT IS** in the three versions, **IN EVERY PARTICULAR**, odd as it may make the work appear.

The italics in the text of the King James' and Revised Version are omitted, not to change the import, but because not deemed necessary in the comparison, as it is a comparison of the verbiage as it appears, that is being made, and not as to what may or may not have been supplied by the translators in their work on the King James' and Revised versions.

Often the correction in the translation, represented in the third column, consists of words being left out, and in such cases the emphasizing of such words in King James' and the Revised, would have been an advantage, but the author prefers to let those two versions appear in such way that no stickler may have cause to complain. Other corrections, again, consist in transferring to different positions the same words found in one, or both, King James' and the Revised, which the casual reader might pass unobserved.

To fellow-laborers, I may say, to have used all available texts, would have made the work too large; others might have selected widely different from what I have. The work of Elders Isaac Sheen, W. W. Blair, Heman C. Smith and J. J. Cornish has been gleaned from. Valuable suggestions are acknowledged with pleasure from Elder I. N. White.

In the language of the Apostle Paul, the reader is enjoined to "prove all things," and to "hold fast that which is good."

THE AUTHOR.

September 18, 1894.

IMPORTANT FACTS AND INFORMATION FROM HIGH AUTHORITY.

THE OLD DOCUMENTS AND THE NEW BIBLE, BY J. PATTERSON SMYTHE, LL. B., B. D., PUBLISHED AT NEW YORK BY JAMES POTT & CO.; AT LONDON BY SAMUEL BAGSTER & SONS, 1890.

Mr. Smythe says: "There are some peculiarities about the Hebrew language which it is important the reader should know, that he may the better understand some of the questions which are the subject of Old Testament Biblical criticism. The first is this, that the Hebrew alphabet, both in its ancient and in its present form, CONSISTS OF CONSONANTS ONLY. * * * It is easy to see how in such a case the same word might be differently read according to the different vowels supplied. For example, in English, B R N might be read BaRN, BoRN, uRN, BRiNy, BaRoNy, etc.; and if there were no vowel marks to indicate the sound, we should have to be taught, like the Jews, which word the writer intended. * * * Here, for example, are two Hebrew words in Deuteronomy, BZR and PSGH, which in our Hebrew Bible read Bezer and Pisgah, but which the Septuagint translators render Bozor, and Pasgah." —pp. 7, 8.

"The ancient scribes, too, had a peculiar trick in writing their manuscript. In our writing, if a word near the end of a line is too long, we carry part on to the next line, with a hyphen connecting. They never did that. If they were near the end of the line, and the next

word was a little too long, they took it down unbroken to the line below. But it would not do to leave the blank thus caused at the end of the line, so they filled it up with some other letters, usually those at the beginning of the long word that had been moved down."—pp. 18, 19.

"Again, in ancient manuscripts, where there is often no division between the words, each line presenting a continuous row of letters, it might easily happen that one word would be wrongly divided into two, or two combined into one, as in the old story of the infidel who wrote over his bed 'God is nowhere,' which was read by his little boy as 'God is now here.'"—pp. 20, 21.

"Never did any writing come down through the ages so pure as we have reason to believe did our Hebrew Bible; but that it has come to us WORD FOR WORD as it LEFT the hands of the inspired writers long ago, the evidence will by NO MEANS allow us to believe."—p. 22.

"But what is the value to the textual critic of these venerable documents? How many thousand years do they go back? Have we amongst them the autograph of any inspired writer? Have we manuscripts at least of the time of our Lord? How far do they enable us

to fix with certainty the exact original of the Hebrew Old Testament? To the reader who knows something of the New Testament writings, with their documents reaching up near the days of the Apostles, and the many variations nevertheless existing in the text, an acquaintance with these strange old manuscripts can scarcely fail to cause surprise. NOT ONE of them, we shall see immediately, is written in the ANCIENT writing. * * * The OLDEST HEBREW manuscript in existence is of date LITTLE EARLIER than William the Conqueror! * * * Let us realize what this means. * * * That of the early Old Testament books, written more than 3,000 years ago, we have not a single copy 1,000 years old."—pp. 30, 31

"In any case, however, we explain the disappearance of the ancient copies, one thing is clear, that, as far as Hebrew manuscripts are concerned, we are shut up to this Massoretic text. We have no other. The makers of the Authorized Version simply translate it with rarely any question of its absolute correctness. The recent revisers, while expressing their doubts, think it 'most prudent to adopt the Massoretic text as the basis of their work, and to depart from it, as the authorized translators had done, only in exceptional cases.'"—pp. 35 36.

In explanation of the formation of the "Massoretic text," Mr. Smythe says:

"But as the circumstances of their

national life made it increasingly difficult to preserve these oral traditions, it now became desirable to collect them into some order and commit them to writing, and this was the beginning of the written Massoreh, so famous in the history of the Hebrew text. It will be remembered that for AGES all these notes and corrections were oral, handed down by tradition through the colleges of the Scribes from one generation to another. They were, therefore, always referred to as the Massoreh, *i. e.*, the tradition; the men who collected and committed them to writing are called the Massorettes, and the text which these scholars have handed down to us certified as in their opinion correct is known as the Massoretic text."—pp. 88, 89.

Dr. Ginsburg, the highest living authority, puts the beginning of the Massoreh about three centuries before Christ, and it was not completed for thirteen hundred years.—p. 90.

"At first the Massoreh notes existed only in separate books and sheets, which were used in the public lectures of the Scribes. Afterwards, for convenience sake, they were transferred to the margin of the Old Testament manuscripts. But this was very clumsily done. The remarks were not always placed on the same page with the verse to which they belonged. The writers had a fashion too, of making them up into all sorts of fancy shapes, of men and fishes, flowers and birds,

as shown in the opposite photograph. If there was too much matter for the figure, they did not hesitate to transfer the overplus to the end of the book; if too little, they calmly inserted bits from other places to fill up the gap."—p. 91.

"According to the Jews, Ezra was president of the Great Synagogue, and at different periods, Daniel, Haggai, Zechariah, Malachi, Zerubbabel, Nehemiah, etc., were members. It ceased, they say, at the death of Simon, the Just, the last of its members, about the year 300 B. C.

"Round this assembly tradition clusters everything important connected with the Jewish Bible. With them ended the voices of the prophets. By them the separate books were revised and edited and formed into a Bible, so that nothing written after them would be received as inspired."—p. 64.

"That the whole Old Testament together was at any period absolutely word for word as it left the hands of the writers, no one who understands its history will venture to say."—p. 67.

Of ancient criticism, Mr. Smythe says: "Some of the guesses at the meaning are rather amusing. For instance, in the account of Esau's meeting with Jacob, we are told

(Genesis 33:4) that he fell on his neck and kissed him, and the words 'and kissed him' are marked thus by these mysterious dots, which remain to this day in our Hebrew Bibles. Some of the old commentators were greatly exercised in mind about the explanation of this. One thought they denoted that the kiss was sincere; another that it was not sincere; while a third wise teacher sagely informed his readers that these dots were intended to represent the marks of Esau's teeth, and to denote that Esau, in pretending to kiss Jacob, really bit him!"—pp. 68, 69.

Concluding the story of manuscripts, Mr. Smythe says as to reliability of the use made of them: "These are all but guesses, reader. We can only guess. The dim past holds its secret still as to the origin of this 'Standard Bible.'"—p. 106.

Of the use made of the manuscripts in the hands of the late revisers, Mr. Smythe says: "Under these circumstances, the revisers adopted a safe middle course. In cases of evident mistakes in the 'Old Hebrew documents,' * * * they acted as did the old Massoretic revisers of long ago—merely give the correction a place in the margin, only in very rare cases indeed making changes in the text."—p. 187.

MORE IMPORTANT FACTS FROM ANOTHER HIGH AUTHORITY.

COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT, BY
ALEXANDER ROBERTS, D. D.; COPYRIGHTED 1881 BY I. K. FUNK & CO.,
AND O. M. DUNHAM.

“The number of various readings in the New Testament has been differently estimated at different times. Nor could this have been otherwise. Every new manuscript which is discovered increases the amount, and every more accurate examination of already known manuscripts tends to the same result. Hence, while the varieties of reading in the New Testament were reckoned at about 30,000 in the last century, they are generally referred to as amounting to no less than 150,000 at the present day.”—p. 1.

“In view of what has just been said, Biblical critics have adopted two great principles as guides to a decision with respect to the true text of Scripture. The first is, that a difficult or obscure expression, nay, even an almost unintelligible term, or a wholly ungrammatical construction, is generally to be regarded as the genuine reading, in preference to another which is easy, familiar, and correct.”—p. 11.

Of manuscripts and their dates, Mr. Roberts says: “There are, in our possession, as will immediately be shown, manuscripts of the New Testament dating from the fourth and fifth centuries.”—p. 16.

He says again: “Besides some very precious fragments there are only five copies of the New Testa-

ment at all complete which can be referred to a higher antiquity. These are to be dated, as we shall see, between the fourth and the sixth centuries.”—p. 17.

Mr. Roberts designates these as “A, or the Alexandrian MS.,” “B, or the Vatican MS.,” “C, or the Ephraem MS.,” “D, or the MS. of Beza,” “N, or the Sinaitic MS.” Of “B, or Vatican MS.,” he says: “Unfortunately, it now wants the Epistle to the Hebrews from chapter ix:14, all the Pastoral Epistles, and the book of Revelation.”

Of “C, or the Ephraem MS.,” “So far as it has survived it is a very valuable copy of the New Testament. But gaps frequently occur in it, and two whole epistles, second Thessalonians and second John, have been altogether lost.”—pp. 18–23.

Of “N, or Sinaitic MS.,” he says: “And though it contains many obvious errors, it yields assistance of a kind most precious towards the settlement of the true text of the New Testament.”—p. 25.

Mr. Roberts next presents the Syriac, Latin, Gothic, Egyptian and the Armenian versions of the New Testament. Of these he says: “The deductions which must be made from the value of even the most ancient versions as testifying to the true text of scripture are

many and serious. First, their genuine readings are often doubtful."—p. 29.

He says again: "On all these grounds, therefore, the Biblical scholar must use the ancient versions as witnesses to the genuine text of scripture with great caution and discrimination."—p. 30.

He says again: "The only remaining source of various readings in the New Testament is that found in the citation of its text by ancient writers. And here it might at first be thought that we have access to more primitive, and therefore more valuable testimony than that which is furnished by either manuscripts or versions. * * * When we reflect that Clement of Rome begins to quote from the sacred writings so early as A. D. 97. * * * But here again there are very serious drawbacks. * * * For, first, the manuscripts of their works which we possess are comparatively modern—few indeed rising above the tenth century, and thus their genuine readings are often doubtful. And, next, they generally quote from memory, not feeling the need, and not possessing the means, of aiming at that verbal exactness called for at the present day."—pp. 31, 32.

Mr. Roberts proceeds to give us the facts of the "history and character of the Greek Text on which the authorized version was founded," or as it is commonly called, the King James' Bible. "When an English version of the New Testament is put

into our hands as furnishing a transcript in our own language of God's revelation of himself through Jesus Christ, it is of the most vital importance to be assured of the trustworthiness of the text on which that version has been based. Without this everything else must be comparatively worthless. * * * The first and gravest question to be asked regarding it has respect to the faithfulness with which the text on which it was based represented the true and original word of God. * * * The illustrious Erasmus comes into view, a man to whom modern thought is, in so many ways, under such deep and lasting obligations. That great scholar was in England in 1515, and on April 17th of that year he received a request from Froben, an eminent printer at Basle, to prepare for publication an edition of the Greek New Testament. Though encumbered by other literary labors, Erasmus set about this work with characteristic diligence, and completed it within the too short period of a few months—by February, 1516. The work was immediately published, and thus the original text of the New Testament was, for the first time, given to the world. * * * The first edition of Erasmus was reprinted, with corrections amounting to about two hundred, by Aldus, at Venice, in 1518. A second edition, with more than three hundred improvements, was issued by Erasmus himself in 1519. This was followed by a third edition in 1522. * * * The

fourth edition of Erasmus is thus the most important, and became the basis of all subsequent texts, until what is known as the 'Received Text' was formed * * * The true successor of Erasmus in this department was Robert Stephen, the famous Parisian printer. He issued two editions in 1546 and 1549, having availed himself in these of some manuscripts in the Royal Library, and of the Complutensian text. But his great edition was the third, issued in 1550. This edition is remarkable as containing the first collection of various reading, amounting, it has been reckoned, to 2,194. But though these had been collected from a considerable number of manuscripts, no critical use was made of them. The text of Erasmus was closely followed, and readings found in it were even clung to when opposed to the authority of all manuscripts. The fourth edition of Stephens was published at Geneva in 1551. In this edition the New Testament is, for the first time, divided into verses—an invention of Stephens. * * * Beza, the reformer, next appears as an editor of the Greek New Testament. He published five editions, the first in 1565, the second in 1576, the third in 1582, the fourth in 1589, and the fifth in 1598. These editions varied somewhat among themselves, but were based throughout upon the text of Stephens. And now we have reached the interesting and important point of this sketch, as the history

