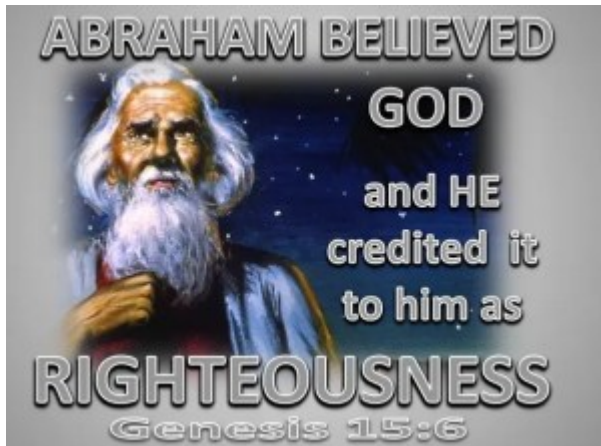
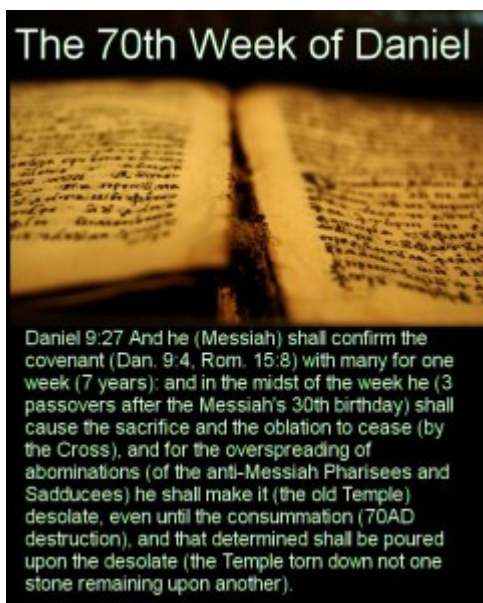


What is “The Covenant” of the Book of Daniel?



The Covenant of the Book of Daniel is referring to the Covenant God made with Abraham. Jesus confirmed it by preaching the Gospel of grace to the Jews.

Comparison of the top 7 Popular Bible translations of Daniel 9 verses 4 and 27 to the KJV



This article lists the 8 top selling Bible translations in the USA. The KJV is ranked number 2. Do they all teach the same things about the prophecy of the 70th Week of Daniel? I consider the correct translation of Daniel 9:27 to be of utmost importance. Why? It's because most contemporary Protestant

evangelicals believe the “he” of Daniel 9:27 is the Antichrist, a secular humanist who makes an Endtime treaty with the Jews who reconstruct a third temple of Solomon which the Antichrist defiles by placing the abomination of desolation. Does the King James version teach that?

King James Version (KJV)

4 and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments;

27 And he shall **confirm the covenant** with many for one week:

The wording of “the covenant” in verse 4 and verse 27 are identical. The King James translators believed the covenant of verse 4 is the same covenant of verse 27, i.e., God’s covenant of grace to Abraham and those like Abraham who believe in the Word of God by faith. The “he” of verse 27 was interpreted by the early Protestants to be *Jesus Christ* who *confirmed*, not made, the Abrahamic covenant, God’s covenant of grace to His people.

New International Version (NIV)

4 I prayed to the Lord my God and confessed:
“Lord, the great and awesome God, who keeps **his covenant** of love with those who love him and keep his commandments,

27 He will confirm **a covenant** with many for one ‘seven.

Notice the difference? “A covenant” and “his covenant” are not necessarily the same thing according to the literal meaning of this translation.

New Living Translation (NLT)

4 I prayed to the Lord my God and confessed:

“O Lord, you are a great and awesome God! You always fulfill **your covenant** and keep your promises of unfailing love to those who love you and obey your commands.

27 The ruler will **make a treaty** with the people for a period of one set of seven.

NLT doesn’t even use the word covenant! “Make a treaty” and “confirm the covenant” are two different things.

New King James Version (NKJV)

4 And I prayed to the Lord my God, and made confession, and said,
“O Lord, great and awesome God, who keeps **His covenant** and mercy
with those who love Him, and with those who keep His commandments,

27 Then he shall confirm **a covenant** with many for one week;

NKJV does not use the definite article “the” before covenant.

English Standard Version (ESV)

4 I prayed to the Lord my God and made confession, saying, “O Lord,
the great and awesome God, who **keeps covenant** and steadfast love
with those who love him and keep his commandments,

27 And he shall **make a strong covenant** with many for one week,

Make is not the same thing as confirm.

Holman Christian Standard Bible (HCSB)

4 I prayed to the Lord my God and confessed:

Ah, Lord—the great and awe-inspiring God who keeps **His gracious covenant** with those who love Him and keep His commands—

27 He will **make** a firm covenant[a]
with many for one week,

[A] Or will enforce a covenant

Even the footnotes are wrong on the HCSB

New American Standard Bible (NASB)

4 I prayed to the Lord my God and confessed and said, “Alas, O
Lord, the great and awesome God, who keeps **His covenant** and
lovingkindness for those who love Him and keep His commandments,

27 And he will **make a firm covenant** with the many for one week,

Common English Bible (CEB)

4 As I prayed to the Lord my God, I made this confession:

Please, my Lord—you are the great and awesome God, the one who
keeps **the covenant**, and truly faithful to all who love him and keep

his commands:

27 For one week, he will **make a** strong covenant with many people.

I hope you see clearly that a good Bible translation is important! Do you have a problem with the KJV being authorized by a British monarch you don't like? If so, read the Geneva Bible of 1599! It gets Daniel 9:27 correct.