of the printed text of the New Testament just given has led us very near the date at which the Authorized English Version began to be made. It was commenced about 1604, when the above named Greek Texts were, in one form or another, generally circulated. Which of them, we ask with eagerness, formed the original from which our common English translation was derived? To this question the answer is, that Beza's edition of 1589 was the one usually followed. It had been based on Stephen's edition of 1550, and that again had been derived from the fourth edition of Erasmus, published in 1527. Such is the parentage of the Authorized Version—Beza, Stephens, Erasmus. What manuscript authority, let us ask, is thus represented? Beginning with Erasmus, we find that his resources were meagre indeed, and that even the materials which he had were not fully utilized. It has already been noticed how hastily his first edition was prepared; indeed, he himself said of it that it 'was rather TUMBLED HEADLONG into the world, than edited.' The manuscripts which he had in his possession are still preserved, one having been recovered some years ago after long being lost. Some of them bear in themselves the corrections which he made, and show too obvious marks of having been used as 'copy' by the printer. They consisted of the following: In the gospels he principally used a Cursive manuscript

of the fifteenth or sixteenth century. This may still be seen at Basle, and is admitted by all to be of a very inferior character. He also possessed another Cursive manuscript of the twelfth century or earlier, and occasionally referred to it. * * * In the Acts and Epistles he chiefly followed a Cursive manuscript of the thirteenth or fourteenth century, with occasional reference to another of the fifteenth century. * * * For the Apocalypse he had only one mutilated manuscript. He had thus no documentary materials for publishing a complete edition of the Greek Testament. The consequence would have been that some verses must have been left wanting had not Erasmus taken the Vulgate and conjecturally retranslated the Latin into Greek. Hence has arisen the remarkable fact that in the text from which our Authorized Version was formed, and in the ordinary uncritical editions of the Greek current at the present day, there were, and are, words in the professed original for which no divine authority can be pleaded, but which are entirely due to the learning and imagination of Erasmus. * * * Thus, then, stood the text of the Greek New Testament when the revisers of the Bishops' Bible set themselves to form from it our present Authorized English Version. Not one of the four most ancient manuscripts was then known to be in existence. * * * In these circumstances can it be won-

dered at that vast multitudes of changes will be found in the Revised English Version, owing to an amended text? The wonder really is that they are so few, or, at least, that they are, in general, of such small importance. When we trace, as has been briefly done, the parentage of our English Bible, and when we see on what a slender basis of authority it rests, when we confront with this the enormous wealth of materials for settling the true Greek Text which we possess at the present day, and the amount of labor which has been expended in applying them, we might well fear that the alterations requiring to be made in the Bible with which we have all our days been familiar should be of the most revolutionary character." —pp. 34-44.

Mr. Roberts in his Companion to the Revised Version of the New Testament on pages 154 and 155, gives the time of the production of King James' Version as from 1604 to 1611, seven years. The number of scholars as forty-seven. He says: "They received no compensation, except indirectly by way of preferments, and the necessary expenses were mostly paid by the publisher, Robert Barker. Their names are now forgotten, but their work lives on, and will never die."—p. 155.

Mr. Roberts, on page 162, gives the date of May 6th, 1870, as the opening of the work of the Revision of the New Testament, and on page 166 gives October, 1880, as the

time of its completion. On page 165 he says: "The whole number of English revisers in 1880 amounted to fifty-two (twenty-seven in the Old Testament company, twenty-five in the New Testament company)."

The American committee "Consisting of about thirty members, was formed in 1871, and entered upon active work in October, 1872."

The following matter is taken from the Preface to the Revised Version of the Old Testament, being but brief extracts: "The Revision of the Authorized Version was undertaken in consequence of a Resolution passed by both houses of the Convocation of the Province of Canterbury, as has been fully explained in the Preface to the Revised Version of the New Testament which was first published in May, 1881. When the two companies were appointed for carrying out this work, the following General Principles, among others, were laid down by the Revision Committee of Convocation for their guidance:—

" '1. To introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness.'

" '2. To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions.'

" '4. That the text to be adopted be that for which the evidence is DECIDEDLY PREPONDERATING; and that when the Text so adopted differs from that from which the Au-

thorized Version was made, the alteration be indicated in the margin.' * * *

"In endeavoring to carry out as fully as possible the spirit of Rules 1 and 2, the Revisers have borne in mind that it was their duty not to make a new translation but to revise one already existing, which for more than two centuries and a half had held the position of an English classic. They have therefore departed from it only in cases where they disagreed with the Translators of 1611 as to the MEANING or construction of a word or sentence; or where it was necessary for the sake of uniformity to render such parallel passages as were identical in Hebrew by the same English work, so that an English reader might know at once by comparison that a difference in the translation corresponded to a difference in the original; or where the language of the Authorized Version was liable to be misunderstood by reason of its being archaic or obscure; or finally, where the rendering of an earlier English version seemed preferable, or where by an apparent slight change it was possible to bring out more fully the meaning of a passage of which the translation was already substantially accurate. * * *

"It could not but be expected that in the course of fourteen years many changes would take place in the members of the company. Of the original number who first put their hands to the work on the 30th

of June, 1870, only fifteen now remain. Ten of the Company have been removed by death, and two resigned; the places of these were filled from time to time by others; but since October, 1875, no new members have been added. The Revision was completed in eighty-five sessions, ending on 20th of June, 1884; and it occupied 792 days. The greater part of the sessions were for ten days each, and each day the company generally sat for six hours. The labor therefore has been great, but it has been given ungrudgingly; and now with a feeling of deep thankfulness to Almighty God, and earnest hope that their endeavors may with his blessing tend to a clearer knowledge of the Old Testament Scriptures, the Revisers bring their long task to a close.—Jerusalem Chamber, Westminster Abbey, 10 July, 1884.”

A note at bottom of page 1 says: “The earliest MS. of which the age is certainly known bears date A. D. 916.”

The following matter is taken from the Preface of the Revised Version of the New Testament, being but brief extracts:

“The English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of our Lord 1611, and commonly known by the name of the Authorized Version

“That Translation was the work of many hands and of several gen-

erations. The foundation was laid by William Tyndale. His Translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale’s translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognized in this continuous work of authoritative revision; first, the publication of the Great Bible of 1539–41 in the reign of Henry VIII; next, the publication of the Bishops’ Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King’s Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale’s translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James’ Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honored predecessors.

“Of the many points of interest connected with the translation of 1611, two require special notice. First, the Greek Text which it appears to have represented; and secondly, the character of the translation itself.

“With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgment, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them indeed within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore, it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness. * * *

“The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June, 1870. The average attendance for the whole time has been sixteen each day; the whole company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number, four have been removed from us by death.

“A revision of the Greek Text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek Text. * * *

“In regard to the readings thus approved, it may be observed that the fourth rule, by requiring that ‘the text to be adopted’ should be ‘that for which the evidence is decidedly preponderating,’ was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism, for estimating the value of

evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even NOW LEAVES ROOM for considerable VARIETY OF OPINION among competent critics. * * *

“Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. * * *

“In the earliest editions of the Authorized Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorized Version published at Cambridge in 1629 and 1638. Further, though slight modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney, in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. * * *

“We now conclude, humbly commending our labors to Almighty God, and praying that his favor and blessing may be vouchsafed to that which has been done in his name. We recognized from the first the responsibility of the undertaking; and through our manifold experience of

its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism, unless assisted by Divine help.

“We know full well that defects must have their place in a work so long and arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own revision. All endeavors to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognized in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence has only added another perplexity to those which already beset us.

“Thus, in the review of the work which we have been permitted to complete, our closing words must

IMPORTANT FACTS

be words of mingled thanksgiving, humility and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labors; of humility, for our failings and imperfections in the fulfillment of our task; and of prayer to Almighty God, that the gospel of our Lord and Savior Jesus Christ may be more clearly and more freshly shown forth to all who shall be readers of this book.—Jerusalem Chamber, Westminster Abbey, 11th November, 1880.”

“The original copies of the New Testament writings were probably written on papyrus rolls, and were so soon worn out by frequent use that we do not even possess any historical notice of their existence. They must, however, have been written in uncial or large capital letters without division of words or punctuation; without accents, breathings, etc., and probably without any titles or subscription whatever. The earliest transcript comprised only portions of the New Testament, the gospels being oftener copied, and the Pauline oftener than the catholic epistles. Even after the canon became fixed, MSS. of the whole New Testament or of the whole Greek Bible, were comparatively rare. The order of the several books was not quite fixed; but the catholic epistles generally followed the book of Acts. It may also be noted that in the oldest MSS. the epistle of the Hebrews precedes

the pastoral epistles. In course of time various changes were introduced in the externals of the written text. Parchment and vellum took the place of papyrus, and form the material of the oldest extant copies. The uncial character held its ground till about the tenth century, when the use of a cursive or running hand became general. Attempts to indicate the punctuation go back as far as the fourth or fifth century. The oldest MSS. used for this purpose an occasional simple point, or a small black space in the line. Another system was to write the text in short lines accommodated to the sense. The author of this stichometry was Euthalius of Alexandria, in the second half of the fifth century, who applied it to the epistles and the Acts.

“The same plan was afterwards extended to the gospels; but vellum was too costly to allow of its general adoption. The present system of punctuation was first used in printed books. Breathings and accents were not in common use down to the end of the seventh century; but occasional traces of them seem to occur considerably earlier. Another device for the more convenient use of the New Testament was the division of the text into sections of various kinds. Our present chapters are much later. They were invented by Cardinal Hugo, of S. Carus, in the thirteenth century; were first applied to the Latin Bible, and are still unknown in the Eastern Church. The present system of verses first appears in the edition printed by Robert Stephens in the year 1551. The titles and subscrip

tions of the New Testament books are another point on which a succession of changes has taken place. The oldest MSS. have much shorter titles than those which the English version adopted from the later Greek Text; and the subscriptions, with their would-be historical information, are not only late, but worthless."—*Encyclopædia Britannica*, Edition 1894, Vol. 3, pp. 645, 646.

"Thus the Council of Laodicea was able wholly to forbid the ecclesiastical use of uncanonical books (360 A. D.), and the only uncertain point remaining in [traditions of] the Eastern Church was the position of the Apocalypse, which had gradually fallen into suspicion, and was not fully reinstated till the fifth century. The Western Church on the other hand, was long dubious as to the epistle to the Hebrews, which was received without hesitation in the east, as the Apocalypse continued to be in the west. The age of Augustine and Jerome saw the close of the western canon."—*Encyclopædia Britannica*, Edition 1894, Vol. 3, p. 645.

The *Encyclopædia Britannica* giving the number of translations of the Bible up to 1890 says: "The number of languages into which the Bible, or portions of it, were translated, printed and circulated, directly or indirectly, by the British and Foreign Society [and the American Bible Society], to that date, was 291. After making due allowance for repetitions, the specimens here given represent 213 languages and dialects."—*Encyclopædia Britannica*, Edition 1894, Vol. 3, p. 262, *American Supplement*.

The following may be instructive to the reader as reviving the past:

"No Bible shall be held or read except by priests. No Bible shall be sold without a license, except

upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next."—Council of Trent.

"Moreover we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue."—Pope Gregory XVI.

"There is no other remedy for the evil but to put heretics to death."—Ballarmine.

"The laity have no jurisdiction and power over the clergy."—Council of Constance.

"Let the public-school system go where it came from—the devil."—*Freeman's Journal*.

In the above is seen the spirit and genius of apostate Christianity

What does this mean? It is from the *Sioux City (Iowa) Journal* and gathered from the General Assembly of 1892:

"The Presbyterian general assembly adopted the following declaration:—

"Resolved, That the Bible as we now have it in various translations, when freed from all errors and mistakes of translators, copyists, and printers, is the very word of God and consequently wholly without error."

"This is a little confusing to the average mind. Who is to free the Bible from all errors and mistakes of translators, copyists and printers? Scholars? The church? And by what rules of criticism? What part of the version accepted by American Protestants is error, and what is really the Bible?"

In that preceding, and quoted from Mr. Smythe, these facts appear: "The Hebrew language consists of consonants only." He gave

example of how varied the filling in of vowels might be. Of the Old Testament coming down to us he says: "That it has come to us word for word * * * the evidence will by no means allow us to believe." Again, of the Old Testament manuscripts he says: "Not one a thousand years old." Of corrections made by the Jews he says: "Corrections were oral and handed down by traditions." Of these, when recorded at a later time, he says, they "Were not always placed on the same page with the verse to which they belonged." Of filling out spaces in lines he says: "They calmly inserted bits from other places to fill up the gap."

In the preceding, and quoted from Mr. Roberts, these facts appear: "Of the varieties of reading of the New Testament thirty thousand in the last century, * * * one hundred and fifty thousand at the present day." Of earliest New Testament manuscripts, they are "To be dated * * * between the fourth and the sixth centuries." Of the ORIGINAL TEXT he says, "There were and are words in the PROFESSED ORIGINAL for which NO DIVINE AUTHORITY can be pledged." Of the Bible as handed down he says: "We trace * * * the parentage of our English Bible * * * and * * * see on what

a slender basis of authority it rests."

In the preface to the Revised New Testament, before given, occurs the following: "We recognized from the first the responsibility of the undertaking, and through our manifold experiences of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism, unless assisted by DIVINE HELP."

The matter reproduced from the Britannica, a reliable authority of high standing, augments the evidence given very materially.

The Presbyterian Assembly recognized errors to be eliminated.

All of this gleaned from these reputed authorities points to the necessity of God directing the work. "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29:14.

That God, through Joseph Smith as his humble instrument, performed this desirable work, may be clearly discerned by a careful comparison of the texts in parallel columns, as they appear in the following pages.

JOHN WESLEY ON BIBLE TRANSLATION. OTHERS ON INSPIRATION.

In his "Explanatory Notes Upon the New Testament," third American edition, New York, published by Hitt and Thomas Ware, for the Methodist connection in the United States, Mr. Wesley says in his preface, par. 4: "In order to assist

these [people in general] in such a measure as I am able, I design first to set down the text itself, for the most part, in the common *English* translation which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not

say it is incapable of being brought, in several places, nearer to the original. Neither will I affirm that the (Greek) copies from which this translation was made are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration."

Again, paragraph 11: "The division of the New Testament into chapters having been made in the dark ages, and very incorrectly; often separating things that are closely joined, and joining those that are entirely distinct from each other." Chapters 12 and 14 of 1st Corinthians might do as a sample.

FACTS ON INSPIRATION.

"When it is said that Scripture is divinely inspired, we are not to understand that God suggested every word or directed every expression. From the different styles in which the books are written, and from the different manner in which the same events are related and predicted by different authors, it appears that the sacred penmen were permitted to write as their several tempers, understandings and habits of life, directed; and that the knowledge communicated to them by inspiration on the subject of their writings, was applied in the same manner as any knowledge acquired by ordinary means. Nor is it to be supposed that they were even thus inspired in every fact which they related, or in every precept which they delivered.

"They were left to the common use of their faculties, and did not, upon every occasion, stand in need of supernatural communications; but whenever, and as far as divine assistance was necessary, it was always afforded."—Horne's Introduction, p. 115.

Again: "But with respect to the choice of words in which they wrote,

I know not but they might be left to the free and rational exercise of their own minds, to express themselves in the manner that was natural and familiar to them, while at the same time they were preserved from error, in the ideas they conveyed. If this were the case, it would sufficiently account for the over observable diversity of style and manner among the inspired writers. The Spirit guided them to write nothing but truth concerning religion, yet they might be left to express that truth in their own language."—Horne's Introduction, p. 521, quoted from "Parry's Inquiry into the Nature and Extent of the Inspiration of the Apostles."

Again, and strikingly to the point, is an item in the *Christian Evangelist*, April 9, 1861. Rev. N. D. Williams, who wrote on "Inspiration of the Scriptures," says: "Another beautiful section of this Providence of inspiration is that the original manuscripts of Scripture have not been preserved to become the causes of internecine wars and fractional fight during the ages, or the objects of idolatrous regard to the ignoring of their internal worth. And another fact in the same blessed line is, that our Savior, followed by his apostles, quoted from the Septuagint translation, instead of the Hebrew Scripture text; indicating thereby his will that his followers in all ages should use the translation of Scripture in the vernaculars of their nations." Such vernaculars are not the classics and often not good English, or whatever else they may be, but are the ordinary language.

Again, the American Baptist," January 6, 1892, H. W. Thiel, writing on "Inspiration of the Prophets," says: "It is not to be forgotten that the inspiration under which the prophets acted, left them

in the full possession of their faculties, native and acquired, and with all their peculiarities of thought and feeling unimpaired."

"It is ruinous to insist, in this day of broad scholarship and thorough research, on the old plenary theory of Bible inspiration—that God used men like penstocks in writing the Bible, and the Bible is a complete and only revelation of the Divine Being—Rev. T. M. Hartman. (See *ENSIGN*, Aug. 15, 1891.)

Words of Frederick Wm. Robertson and comment by E. E. Bisby, in *Arena*, January, 1896, pp. 187-8:

"The God of the mere theologian is scarcely a living God. He did live, but for some eighteen hundred years, we are credibly informed, that no trace of his life has been seen. The canon is closed. The proofs that he was are in the things that he has made, and the books of men to whom he spoke, but he inspires and works wonders no more. According to the theologians he gives us proofs of design instead of God; doctrines instead of the life indeed."

Mr. Bisby commenting on the above, says:

"Never was there a truer statement of a false theology, a theology from which the world must break away or wander in endless night. The denial of present-day inspiration comes from the identification of inspiration with infallibility. Herein lies one of the strangest inconsistencies of religious logic. Theologians claim absolute Biblical infallibility, but deny present-day infallibility; they, therefore, feel

obliged to deny present-day inspiration. It will be a great day for the human race when it is freely admitted that infallibility is not the necessary logical consequence of inspiration. To acknowledge the every day presence and power of the Holy Spirit as the Spirit of revelation and truth, and with the same breath to declare revelation ended and sealed is the height of absurdity. Theologians feel this, and in order to escape they tell us that the Bible is a special revelation, a revelation having the especial credentials of the Almighty such as miracles and minute predictions.

"They acknowledge that God is always the same, that his years fail not, that he is no respecter of persons, that he is the common Father of the great brotherhood of man, that in him we live and move and have our being, and yet by pre-termination he waited several thousand years after the dawn of civilization before he began his so-called special revelation and then sealed it up in one of the darkest hours of the world's history. It is this erroneous view, this false conception of God and revelation which has retarded progress and is the great danger of the present hour."

So, from all of the foregoing, it is clear God does not make a machine of any instrument of his, but conveys the information to their intelligence and they express it. Peter, Paul, John and others had conveyed to them God's will, but they expressed it in their language, and God still works among men the same way.

THREE BIBLES COMPARED

By Texts, from Genesis to Revelations.

KING JAMES.

Genesis 1:

1 In the beginning God created the heaven and the earth.

Genesis 1:

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him: male and female created he them.

Genesis 3:

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

REVISED.

1 In the beginning God created the heaven and the earth.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 And God created man in his own image, in the image of God created he him; male and female created he them.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

INSPIRED.

1 And it came to pass, that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak.

2 I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things.

3 Yea, in the beginning I created the heaven, and the earth upon which thou standest.

27 And I, God, said UNTO MINE ONLY BEGOTTEN, WHICH WAS WITH ME FROM THE BEGINNING, Let us make man in our image, after our likeness; and it was so.

28 And I, God, said, Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

29 And I, God, created man in mine own image, in the image of MINE ONLY BEGOTTEN created I him; male and female created I them.

13 And they heard the voice of the Lord God, AS THEY WERE walking in the garden, in the cool of the day.

KING JAMES.

Genesis 3:

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Genesis 6:

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 For it repenteth me that I have made them.

Exodus 32:

14 And the Lord repented of the evil which he thought to do unto his people.

1 Samuel 15:

11 It repenteth me that I have set up Saul to be king:

2 Samuel 24:

16 The Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand.

Psalms 135:

14 For the Lord will judge his people, and he will repent himself concerning his servants.

Amos 7:

2 Then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small.

3 The Lord repented for this:

Amos 7:

6 The Lord repented for this: This also shall not be, saith the Lord God.

Jonah 3:

10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

REVISED.

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

REPENTED.

6 And it repented the Lord that he had made man on the earth and it grieved him at his heart.

7 For it repenteth me that I have made them.

14 And the Lord repented of the evil which he said he would do unto his people.

11 It repenteth me that I have set up Saul to be king:

16 The Lord repented him of the evil, and said to the angel that destroyed the people, It is enough; now stay thine hand.

14 For the Lord shall judge his people, And repent himself concerning his servants.

2 Then I said, O Lord God, forgive, I beseech thee: how shall Jacob stand? for he is small.

3 The Lord repented concerning this:

6 The Lord repented concerning this: This also shall not be, saith the Lord God.

10 And God saw their works, that they turned from their evil way; and God repented of the evil, which he said he would do unto them; and he did it not.

INSPIRED.

28 And I, the Lord God, said UNTO MINE ONLY BEGOTTEN, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and partake also of the tree of life, and eat, and live forever:

Genesis 8:

13 And it repented NOAH, AND HIS HEART WAS PAINED, that the Lord made man on the earth, and it grieved him at the heart.

15 For it repenteth NOAH that I have created them.

14 And the Lord said unto Moses, IF THEY WILL REPENT of the evil which they have done, I will spare them, and turn away my fierce wrath;

11 I have set up Saul to be king, and HE repenteth not that he hath sinned,

16 For the PEOPLE repented, and the Lord stayed the hand of the angel,

14 For the Lord will judge his people, and HE WILL NOT repent himself concerning his servants.

2 Then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small.

3 And the Lord said, concerning Jacob, JACOB SHALL REPENT for this,

6 And the Lord said, concerning Jacob, JACOB SHALL REPENT of his wickedness; therefore I will not utterly destroy him, saith the Lord.

10 And God saw their works that THEY TURNED FROM THEIR EVIL WAY AND REPENTED; and God turned away the evil that he had said he would bring upon them.

KING JAMES.

REVISED.

INSPIRED.

Contradictory.

Contradictory.

Still Harmonizes.

Numbers 23:

19 God is not a man, that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

19 God is not a man, that he should lie; Neither the son of man, that he should repent: Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?

19 God is not a man, that he should lie, neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

1 Samuel 15:

29 And also the Strength of Isreal will not lie nor repent: for he is not a man, that he should repent.

29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

Genesis 9:

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

10 But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the BLOOD ye shall not eat.

Genesis 9:

5 And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

5 And surely your blood, the blood of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand every man's brother, will I require the life of man.

11 And surely, blood shall not be shed, only for meat, to save your lives; and the BLOOD OF EVERY BEAST WILL I REQUIRE AT YOUR HANDS.

Genesis 9:

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

24 And the bow shall be in the cloud, and I will ESTABLISH my covenant unto thee, which I have made between me and thee, for every living creature of all flesh that shall be upon the earth.

Genesis 18:

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

19 And the angel of the Lord said unto Abraham, The Lord said unto us, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will destroy them.

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not, I will know.

20 And I WILL SEND YOU, and ye shall go down now, and see that their INIQUITIES are REWARDED unto them.

Genesis 19:

1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

1 And the two angels came to Sodom at even; and Lot sat in the gate of Sodom: and Lot saw them, and rose up to meet them; and he bowed himself with his face to the earth;

1 And it came to pass, that there came three angels to Sodom in the evening; and Lot sat in the door of HIS HOUSE, in the City of Sodom.

KING JAMES.

REVISED.

INSPIRED.

Genesis 19:

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; forasmuch as they are come under the shadow of my roof.

13 And Lot said, Behold now, I have two daughters which have not known man; let me, I pray you, plead with my brethren that I may not bring them out unto you; and ye shall not do unto them as seemeth good in your eyes.

Genesis 19:

31 And the first born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

31 And the first born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

37 And the first-born DEALT WICKEDLY, and said unto the younger, Our father has become old, and we have not a man on the earth to come in unto us, to live with us after the manner of all that live on the earth;

38 Therefore come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

Genesis 28:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

22 And this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

22 And the PLACE of this stone which I have set for a pillar, shall be the place of God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

Genesis 39:

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the OVERSEER of it.

PHARAOH'S HARD HEART.

Exodus 4.

21 And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

21 And the Lord said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thine hand: but I will harden his heart, and he will not let the people go.

21 And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand, and I will prosper thee; but PHARAOH WILL HARDEN HIS HEART, and he will not let the people go.

Exodus 7:

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

3 And PHARAOH WILL HARDEN HIS HEART, as I said unto thee; and thou shalt multiply my signs and my wonders, in the land of Egypt.

KING JAMES.

REVISED.

INSPIRED.

Exodus 7:

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

13 And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken.

13 And PHARAOH HARDENED HIS HEART, that he hearkened not unto them; as the Lord had said.

Exodus 9:

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

12 And PHARAOH HARDENED HIS HEART, and he hearkened not unto them; as the Lord had spoken unto Moses.

Exodus 10:

1 And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him.

1 And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs in the midst of them.

1 And the Lord said unto Moses, Go in unto Pharaoh; for HE HATH HARDENED HIS HEART and the hearts of his servants, therefore I will shew these my signs before him.

Exodus 10:

20 But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

20 But the Lord hardened Pharaoh's heart, and he did not let the children of Israel go.

20 But PHARAOH HARDENED HIS HEART, so that he would not let the children of Israel go.

Exodus 10:

27 But the Lord hardened Pharaoh's heart, and he would not let them go.

27 But the Lord hardened Pharaoh's heart, and he would not let them go.

27 But PHARAOH HARDENED HIS HEART, and he would not let them go.

Exodus 11:

10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart so that he would not let the children of Israel go out of his land.

10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

10 And Moses and Aaron did all these wonders before Pharaoh, and they went out from Pharaoh, and he was in great anger. And PHARAOH HARDENED HIS HEART, so that he would not let the children of Israel go out of his land.

Contradictory.

Contradictory.

Still Harmonizes

Exodus 8:

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had spoken.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

Exodus 8:

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

32 And Pharaoh hardened his heart this time also, and he did not let the people go.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

1 Samuel 6:

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

KING JAMES.

REVISED.

INSPIRED.

Exodus 7:

1 And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

1 And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet

1 And the Lord said unto Moses, See, I have made thee a PROPHET to Pharaoh; and Aaron thy brother shall be thy SPOKESMAN

Exodus 7:

2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land

2 Thou shalt speak UNTO THY BROTHER all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

Exodus 7:

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

4 But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgments.

4 But Pharaoh will not hearken unto you, THEREFORE I will lay my hand upon Egypt; and bring forth mine armies, my people, the children of Israel, out of the land of Egypt by great judgments.

Exodus 12:

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

33 And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We be all dead men.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We have found OUR FIRST-BORN ALL DEAD; therefore get ye out of the land lest we die also.

Exodus 14.

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them but it gave light by night to these: so that the one came not near the other all the night.

20 And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night.

20 And it came between the camp of the Egyptians and the camp of Israel; and it WAS A CLOUD AND DARKNESS TO THE EGYPTIANS, but it gave light by night to the Israelites, so that the one came not near the other all the night.

Exodus 20:

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

23 Ye shall not make other gods with me; gods of silver, or gods of gold, ye shall not make unto you.

23 Ye shall not make UNTO YOU gods of silver, neither shall ye make unto you gods of gold.

Exodus 21:

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

8 If she please not her master, who hath espoused her to himself, then shall he let her be redeemed: to sell her unto a strange people he shall have no power, seeing he hath dealt deceitfully with her.

8 If she please not her master, who hath NOT betrothed her to himself, then shall he let her be redeemed; to sell her unto a strange nation he shall have no power, seeing he hath to DO THIS dealt deceitfully with her.

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Exodus 21:

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

20 And if a man smite his servant or his maid, with a rod, and he die under his hand; he shall surely be punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be PUT TO DEATH.

21 Notwithstanding, if he continue a day or two, AND RECOVER, he shall not be put to death, for he is his SERVANT.

Exodus 22:

18 Thou shalt not suffer a witch to live.

18 Thou shalt not suffer a sorceress to live.

18 Thou shalt not suffer a MURDERER to live.

Exodus 23:

3 Neither shalt thou countenance a poor man in his cause.

3 Neither shalt thou favor a poor man in his cause.

3 Neither shalt thou countenance a WICKED man in his cause.

Exodus 32:

35 And the Lord plagued the people, because they made the calf, which Aaron made.

35 And the Lord smote the people, because they made the calf, which Aaron made.

35 And the Lord plagued the people, because they WORSHIPPED the calf, which Aaron made.

SEE GOD.

Exodus 33:

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back part; but my face shall not be seen.

20 And he said, Thou canst not see my face: for man shall not see me and live.

21 And the Lord said, Behold, there is a place by me, and thou shalt stand upon the rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by:

23 And I will take away mine hand, and thou shalt see my back: but my face shall not be seen.

20 And he said unto Moses, Thou canst not see my face at this time, lest mine anger is kindled against thee also, and I destroy thee, and thy people; for THERE SHALL NO MAN AMONG THEM SEE ME AT THIS TIME, and live, for THEY ARE EXCEEDING SINFUL. And no SINFUL MAN hath at any time, NEITHER SHALL THERE BE ANY SINFUL MAN AT ANY TIME, that shall see my face and live.

21 Behold, thou shalt stand upon a rock, and I will prepare a place by me for thee.

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of a rock, and cover thee with my hand while I pass by.

23 And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen, AS AT OTHER TIMES; FOR I AM ANGRY WITH MY PEOPLE ISRAEL.

John 1:

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 And no man hath seen God at any time, EXCEPT HE HATH BORNE RECORD OF THE SON; for except it is through him no man can be saved.

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1 Timothy 6:

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting.

16 Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal.

16 Whom no man hath seen, nor can see, unto whom no man can approach, ONLY HE WHO HATH THE LIGHT AND THE HOPE of immortality dwelling in him.

1 John 4:

12 No man hath seen God at any time.

12 No man hath beheld God at any time:

12 No man hath seen God at any time, EXCEPT THEM WHO BELIEVE.

Contradictory.

Contradictory.

Still Harmonizes.

John 6:

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

46 Not that any man hath seen the Father, save he which is from God, he hath seen the Father.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Exodus 24:

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

10 And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness.

10 And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

Genesis 32:

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

30 And Jacob called the name of the place Peniel: for, said he, I have seen God face to face, and my life is preserved.

30 And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved.

Exodus 34:

14 For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.

14 For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God:

14 For thou shalt worship no other god; for the Lord, whose name is JEHOVAH, is a jealous God.

Leviticus 22:

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

9 They shall therefore keep my charge, lest they bear sin for it, and die therein, if they profane it: I am the Lord which sanctify them.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die; therefore, if they profane NOT mine ordinances, I the Lord will sanctify them.

Numbers 16:

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

10 And that he hath brought thee near, and all thy brethren the sons of Levi with thee? and seek ye the priesthood also?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the HIGH priesthood also?

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Deuteronomy 14:

21 Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God. Thou shalt not see the a kid in his mother's milk.

21 Ye shall not eat of any thing that dieth of itself: thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner. for thou art an holy people unto the Lord thy God. Thou shalt not see the a kid in its mother's milk.

21 Ye shall not eat of anything that dieth of itself; thou shalt not give it unto the stranger that is in thy gates, that he may eat it; or thou mayest not sell it unto an alien; for thou art a holy people unto the Lord thy God. Thou shalt not see the a kid in his mother's milk.

EVIL SPIRIT.

1 Samuel 16:

14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

14 Now the Spirit of the Lord had departed from Saul, and an evil spirit from the Lord troubled him.

14 But the Spirit of the Lord departed from Saul, and an evil spirit WHICH WAS NOT OF THE LORD troubled him.

1 Samuel 16:

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

15 And Saul's servants said unto him, Behold now, an evil spirit WHICH IS NOT OF GOD troubleth thee.

1 Samuel 16:

16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

16 Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp; and it shall come to pass, when the evil spirit, WHICH IS NOT OF GOD, is upon thee, that he shall play with his hand, and thou shalt be well.

1 Samuel 16:

23 And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

23 And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

23 And it came to pass, when the evil spirit, WHICH WAS NOT OF GOD, was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.

1 Samuel 18:

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

10 And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he prophesied in the midst of the house: and David played with his hand, as he did day by day: and Saul had his spear in his hand.

10 And it came to pass on the morrow, that the evil spirit WHICH WAS NOT OF GOD came upon Saul, and he prophesied in the midst of the house; and David played with his hand, as at other times; and there was a javelin in Saul's hand.

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1 Samuel 19:

9 And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

1 Samuel 28:

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

1 Samuel 28:

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

2 Samuel 24:

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshing place of Araunah the Jebusite.

1 Kings 3:

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

1 Kings 11:

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

1 Kings 11:

6 And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

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9 And an evil spirit from the Lord was upon Saul, as he sat in his house with his spear in his hand; and David played with his hand.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I see a god coming up out of the earth.

16 And when the angel stretched out his hand toward Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: now stay thine hand. And the angel of the Lord was by the threshing floor of Araunah the Jebusite.

DAVID DID WALK.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

6 And Solomon did that which was evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

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9 And the evil spirit which was NOT of the Lord was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand.

11 Then said the woman, The word of whom shall I bring up unto thee? And he said, Bring me up the word of Samuel.

13 And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw the WORDS OF SAMUEL ascending out of the earth. And she said, I saw Samuel also.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord said unto him, Stay now thine hand, it is enough; FOR THE PEOPLE REPENTED, and the Lord stayed the hand of the angel, that he destroyed not the people.

14 And if thou wilt walk in my ways, to keep my statutes, and my commandments, then I will lengthen thy days, and thou shalt NOT WALK IN UNRIGHT-EOUSNESS, as did thy father David.

4 For it came to pass, when Solomon was old, his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, AND IT BECAME AS THE HEART OF David his father.

6 And Solomon did evil in the sight of the Lord, AS DAVID HIS FATHER, and went not FULLY after the Lord.

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1 Kings 11:

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon; and they have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and my statutes, and my judgments, and his heart is become as David his father; and he REPENTETH not as did David his father, that I may forgive him.

1 Kings 11:

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do right in my sight, to keep my statutes and my commandments, as David my servant DID IN THE DAY THAT I BLESSED HIM; I will be with thee, and build thee a sure house as I built for David, and give Israel unto thee.

1 Kings 14:

8 And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

8 And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

8 And rent the kingdom away from the house of David and gave it to thee, because he kept not my commandments. But thou hast not been as my servant David, WHEN he followed me with all his heart to do right in mine eyes.

1 Kings 15:

11 And Asa did that which was right in the eyes of the Lord, as did David his father.

11 And Asa did that which was right in the eyes of the Lord, as did David his father.

11 And Asa did right in the eyes of the Lord, as he COMMANDED David his father.

2 Kings 8:

10 And Elisha said unto him, Go, say unto him, Thou mayst certainly recover: howbeit the Lord hath shewed me that he shall surely die.

10 And Elisha said unto him, Go, say unto him, Thou shalt surely recover; howbeit the Lord hath shewed me that he shall surely die.

10 And Elisha said unto him, Thou WILT go, and say unto him, Thou mayst certainly recover; howbeit, the Lord hath showed me that he shall surely die.

2 Kings 19:

35 And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred four-score and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

35 And it came to pass that night, that the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred four-score and five thousand: and when men arose early in the morning, behold, they were all dead corpses.

35 And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred four-score and five thousand: and when THEY WHO WERE LEFT arose early in the morning, behold, they were all dead corpses.

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1 Chronicles 21:

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite.

15 And God sent an angel unto Jerusalem to destroy it: and as he was about to destroy, the Lord beheld, and he repented him of the evil, and said to the destroying angel, It is enough; now stay thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite.

15 And God sent an angel unto Jerusalem to destroy it. And the angel stretched forth his hand unto Jerusalem to destroy it; and God said to the angel, Stay now thine hand, it is enough; for as he was destroying, the Lord BEHELD ISRAEL, THAT HE repented him of the evil; therefore the Lord stayed the angel that destroyed.

2 Chronicles. 18:

20 Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.

22 Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

20 And there came forth a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

21 And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shall prevail also: go forth, and do so.

22 Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets; and the Lord hath spoken evil concerning thee.

20 Then there came out a lying spirit, and stood before THEM, and said, I will entice him. And the Lord said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail; go out, and do even so; FOR ALL THESE HAVE SINNED AGAINST ME.

22 Now therefore, behold, the Lord hath FOUND a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

2 Chronicles 22:

2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

2 Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem:

2 Two and TWENTY years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

Psalms 15:

4 In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

4 In whose eyes a reprobate is despised; but he honoureth them that fear the Lord, he that sweareth to his own hurt, and changeth not.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the Lord; sweareth not falsely to HURT ANY MAN, and changeth not.

Psalms 22:

6 But I am a worm, and no man; a reproach of men, and despised of the people.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

6 But I, a worm, am LOVED of no man; a reproach of man, and despised of the people.

Psalms 24:

7 Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

7 Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

7 Lift up your heads, O GENERATIONS OF JACOB; and be ye lifted up; and the Lord strong and mighty; the Lord mighty in battle, who is the King of glory, shall establish you for ever.

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Psalm 24:

8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

8 Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors: and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

8 And he will roll away the heavens; and will come down to redeem his people; to make you an everlasting name; to establish you upon his everlasting rock.

9 Lift up your heads, O ye GENERATIONS OF JACOB; lift up your heads, ye EVERLASTING GENERATIONS, and the Lord of hosts, the King of kings:

10 Even the King of glory shall come UNTO YOU; and shall REDEEM HIS PEOPLE, and shall ESTABLISH THEM IN RIGHTEOUSNESS. Selah.

Psalm 30:

5 For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning.

5 For his anger is but for a moment; in his favor is life: weeping may tarry for the night, but joy cometh in the morning.

5 For his anger kindleth against the wicked; THEY REPENT, and in a moment it is turned away, and THEY ARE IN HIS FAVOR, and he GIVETH THEM LIFE: THEREFORE, weeping may endure for a night, but joy cometh in the morning.

Psalm 30:

9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

9 WHEN I go down to the pit, my blood SHALL RETURN TO THE DUST. I WILL PRAISE THEE; my SOUL shall declare thy truth; FOR WHAT PROFIT AM I, if I do it not?

Psalm 30:

12 To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

12 To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

12 To the end that MY SOUL may give glory to thy name, and sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

Psalm 37:

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

38 As for transgressors, they shall be destroyed together: the latter end of the wicked shall be cut off.

38 But the transgressors shall be destroyed together; the end of the wicked SHALL COME, and they shall be cut off.

Psalm 39:

9 I was dumb, I opened not my mouth; because thou didst it.

9 I was dumb, I opened not my mouth; because thou didst it.

9 I was dumb, and opened not my mouth; because thou didst CHASTEN me.

Psalm 41:

3 The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

3 The Lord will support him upon the couch of languishing: thou makest all his bed in his sickness.

3 The Lord will strengten him upon the bed of languishing; thou wilt make all his PAINS TO CEASE, WHEN HE IS LAID IN HIS BED OF SICKNESS.

Psalm 56:

3 What time I am afraid, I will trust in thee.

3 What time I am afraid, I will put my trust in thee.

3 What! AM I afraid? I will trust in thee.

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Psalm 90:

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

Psalm 102:

18 This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

Psalm 119:

109 My soul is continually in my hand: yet do I not forget thy law.

Psalm 119:

126 It is time for thee, Lord, to work: for they have made void thy law.

Psalm 138:

8 The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

Psalm 139:

16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Psalm 141

5 Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

Isaiah 2:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

Isaiah 2:

12 For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

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13 Return, O Lord; how long? and let it repent thee concerning thy servants.

18 This shall be written for the generation to come: and a people which shall be created shall praise the Lord.

109 My soul is continually in my hand; yet do I not forget thy law.

126 It is time for the Lord to work; for they have made void thy law.

8 The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever; forsake not the works of thine own hands.

16 Thine eyes did see mine unperfect substance, and in thy book were all my members written, which day by day were fashioned, when as yet there was none of them.

5 Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it: for even in their wickedness shall my prayer continue.

9 And the mean man is bowed down, and the great man is brought low: therefore forgive them not.

12 For there shall be a day of the Lord of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low:

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13 Return us, O Lord. How long wilt thou hide thy face from thy servants? and let THEM repent of all their HARD SPEECHES they have SPOKEN CONCERNING THEE.

18 This shall be written for the generation to come; and the people which shall be GATHERED shall praise the Lord.

109 My soul is continually in THY hand; AND I do not forget thy law.

126 And the time, O Lord, FOR ME to work; for they have made void thy law.

8 The Lord will perfect ME IN KNOWLEDGE, CONCERNING his kingdom. I will praise thee O Lord, for ever; FOR THOU ART MERCIFUL, AND WILT NOT FORSAKE the works of thine own hands.

16 Thine eyes did see my substance, YET BEING UNPERFECT; and in thy book all my members were written, which in CONTINUANCE WERE FASHIONED, when as yet I KNEW none of them.

5 WHEN the righteous smite me WITH THE WORD OF THE LORD it is kindness; and when THEY reprove me, it shall be an excellent oil, and shall NOT DESTROY MY FAITH; for yet my prayer also shall be FOR THEM. I DELIGHT NOT IN THEIR CALAMITIES.

9 And the mean man boweth NOT down, and the great man humbleth himself NOT; THEREFORE forgive him not.

12 For the day of the Lord of hosts soon cometh upon ALL NATIONS; yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low.

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Isaiah 2:

14 And upon all the high mountains, and upon all the hills that are lifted up,

14 And upon all the high mountains, and upon all the hills that are lifted up;

14 And upon all the high mountains, and upon all the hills, and upon ALL THE NATIONS which are lifted up;

Isaiah 5:

9 In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

9 In mine ears saith the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

9 In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, and great and fair CITIES without inhabitant.

Isaiah 6:

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

9 And he said, Go, and tell this people, Hear ye indeed, but THEY understood not; and see ye indeed, but THEY perceive not.

Isaiah 7:

18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the UTTERMOST PART OF EGYPT, and for the bee that is in the land of Assyria.

Isaiah 37:

36 Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 And the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when men arose early in the morning, behold, they were all dead corpses.

36 Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand, and when THEY WHO WERE LEFT arose, early in the morning, behold, they were all dead corpses.

Isaiah 42:

18 Hear, ye deaf; and look, ye blind, that ye may see.

18 Hear, ye deaf; and look, ye blind, that ye may see.

18 Hear, ye deaf, and look, ye blind, that ye may see.

19 Who is blind, but my servant? or deaf, as my messengers that I sent? who is blind as he that is perfect, and blind as the Lord's servant?

19 Who is blind, but my servant? or deaf, as my messenger that I send? who is blind as he that is at peace with me, and blind as the Lord's servant?

19 For I will SEND MY SERVANTS UNTO YOU WHO ARE BLIND; yea, a messenger to OPEN THE EYES OF THE BLIND, and UNSTOP THE EARS OF THE DEAF;

20 And THEY SHALL BE MADE perfect NOTWITHSTANDING their blindness, if they will HEarken unto the messenger, the Lord's servant

Isaiah 52:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

15 So shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

15 So shall he GATHER many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider.

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Isaiah 63:

17 O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

17 O Lord, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

17 O Lord, why hast thou SUFFERED us to err from thy ways; to HARDEN OUR HEART from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

Isaiah 65:

1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

1 I am inquired of by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

1 I am FOUND of them that seek after me, I give UNTO ALL them that ask of me; I AM NOT found of them that SOUGHT ME NOT, or inquireth not after me.

Jeremiah 18:

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

8 If that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them.

8 If that nation, against whom I have pronounced, turn from their evil, I will WITHHOLD the evil that I thought to do unto them.

Jeremiah 18:

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

10 If it do evil in my sight, that it obey not my voice, then I will WITHHOLD the good, wherewith I said I would benefit them.

Jeremiah 26:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

3 It may be they will hearken, and turn every man from his evil way; that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

3 If so be they will hearken, and turn every man from his evil way, AND REPENT, I WILL TURN AWAY THE EVIL WHICH I PURPOSE TO DO UNTO THEM because of the evil of their doings.

Jeremiah 44:

4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

4 Howbeit I sent unto you all my servants the prophets, rising up early and sending them, saying, Oh, do not this abominable thing that I hate.

4 Howbeit I sent unto you all my servants the prophets, COMMANDING THEM to rise early, and sending them, saying, Oh, do not this abominable thing that I hate.

Ezekiel 14:

9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

9 And if the prophet be deceived and speaketh a word, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

9 And if the prophet be deceived when he hath spoken a thing, I the Lord have NOT deceived that prophet; THEREFORE I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

Ezekiel 20:

30 Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

30 Wherefore say unto the house of Israel, Thus saith the Lord God: Do ye pollute yourselves after the manner of your fathers? and go ye a whoring after their abominations?

30 Wherefore say unto the house of Israel: Thus saith the Lord God; YE ARE polluted after the manner of your fathers, and ye commit whoredom after their abominations.

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Ezekiel 23:

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

Ezekiel 48:

35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.

Daniel 5:

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

Joel 2:

13 And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?

Amos 3:

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

Amos 4:

3 And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the Lord.

Amos 4:

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her soul was alienated from them.

35 It shall be eighteen thousand reeds round about: and the name of the city from that day shall be, The Lord is there.

25 And this is the writing that was inscribed, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end.

27 TEKEL; thou art weighed in the balances, and art found wanting.

28 PERES; thy kingdom is divided, and given to the Medes and Persians.

13 And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth him of the evil.

14 Who knoweth whether he will not turn and repent, and leave a blessing behind him, even a meal offering and a drink offering unto the Lord your God?

6 Shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and the Lord hath not done it?

3 And ye shall go out at the breaches, every one straight before her; and ye shall cast yourselves into Harmon, saith the Lord.

5 And offer a sacrifice of thanksgiving of that which is leavened, and proclaim freewill offerings and publish them: for this liketh you, O ye children of Israel, saith the Lord God.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredoms, and she was polluted with them, and her mind was alienated from ME by them.

35 It was round about eighteen thousand measures; and the name of the city from that day shall be called, HOLY; for the Lord shall be there.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 UPHARSIN; Thy kingdom is divided, and given to the Medes and Persians.

13 And rend your hearts, and not your garments, AND REPENT, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and he will TURN AWAY THE EVIL from you.

14 THEREFORE REPENT, and who knoweth but he will return and leave a blessing behind him; that you may offer a meat offering, and a drink offering, unto the Lord your God?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not KNOWN it?

3 And ye shall go out at the breaches, every one BEFORE HIS ENEMY; and ye shall be cast out of your palaces, saith the Lord.

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; FOR THUS DO YE, O ye children of Israel, saith the Lord God.

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Amos 7:

3 The Lord repented for this: It shall not be, saith the Lord.

3 The Lord repented concerning this: It shall not be, saith the Lord.

3 And the Lord said, CONCERNING JACOB, JACOB SHALL REPENT FOR THIS, therefore I will not utterly destroy him, saith the Lord.

Amos 7:

6 The Lord repented for this: This also shall not be, saith the Lord God.

6 The Lord repented concerning this: This also shall not be, saith the Lord God.

6 And the Lord said, concerning Jacob, JACOB SHALL REPENT OF his wickedness; therefore I will not utterly destroy him, saith the Lord God.

Jonah 3:

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil ways; and God repented of the evil, that he had said that he would do unto them; and he did it not.

9 Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, which he said he would do unto them; and he did it not.

9 Who can tell, if WE WILL REPENT, and turn unto God, but he will turn away from us his fierce anger, that we perish not?

10 And God saw their works that they turned from their evil way and repented; and God TURNED AWAY the evil that he had said he would bring upon them.

Zechariah 4:

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the Lord; they run to and fro through the whole earth.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the SERVANTS of the Lord, which run to and fro through the whole earth.

Zechariah 4:

14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

14 Then said he, These are the two sons of oil, that stand by the Lord of the whole earth.

14 Then said he, These are the two anointed ones, that stand BEFORE the Lord of the whole earth.

Zechariah 8:

7 Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country;

7 Thus saith the Lord of hosts: Behold, I will save my people from the east country, and from the west country:

7 Thus saith the Lord of hosts; Behold, I will GATHER my people from the east country, and from the west country;

Zechariah 8:

13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

13 And it shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I GATHER you, and ye shall be a blessing; fear not, but let your hands be strong.

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Matthew 4:

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward a hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Matthew 4:

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee:

Matthew 6:

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he afterward hungered.

3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6 And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

12 Now when he heard that John was delivered up, he withdrew into Galilee:

13 And bring us not into temptation, but deliver us from the evil one.

1 Then Jesus was led up of the Spirit, into the wilderness, TO BE WITH GOD.

2 And when he had fasted forty days and forty nights, AND HAD COMMUNED WITH GOD, he was afterwards an hungered, and WAS LEFT to be tempted of the devil.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then Jesus was taken up into the holy city, and the SPIRIT SETTETH him on the pinnacle of the temple.

6 Then the devil came unto him and said, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 And again, Jesus WAS IN THE SPIRIT AND IT TAKETH HIM up into an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them.

9 And the devil came unto him again, and said, All these things will I give unto thee, if thou wilt fall down and worship me.

11 And now Jesus KNEW that John was cast into prison and HE SENT ANGELS, AND, BEHOLD, THEY CAME AND MINISTERED UNTO HIM.

12 And Jesus departed into Galilee,

14 And SUFFER US NOT TO BE LED into temptation, but deliver us from evil.

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Matthew 6:

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

22 The light of the body is the eye; if therefore thine eye be single to THE GLORY OF GOD, thy whole body shall be full of light.

Matthew 7:

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

1 Now these are the words which Jesus taught his disciples that they should say unto the people.

2 Judge not UNRIGHTEOUSLY, that ye be not judged; BUT JUDGE RIGHTEOUSLY.

3 For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

Matthew 7:

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

23 And then will I say, YE NEVER KNEW ME; depart from me ye that work iniquity.

Matthew 8:

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be the weeping and gnashing of teeth.

11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

11 And I say unto you, that many shall come from the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the WICKED ONE shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

Matthew 10:

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

14 Behold, I send you forth as sheep in the midst of wolves; be ye therefore WISE SERVANTS, and as harmless as doves.

Matthew 11:

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

2 Now when John heard in the prison the works of the Christ, he sent by his disciples,

3 And said unto him, Art thou he that cometh, or look we for another?

2 Now when John had heard in the prison the WORDS of Christ, he sent two of his disciples,

3 And they said unto him, Art thou he OF WHOM IT IS WRITTEN IN THE PROPHETS that he should come, or do we look for another?

Matthew 13:

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.

10 For whosoever RECEIVETH, to him shall be given, and he shall have more abundance:

11 But whosoever CONTINUETH NOT TO RECEIVE, from him shall be taken away even that he hath.

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Matthew 16:

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

25 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

26 AND NOW FOR A MANTO TAKE UP HIS CROSS, IS TO DENY HIMSELF ALL UNGODLINESS, AND EVERY WORLDLY LUST, AND KEEP MY COMMANDMENTS.

27 BREAK NOT MY COMMANDMENTS FOR TO SAVE YOUR LIVES; for whosoever will save his life in this world, shall lose it in the world to come.

28 And whosoever will lose his life in this world, for my sake, shall find it in the world to come.

29 THEREFORE, FORSAKE THE WORLD, AND SAVE YOUR SOULS; for what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

Matthew 18:

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

19 Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, THAT THEY MAY NOT ASK AMIS, it shall be done for them of my Father who is in heaven.

Matthew 21:

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

32 For John came unto you in the way of righteousness, AND BARE RECORD OF ME, and ye believed him not; but the publicans and the harlots believed him; and ye, afterward, when ye had SEEN ME, repented not, that ye might believe him.

Matthew 22:

14 For many are called, but few are chosen.

14 For many are called, but few chosen.

14 For many are called, but few chosen; WHEREFORE ALL DO NOT HAVE ON THE WEDDING GARMENT.

Matthew 23:

1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

1 Then spake Jesus to the multitudes and to his disciples,

2 Saying, The scribes and the Pharisees sit on Moses' seat:

3 All things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not.

2 All, therefore, whatsoever they bid you observe, THEY WILL MAKE YOU OBSERVE AND DO; for they are ministers of the law, and they make themselves your judges. But do not ye after their works; for they say, and do not.

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Matthew 24:

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 there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect.

23 For IN THOSE DAYS, there shall also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect, WHO ARE THE ELECT ACCORDING TO THE COVENANT.

Matthew 25:

12 But he answered and said, Verily I say unto you, I know you not.

12 But he answered and said, Verily I say unto you, I know you not

11 But he answered and said, Verily I say unto you, YOU KNOW ME NOT.

Matthew 25:

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

29 For unto every one who hath OBTAINED OTHER TALENTS, shall be given, and he shall have in abundance.

30 But from him that hath not OBTAINED OTHER TALENTS, shall be taken away even that which he hath received.

Matthew 26:

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

22 And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is in REMEMBRANCE of my body which I gave a ransom for you.

Matthew 27:

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye to it.

26 When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see THAT YE DO NOTHING UNTO HIM.

 THE THIEVES.

Matthew 27:

44 The thieves also, which were crucified with him, cast the same in his teeth.

44 And the robbers also that were crucified with him cast upon him the same reproach.

47 ONE OF the thieves also, which were crucified with him, cast the same in his teeth. But the OTHER rebuked him, saying, Dost thou not fear God, seeing thou art under the same condemnation; and this man is just, and hath not sinned; and he cried unto the Lord that he would save him.

Mark 15:

32 And they that were crucified with him reviled him.

32 And they that were crucified with him reproached him.

37 And ONE of them who was crucified with him, reviled him also, saying, if thou art the Christ, save thyself and us.

KING JAMES.

REVISED.

INSPIRED.

Contradictory.

Contradictory.

Still Harmonizes

Luke 23

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40 And one of the malefactors who was crucified with him, railed on him, saying, If thou be the Christ, save thyself and us.

Mark 1:

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

5 And there went out unto him all the country of Judæa, and all they of Jerusalem: and they were baptized of him in the river Jordan, confessing their sins.

4 And there went out unto him all the land of Judea, and they of Jerusalem, AND MANY were baptized of him in the river Jordan, confessing their sins.

Mark 4:

10 And when he was alone, they that were about him with the twelve asked of him the parable.

10 And when he was alone, they that were about him with the twelve asked of him the parables.

9 And when he was ALONE WITH THE TWELVE, AND THEY THAT BELIEVED ON HIM, they that were about him with the twelve, asked of him the parable.

Mark 4:

24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you.

20 And he said unto them, Take heed what you hear; for with what measure ye mete, it shall be measured to you; AND UNTO YOU THAT CONTINUE TO RECEIVE, shall more be given, for he that RECEIVETH, to him shall be given; but he that CONTINUETH not to receive, from him shall be taken even that which he hath.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

Mark 9:

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at naught.

12 And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at naught?

10 And he answered and told them, saying, Elias verily cometh first, and PREPARETH all things; AND TEACHETH YOU OF THE PROPHETS; how it is written of the Son of Man, that he must suffer many things, and be set at naught.

Mark 9:

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

23 And Jesus said unto him, If thou canst! All things are possible to him that believeth.

20 Jesus said unto him, If thou WILT BELIEVE ALL THINGS I SHALL SAY UNTO YOU, THIS IS possible to him that believeth.

Mark 10:

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

26 And Jesus, looking upon them, said, WITH MEN THAT TRUST IN RICHES, it is impossible; BUT NOT IMPOSSIBLE WITH MEN WHO TRUST IN GOD and leave all for my sake, for with such ALL THESE things are possible.

KING JAMES.

REVISED.

INSPIRED.

Mark 10:

31 But many that are first shall be last; and the last first.

31 But many that are first shall be last; and the last first.

30 But there are many WHO MAKE THEMSELVES first, that shall be last; and the last first.

Mark 11:

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

9 And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Hosanna! Blessed is he that cometh in the name of the Lord;

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

10 Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

11 THAT BRINGETH the kingdom of our father David;

12 Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Mark 13:

3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

7 And as he sat upon the mount of Olives, the disciples came unto him privately, saying,

Mark 14:

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body

21 Behold, this is for you to do in REMEMBRANCE of my body;—for as oft as ye do this ye will remember this hour that I was with you.

Mark 14:

24 And he said unto them, This is my blood of the new testament, which is shed for many.

24 And he said unto them, This is my blood of the covenant, which is shed for many.

23 And he said unto them, This is in REMEMBRANCE of my blood which is shed for many, and the new testament which I give unto you; for of me, ye shall bear record unto all the world.

Mark 15:

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

25 And they bring him unto the place called Golgotha, which is, (being interpreted,) The place of a BURIAL.

Luke 2:

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

1 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all his EMPIRE should be taxed.

Luke 4:

15 And he taught in their synagogues, being glorified of all.

15 And he taught in their synagogues, being glorified of all.

15 And he taught in their synagogues, being glorified of all who BELIEVED on his name.

Luke 9:

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

24 For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it.

24 For whosoever will save his life, MUST BE WILLING TO LOSE IT FOR MYSAKE; and WHOSEVER WILL BE WILLING to lose his life for my sake, the same shall save it.

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INSPIRED.

Luke 9:

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self?

25 For what doth it profit a man if he gain the whole world, and yet he RECEIVE HIM NOT whom God hath ordained, and he lose his own soul, and he himself be a castaway?

Luke 11:

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

4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

4 And forgive us our sins; for we also forgive every one who is indebted to us. AND LET US NOT BE LED into temptation; but deliver us from evil; for thine is the kingdom and the power. Amen.

Luke 11:

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 Woe unto you, lawyers! For ye have taken away the key of knowledge THE FULLNESS OF THE SCRIPTURES; ye enter not in yourselves into the kingdom; and those who were entering in, ye hindered.

Luke 13:

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

17 And as he said these things, all his adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by him.

17 And when he had said these things, all his adversaries were ashamed; and all his DISCIPLES rejoiced for all the glorious things which were done by him.

Luke 13:

27 But he shall say, I tell you, I know ye not whence ye are; depart from me, all ye workers of iniquity.

27 And he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.

27 But he shall say, I tell you, YE KNOW NOT FROM whence ye are; depart from me, all workers of iniquity.

Luke 17.

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

21 Neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

21 Neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God has ALREADY COME UNTO YOU.

Luke 19:

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

25 For I say unto you That unto every one who occupieth, shall be given; and from him who occupieth not, even that he hath RECEIVED shall be taken away from him.

John 1:

1 In the beginning was the Word, and the Word was with God, and the Word was God.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

1 In the beginning was the GOSPEL PREACHED THROUGH THE SON. AND the GOSPEL WAS THE WORD and the word was WITH THE SON, and the Son was WITH God, and the Son was OF God.

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INSPIRED.

John 1:

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

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

4 In him was the GOSPEL, and the GOSPEL WAS THE LIFE, and the LIFE was the LIGHT of men;

John 1:

5 And the light shineth in darkness; and the darkness comprehended it not.

5 And the light shineth in the darkness; and the darkness apprehended it not.

5 And the light shineth in the WORLD, and the WORLD perceiveth it not.

John 1:

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 And no man hath seen God at any time, EXCEPT HE HATH BORNE RECORD OF THE SON; for except it is through him no man can be saved.

John 1:

31 And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water.

31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water.

30 And I KNEW HIM, and that he should be made manifest to Israel; therefore am I come baptizing with water.

John 1:

33 And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

33 And I knew him not; but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptizeth with the Holy Spirit.

32 And I KNEW HIM; for he who sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost.

John 2:

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; AND THE FAITH OF HIS DISCIPLES WAS STRENGTHENED in him.

John 3:

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

32 What he hath seen and heard, of that he beareth witness; and no man receiveth his witness.

32 And what he hath seen and heard, that he testifieth; and but FEW MEN receive his testimony.

John 4:

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

1 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John

2 (Although Jesus himself baptized not, but his disciples,)

1 When therefore the Pharisees had heard that Jesus made and baptized more disciples than John,

2 They sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus.

3 Now the Lord knew this, though he himself baptized NOT SO MANY as his disciples:

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John 5:

30 I can of mine own self do nothing: as I hear, I judge: and my judgement is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

John 5:

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

John 6:

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

John 7:

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

John 7:

24 Judge not according to the appearance, but judge righteous judgment.

John 8:

43 Why do ye not understand my speech? even because ye cannot hear my word.

John 10:

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

John 16:

10 Of righteousness, because I go to my Father, and ye see me no more;

Acts 5:

13 And of the rest durst no man join himself to them: but the people magnified them.

30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.

33 Ye have sent unto John, and he hath borne witness unto the truth.

34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.

65 And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest.

24 Judge not according to appearance, but judge righteous judgement.

43 Why do ye not understand my speech? Even because ye cannot hear my word.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that came before me are thieves and robbers: but the sheep did not hear them.

10 Of righteousness, because I go to the Father, and ye beheld me no more;

13 But of the rest durst no man join himself to them: howbeit the people magnified them;

31 For I can of mine own self do nothing; because I seek not my own will, but the will of the Father who hath sent me.

32 Therefore if I bear witness of myself, YET MY WITNESS IS TRUE.

34 Ye sent unto John, and he bare witness also unto the truth.

35 And he received not his testimony of man, BUT OF GOD, AND YE YOURSELVES SAY THAT HE IS A PROPHET, THEREFORE YE OUGHT TO RECEIVE HIS TESTIMONY. These things I say that ye might be saved.

65 And he said, Therefore said I unto you, that no man can come unto me, except he DOETH THE WILL of my Father who hath sent me.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples THERE also may see the works that thou doest.

24 Judge not according to your TRADITIONS, but judge righteous judgment.

43 Why do ye not understand my speech? even because ye cannot BEAR my word.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the SHEEPFOLD.

8 All that ever came before me WHO TESTIFIED NOT OF ME are thieves and robbers; but the sheep did not hear them.

10 Of righteousness, because I go to my Father, and THEY see me no more;

13 And of the RULERS durst no man join himself to them; but the people magnified them.

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INSPIRED.

Acts 5:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

39 But if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.

39 But if it be of God, ye cannot overthrow it; **BE CAREFUL, THEREFORE,** lest haply ye be found even to fight against God.

Acts 7:

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

59 And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit.

59 And they stoned Stephen; and **HE,** calling upon God, said, Lord Jesus, receive my spirit.

MAN, VOICE, LIGHT.

Acts 9:

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

7 And they who were journeying with him saw **INDEED THE LIGHT,** and were afraid; but they heard **NOT** the voice of him who spake to him.

Contradictory.

Contradictory.

Still Harmonizes.

Acts 22:

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

9 And they that were with me saw indeed the light, and were afraid; but they heard **NOT** the voice of him that spake to me.

Acts 26:

13 At midday, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. * * I heard a voice speaking unto me.

13 At midday, O king, I saw on the way, a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. * * I heard a voice saying unto me.

13 At midday, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. * * I heard a voice speaking unto me.

Acts 13:

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as **BELIEVED WERE ORDAINED** unto eternal life.

Acts 17:

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

27 That they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us:

27 That they should seek the Lord, if **THEY ARE WILLING** to find him, for he is not far from every one of us;

Romans 3:

1 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

1 What advantage then hath the Jew? or what is the profit of circumcision?

2 Much every way: first of all, that they were intrusted with the oracles of God.

1 What advantage then hath the Jew **OVER THE GENTILE?** or what profit of circumcision, **WHO IS NOT A JEW FROM THE HEART?**

2 But he **WHO IS A JEW FROM THE HEART,** I say hath **MUCH** every way; **CHIEFLY** because that unto them were committed the oracles of God.

KING JAMES.

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INSPIRED.

Romans 3:

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)

5 But if WE REMAIN in OUR UNRIGHTEOUSNESS and COMMEND the righteousness of God, how dare we say, God is UNRIGHTEOUS who taketh vengeance? (I speak as a MAN WHO FEARS God,)

Romans 4:

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.

5 But to him that SEEKETH NOT to BE JUSTIFIED BY THE LAW of WORKS, but believeth on him who justifieth NOT the ungodly, his faith is counted for righteousness.

Romans 5:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

13 For until the law sin was in the world: but sin is not imputed when there is no law.

13 (For, BEFORE the law, sin was in the world; yet sin is not imputed to THOSE WHO HAVE no law.

Romans 6:

7 For he that is dead is freed from sin.

7 For he that hath died is justified from sin.

7 For he that is DEAD TO SIN is freed from sin.

Romans 7:

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet:

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

8 But sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died;

9 For once I was alive without TRANSGRESSION of the law, but when the commandment of CHRIST came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

10 And the commandment, which was unto life, this I found to be unto death:

10 And when I BELIEVED NOT the commandment of CHRIST WHICH CAME, which was ordained to life, I found it CONDEMNED ME unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

11 For sin, finding occasion, through the commandment beguiled me, and through it slew me.

11 For sin, taking occasion, DENIED the commandment, and DECEIVED me; and by it I was slain.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

12 So that the law is holy, and the commandment holy, and righteous, and good.

12 NEVERTHELESS, I found the law to be holy, and the commandments to be holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

13 Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin by that which is good working death in me; that sin, by the commandment, might become exceeding sinful.

KING JAMES

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INSPIRED.

Romans 7:

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do.

16 But if what I would not, that I do, I consent unto the law that it is good.

17 So now it is no more I that do it, but sin which dwelleth in me.

18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not.

19 For the good which I would I do not: but the evil which I would not, that I practice.

20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.

21 I find then the law, that, to me who would do good, evil is present.

22 For I delight in the law of God after the inward man:

23 But I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me out of the body of this death?

25 I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

14 For we know that the COMMANDMENT is spiritual; but WHEN I was under the law, I WAS YET carnal, sold under sin.

15 But now I am spiritual; for that which I am COMMANDED TO DO, I DO; and that which I am commanded NOT TO ALLOW, I ALLOW NOT.

16 For what I know is NOT RIGHT, I would NOT DO; for that which is sin, I hate.

17 If then I do NOT that which I would NOT allow, I consent unto the law, that it is good; and I am not condemned.

18 Now then, it is no more I that do sin; but I SEEK TO SUBDUCE that sin which dwelleth in me.

19 For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I FIND NOT, ONLY IN CHRIST.

20 For the good that I would HAVE DONE when under the law, I find NOT TO BE good; THEREFORE, I DO IT NOT.

21 But the evil which I would NOT DO UNDER THE LAW, I find to be good; that, I do.

22 Now if I do that, through the ASSISTANCE OF CHRIST, I would not do under the law, I am not under the law; and it is no more that I seek to do wrong, BUT TO SUBDUCE sin that dwelleth in me.

23 I find then that under the law, that when I would do good evil was present with me; for I delight in the law of God after the inward man.

24 And now I see ANOTHER law, even the COMMANDMENT OF CHRIST, and it is IMPRINTED in my mind.

25 But my members are warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

26 AND IF I SUBDUCE NOT THE SIN which is in me, but with the FLESH SERVE the

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Romans 13:

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

1 Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.

law of sin; O wretched man that I am! who shall deliver me from the body of this death?

27 I thank God through Jesus Christ our Lord, then, that so with the mind I myself SERVE THE LAW OF GOD.

Romans 14:

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

1 Let every soul be subject unto the higher powers. For there is no power IN THE CHURCH but of God; the powers that be are ordained of God.

15 But if thy brother be grieved with thy meat, thou walkest not charitably IF THOU EATEST. THEREFORE destroy not him with thy meat, for whom Christ died.

SALUTATION.

Romans 16:

16 Salute one another with a holy kiss. The churches of Christ salute you.

16 Salute one another with a holy kiss. All the churches of Christ salute you.

16 Salute one another with a holy SALUTATION. The churches of Christ salute you.

1 Corinthians 16:

20 All the brethren greet you. Greet ye one another with a holy kiss.

20 All the brethren salute you. Salute one another with a holy kiss.

20 All the brethren greet you. Greet ye one another with a holy SALUTATION.

2 Corinthians 13:

12 Greet one another with a holy kiss.

12 Salute one another with a holy kiss.

12 Greet one another with a holy SALUTATION.

1 Thessalonians 5:

26 Greet all the brethren with a holy kiss.

26 Salute all the brethren with a holy kiss.

26 Greet all the brethren with a holy SALUTATION.

1 Corinthians 1:

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

12 Now this I SAY, that MANY of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

1 Corinthians 3:

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

15 If any man's work shall be burned, he shall suffer loss; but he himself MAY be saved; yet so as by fire.

1 Corinthians 4:

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

4 For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord.

4 For though I know nothing against myself; yet I AM not hereby justified; but he who judgeth me is the Lord.

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1 Corinthians 6:

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any.

12 All these things ARE NOT lawful unto me, and all these things ARE NOT expedient. All things are not lawful for me, THEREFORE I will not be brought under the power of any.

1 Corinthians 6:

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

18 Flee fornication. Every sin that a man committeth IS AGAINST the body OF CHRIST, and he who committeth fornication sinneth against his own body.

1 Corinthians 10.

11 Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

11 Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.

11 Now, all these things happened unto them for ensamples; and they ARE written for our admonition ALSO, AND FOR AN admonition FOR THOSE upon whom the end of the world SHALL come.

1 Corinthians 10:

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

23 All things are lawful; but all things are not expedient. All things are lawful; but all things edify not.

23 All things are NOT lawful for me, FOR all things are not expedient; all things are NOT lawful, FOR all things edify not.

1 Corinthians 10:

24 Let no man seek his own, but every man another's wealth.

24 Let no man seek his own, but each his neighbor's good.

24 Let no man seek therefore his own, but every man ANOTHER'S GOOD.

1 Corinthians 12:

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

31 But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

31 I say unto you, Nay; FOR I HAVE SHOWN unto you a more excellent way, THEREFORE COVET EARNESTLY THE BEST GIFTS.

1 Corinthians 14:

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.

34 Let your women keep silence in the churches; for it is not permitted unto them to RULE; but they are commanded to be under obedience, as also saith the law.

1 Corinthians 14:

35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

35 And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.

35 And if they will learn anything, let them ask their husbands at home; for it is a shame for women to RULE in the church.

1 Corinthians 15:

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

31 I protest that by glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily.

31 I protest unto you the RESURRECTION of the dead; and THIS IS my rejoicing which I have in Christ Jesus our Lord daily, THOUGH I DIE.

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2 Corinthians 3:

16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

16 But whensoever it shall turn to the Lord, the veil is taken away.

16 Nevertheless, when THEIR HEART shall turn to the Lord, the veil shall be taken away.

Galatians 1:

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

10 For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ.

10 For do I NOW PLEASE men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Galatians 1:

24 And they glorified God in me.

24 And they glorified God in me.

24 And they glorified God ON ACCOUNT OF ME.

Galatians 2:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

4 And that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

4 Notwithstanding, there were some brought in BY FALSE BRETHREN UNAWARES, who came in PRIVILY to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;

Galatians 3:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

14 That upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

14 That the blessings of Abraham might come on the Gentiles through Jesus Christ; that they might receive the promise of the Spirit through faith.

Galatians 4:

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

12 I beseech you, brethren, be as I am, for I am as ye are.

12 Brethren, I beseech you to be PERFECT AS I AM PERFECT; for I am persuaded as ye have knowledge of me, ye have not injured me at all by your sayings.

Ephesians 4:

23 And be renewed in the spirit of your mind;

23 And that ye be renewed in the spirit of your mind,

23 And be renewed in the mind of THE SPIRIT;

Ephesians 4:

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

26 CAN YE be angry, and NOT SIN? let not the sun go down upon your wrath;

Philippians 1:

21 For to me to live is Christ, and to die is gain.

21 For to me to live is Christ, and to die is gain.

22 For me to live, is TO DO THE WILL OF CHRIST; and to die, is MY GAIN.

Philippians 1:

11 If by any means I might attain unto the resurrection of the dead.

11 If by any means I may attain unto the resurrection from the dead.

11 If by any means I might attain unto the resurrection of the just.

Philippians 4:

6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

6 Be AFFLICTED for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

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1 Thessalonians 1:

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all, making mention of you in our prayers;

1 Paul, and Silvanus and Timotheus, servants of God the Father and the Lord Jesus Christ, unto the church of the Thessalonians; grace unto you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks always, making mention of you all, in our prayers to God for you.

1 Timothy 3:

15 But if I tarry long, that thou mayst know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

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

15 But if I tarry long, that thou mayst know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And 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.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.

16 THE PILLAR AND GROUND OF THE TRUTH IS, (and without controversy, great is the mystery of godliness,) GOD WAS MANIFESTED IN THE FLESH, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Timothy 6:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.

15 Which in its own times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords;

16 Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords, to whom be honour and power everlasting;

16 Whom no man hath seen, nor can see, unto whom no man can approach, ONLY HE WHO HATH THE LIGHT AND THE HOPE OF IMMORTALITY DWELLING IN HIM.

2 Timothy 2:

8 Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel:

8 Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel:

8 Remember that Jesus Christ of the seed of David was raised from the dead, according to THE gospel;

2 Timothy 3:

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17 That the man of God may be complete, furnished completely unto every good work.

16 And all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17 That the man of God may be perfect, thoroughly furnished unto all good works.

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2 Timothy 4:

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

1 I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom:

1 I charge THOSE therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and in his kingdom;

2 Timothy 4:

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching.

2 Preach the word; be instant in season, WHO ARE out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2 Timothy 4:

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

22 The Lord be with thy spirit. Grace be with you.

22 The Lord Jesus Christ be with YOU, and grace be with you ALL. Amen.

Titus 2:

11 For the grace of God that bringeth salvation hath appeared to all men,

11 For the grace of God hath appeared, bringing salvation to all men,

11 For the grace of God which bringeth salvation to all men, hath appeared;

Hebrew 1:

6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

6 And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.

6 And again, when he bringeth in the FIRST BEGOTTEN into the world, he saith, And let all the angels of God worship him, who maketh his ministers as a flame of fire.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

7 And of the angels he saith, Who maketh his angels winds, and his ministers a flame of fire:

7 And of the angels he saith, ANGELS ARE MINISTERING SPIRITS.

Hebrew 2:

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

16 For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham.

16 For verily, he took not on him the LIKENESS of angels; but he took on him the seed of Abraham.

Hebrew 6:

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

1 Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God.

1 Therefore NOT leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

2 Of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.

2 Of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

3 And this will we do, if God permit.

3 And we will go on unto perfection if God permit.

Hebrew 6:

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

4 For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost,

4 FOR HE HATH MADE IT impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

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Hebrews 6:

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Hebrews 6:

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.

Hebrews 7:

1 For this Melchisedec,**
3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Hebrews 8:

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Hebrews 9:

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Hebrews 10:

13 From henceforth expecting till his enemies be made his footstool,

5 And tasted the good word of God, and the powers of the age to come,

6 And then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God:

8 But if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually.

4 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law;

26 Else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.

13 From henceforth expecting till his enemies be made the footstool of his feet.

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, TO BE renewed again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.

7 For the DAY COMETH THAT the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them WHO DWELLETH THEREON, by whom it is dressed, who NOW receiveth blessings from God, shall be cleansed with fire.

8 For that which beareth thorns and briars is rejected, and is nigh unto cursing; therefore THEY WHO BRING NOT FORTH GOOD FRUITS, shall be cast into the fire; for their end is to be burned.

3 For this Melchisedec WAS ORDAINED A PRIEST after the ORDER of the Son of God, WHICH ORDER WAS WITHOUT FATHER, WITHOUT MOTHER, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.

4 Therefore WHILE HE WAS on the earth, he offered for a sacrifice his own life for the sins of the people. Now every priest under the law, must needs offer gifts, or sacrifices, according to the law;

26 For then must he often have suffered since the foundation of the world; but now once in the MERIDIAN of time hath he appeared to put away sin by the sacrifice of himself.

13 From henceforth TO REIGN until his enemies be made his footstool.

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Hebrew 11:

1 Now faith is the substance of things hoped for, the evidence of things not seen.

1 Now faith is the assurance of things hoped for, the proving of things not seen.

1 Now faith is the assurance of things hoped for, the EVIDENCE of things not seen.

Hebrew 11:

35 Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

35 Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection:

35 Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain the FIRST resurrection;

Hebrew 11:

40 God having provided some better thing for us, that they without us should not be made perfect.

40 God having provided some better thing concerning us, that apart from us they should not be made perfect.

40 God having provided some better things for them through their sufferings, for without SUFFERINGS they could not be made perfect.

Hebrew 12:

12 Wherefore lift up the hands which hang down, and the feeble knees;

12 Wherefore lift up the hands that hang down, and the palsied knees;

12 Wherefore lift up the hands which hang down, and STRENGTHEN the FEEBLE knees;

Hebrew 13:

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

5 Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.

5 Let your CONSECRATIONS be without covetousness; and be content with giving such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

James 1:

2 My brethren, count it all joy when ye fall into divers temptations;

2 Count it all joy, my brethren, when ye fall into manifold temptations.

2 My brethren, count it all joy when ye fall into many AFFLICTIONS;

James 1:

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

27 Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the VICES of the world.

James 2:

1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

1 My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

1 My brethren, ye CANNOT have the faith of our Lord Jesus Christ, the Lord of glory, AND YET have respect to persons.

James 3:

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

1 Be not many teachers, my brethren, knowing that we shall receive heavier judgement.

1 My brethren, STRIVE NOT FOR THE MASTERY, knowing that in so doing we shall receive the greater condemnation.

James 3:

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

3 Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

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1 Peter 1:

9 Receiving the end of your faith, even the salvation of your souls.

9 Receiving the end of your faith, even the salvation of your souls.

9 Receiving the OBJECT of your faith, even the salvation of your souls.

1 Peter 3:

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

18 Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit;

18 For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, THAT HE MIGHT BRING US TO GOD.

19 By which also he went and preached unto the spirits in prison;

19 In which also he went and preached unto the spirits in prison,

19 For which CAUSE ALSO, he went and preached to the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

20 Which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water:

20 SOME OF WHOM were disobedient in the days of Noah, while the long-suffering of God waited, while the ark was preparing, wherein few, that is, eight souls were saved by water.

1 Peter 4:

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

1 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin;

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

2 That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

2 FOR YOU WHO HAVE SUFFERED in the flesh should cease from sin, that YOU no longer the rest of your time in the flesh, should live to the lusts of men, but to the will of God.

1 Peter 4:

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

6 For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

6 BECAUSE OF THIS, is the gospel preached to them who are dead, that they might be judged according to men in the flesh, but live IN THE SPIRIT according TO THE WILL of God.

1 Peter 4:

11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

11 If any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever. Amen.

11 If any man speak, let him speak as AN oracle of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

2 Peter 1:

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

19 And we have the word of prophecy made more sure: whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts:

19 We have THEREFORE a more sure KNOWLEDGE of the word of prophecy, to which word of prophecy ye do well that ye take heed, as unto a light which shineth in a dark place, until the day-dawn, and the day-star arise in your hearts;

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2 Peter 1:

20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

2 Peter 3:

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

1 John 1:

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life:

1 John 2:

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

1 John 2:

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

1 John 3:

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

1 John 3:

8 He that committeth sin is of the devil; for the devil sinneth from the beginning.

20 Knowing this first, that no prophecy of scripture is of private interpretation.

21 For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost.

10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

11 Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness.

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life,

1. My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain-glory of life, is not of the Father, but is of the world.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.

8 He that doeth sin is of the devil; for the devil sinneth from the beginning.

20 Knowing this first, that no prophecy of the scripture is given of any PRIVATE WILL of man.

21 For THE prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

10 But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the MOUNTAINS SHALL MELT, and PASS AWAY with a great noise, and the elements shall be FILLED with fervent heat; the earth also shall be filled, and the corruptible works which are therein shall be burned up.

11 If then all these things shall be destroyed, what manner of persons ought ye to be in holy conduct and godliness,

1 Brethren, THIS IS THE TESTIMONY WHICH WE GIVE OF THAT WHICH WAS FROM THE BEGINNING, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

1 My litt' e children, these things write I unto you, that ye sin not. BUT if any man sin and REPENT, we have an advocate with the Father, Jesus Christ the righteous;

16 For all in the world THAT IS OF the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

6 Whosoever abideth in him sinneth not; whosoever CONTINUETH in sin hath not seen him neither known him.

8 He that CONTINUETH in sin is of the devil; for the devil sinneth from the beginning.

KING JAMES.

REVISED.

INSPIRED.

1 John 3:

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

9 Whosoever is begotten of God doeth not sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.

9 Whosoever is born of God doth not CONTINUE in sin; for the Spirit of God remaineth in him; and he cannot CONTINUE in sin, because he is born of God, HAVING RECEIVED THAT HOLY SPIRIT OF PROMISE.

1 John 3.

18 My little children, let us not love in word, neither in tongue; but in deed and truth.

18 My little children, let us not love in word, neither with the tongue; but in deed and truth.

18 My little children, let us not love in word, neither in tongue ONLY; but in deed and in truth.

1 John 4:

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

12 No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:

12 No man hath seen God at any time, EXCEPT THEM WHO BELIEVE. If we love one another, God dwelleth in us, and his love is perfected in us.

Revelation 1:

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

1 The revelation of Jesus Christ, which God gave him to shew unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John:

2 The Revelation OF JOHN, a servant of God, WHICH WAS GIVEN UNTO HIM OF Jesus Christ, to show unto his servants things which must shortly come to pass, that he sent and signified by his angel unto his servant John,

Revelation 1:

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

4 John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and which is to come; and from the seven Spirits which are before his throne;

4 Now this is the testimony of John to the SEVEN SERVANTS who are OVER the seven churches in Asia. Grace unto you, and peace from him who is, and who was, and who is to come; who hath sent forth his angel from before his throne, to testify unto those who are the seven SERVANTS OVER THE SEVEN CHURCHES.

Revelation 1:

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

12 And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks;

12 And I turned to see FROM WHENCE the voice came that spake to me; and being turned, I saw seven golden candlesticks;

Revelation 2:

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

26 And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations:

26 And to him who overcometh, and keepeth my COMMANDMENTS unto the end, will I give power over MANY KINGDOMS;

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

27 And he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:

27 And he shall rule them with the WORD OF GOD; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by FAITH, WITH EQUITY AND JUSTICE, even as I received of my Father.

KING JAMES.

REVISED.

INSPIRED.

Revelation 3:

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

1 And to the angel of the church in Sardis write;

2 These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead.

1 And unto the SERVANT of the church in Sardis, write; These things saith he who hath the SEVEN STARS, which are the SEVEN SERVANTS of God; I know thy works, that thou hast a name that thou livest, and art NOT dead.

Revelation 4:

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

5 And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

5 And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven SERVANTS of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

6 And before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.

6 And before the throne there was a sea of glass like unto crystal; and in the MIDST OF THE THRONE WERE THE FOUR AND TWENTY ELDERS; and round about the throne, were four beasts full of eyes before and behind.

Revelation 9:

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

14 Loose the four angels which are bound at the great river Euphrates.

14 Loose the four angels which are bound IN THE BOTTOM LESS PIT.

Revelation 12:

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars

1 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

1 And there appeared a great sign in heaven, in the LIKENESS OF THINGS ON THE EARTH; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Revelation 16:

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

7 And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.

7 And I heard another angel WHO CAME out from the altar saying, Even so, Lord God Almighty, true and righteous are thy judgments.

Revelation 19:

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

19 And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God.

15 And out of his mouth PROCEEDED THE WORD OF GOD, and with it he will smite the nations; and he will rule them with the WORD OF HIS MOUTH; and he treadeth the winepress in the fierceness and wrath of Almighty God.

Revelation 19:

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

21 And the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh.

21 And the remnant were slain with the WORD of him that sat upon the horse, which word proceeded out of his mouth; and all the fowls were filled with their flesh.

ALEXANDER CAMPBELL ON BIBLE TRANSLATION.

Christian Baptism, page 39: "The various divisions and sub-divisions of the sacred Scripture into chapters, verses and members of sentences, are of human authority and to be regarded as such. Anciently all the books of the sacred Scriptures were written in one continuous manner—without a break, a chapter or a verse. The division into chapters, that now universally obtains in Europe, derived its origin from Cardinal Cairo, who lived in the twelfth century. The sub-division into verses is of no older date than the middle of the sixteenth century, and was the invention of Robert Stevens. Whatever advantages these divisions may have been in the way of facilitating references, they have so dislocated and broken

to pieces the connection, as to not only to have given the Scripture the appearance of a book of proverbs, but have thrown great difficulties in the way of any of them. The punctuation, too, being necessarily dependent on these divisions, is far from accurate; and taken altogether it affords a demonstration that there is no more divinity in the chapters, verses, commas, semi-colons, colons and periods of the inspired writings, than there is in the paper on which they are inscribed, or in the ink by which they are depicted to our view."

The representatives of the Disciple faith should put the venerated Mr. Campbell's version, on division into chapters, into use on chapters 12 and 14 of 1 Corinthians, and the perpetuity of the spiritual gifts.

IS THE BIBLE INFALLIBLE?

At the Methodist Book Concern, No. 150 Fifth Ave., New York City, in 1897, 300 Methodist clergymen met to discuss the question, "Is the Bible Infallible?" After the discussion, the vote being called, only Dr. Shaffer voted affirmatively. Dr. Buckley, editor of the *Christian Herald*, was prominent on the negative.

Dr. Chas. H. Eaton said of the proceedings: "The denial of the infallibility of the Bible is nothing new. There are very few clergymen who believe in the absolute inerrancy of the Bible. Dr. Buckley has only stated a truism, and taken the position of an intelligent scholar and critic. Any other position is absolutely indefensible. Today the heretic is not the man who takes

Dr. Buckley's position, but the man who opposes it."

Dr. Lyman Abbott said: "The action of the Methodist ministers in disavowing belief in the infallibility of the Bible as it stands in the English version, does not surprise me."

Bishop John H. Vincent, D. D., LL. D., in a lecture during the Methodist conference held at Marion, Iowa, and which adjourned October 10, 1898, said: "The sun is not without spots, and these have their advantages; so with the Bible, it will be revised again and again, but will be more precious in a thousand years than now. We have the book, and we must recognize the possibilities of human errors."

Dupin, in his "Complete History of the Canon and Writers of the

Books of the Old and New Testament," Vol. 2, page 108, says of Jerome's work:

"When we translated the Hebrew words into Latin we are sometimes *guided by conjecture.*"

Again:

"In short we must confess that there are many differences betwixt the Hebrew text and the version of the Septuagint which arise from the corruption and confusion that are in the Greek version we now have. It is certain that it hath been revised divers times, and that several authors have taken liberty to add thereunto, to retrench and correct divers things."

A statement from "The Corruptions of the New Testament," by H. L. Hastings, reproduced in the *Herald and Presbyter* of October 16, 1865, is:

"The word of God as it came from him is pure and uncorrupted. But in the long process of years there have come in, by the mistakes of copyists and translators, lapses from this word."

A. Campbell in debate with Owen, page 141, says:

"There are a thousand historic facts narrated in the Bible which it would be absurd to regard as immediate and direct *revelation* from the Almighty."

The editor of the *Christian Evangelist*, in Vol. 29, page 802, says:

"That there are historical and chronological errors in our present Bible no intelligent and candid person will deny. That some of these errors are the result of copying, is probably true; but that they *all* so resulted, and that the original autographs were absolutely free from error in all minor details is what no man on earth knows or can prove,

as the manuscripts are not in existence."

A. Campbell, in preface to his translation, says:

"But some are so wedded to the common version that the very defects in it have become sacred; and an effort, however well intended, to put them in possession of one incomparably superior in propriety, perspicuity and elegance, is viewed very much in the light of making 'a new Bible,' or of 'altering and amending the very word of God.'"

A late work, "The Twentieth Century New Testament," by twenty scholars, the result of toil, is in existence, the purpose in its production being to put into modern or current English the New Testament. Not to translate or revise, but say the same thing in present terms. It is rated by various journals all the way from "just the thing" to a "desecration." One statement of comment characterizing it "almost an insult," and referring to the Revised Version as an utter failure. See *Literary Digest*, March 25, 1899, page 346.

Agitation proposing editing the Bible is now the order, in order to eliminate such features as Red Sea being divided; the burning bush; water from the rock; Joshua's sun and moon story; that of the fiery furnace; also of the lion's den and all similar narratives.

The *Ram's Horn* recently presented this in cartoon: A man "removing the supernatural from the Bible." All about his feet lay everything from Genesis to Revelation, the binding remained in his hand. What shall we have next to improve the Bible?

R. ETZENHOUSER.

July 5, 1899.

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