1599 Geneva Bible (GNV)

4 And I prayed unto the Lord my God, and made my confession, saying, Oh Lord God which art great and fearful, and keepest covenant and mercy toward them which love thee, and toward them that keep thy commandments,

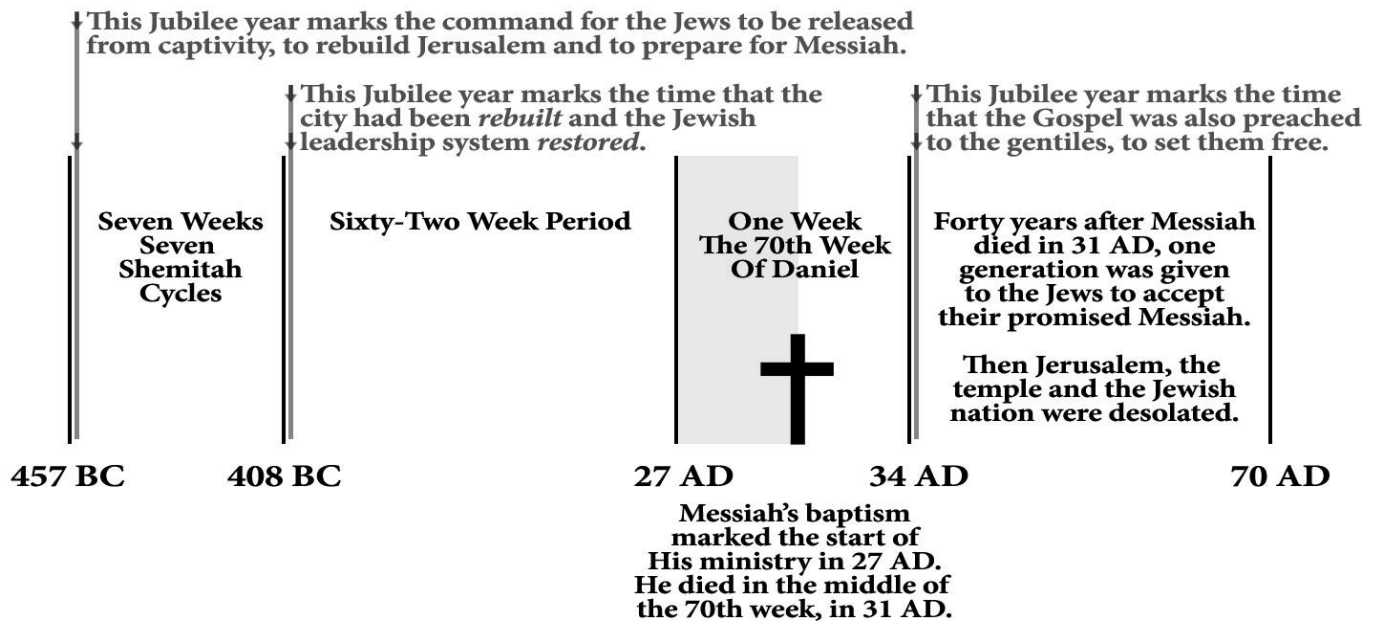
27 And he shall confirm the covenant with many for one week:

But unfortunately the Geneva Bible doesn't put the definite article before "covenant" in verse 4. This confirms in my mind that the KJV is superior to the GNV.

The false teaching of a future Endtime Antichrist making a covenant with the Jews to create a third temple of Solomon was cooked up around 1580 by a Jesuit priest named Francesco Ribera. He was commissioned by the Vatican to figure out a way to get Protestants' eyes off of the papacy as being the Antichrist. In order for this to work, the Devil had to distort Bible translations to say "make" rather than "confirm" and use different wording for covenant so nobody would associate the covenant with the one written in verse 4.

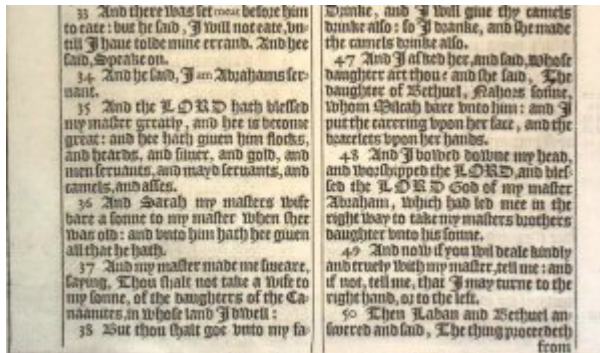
The Timeline of Daniel 9:24-27 Illustrated

Ten Shemitah cycles of forty-nine years, make up the 490-year prophecy. It starts with the Jewish captives being released from captivity, and it ends with the gentiles being released from their spiritual captivity.



This meme is courtesy of David Nikao Wilcoxson 70thweekofdaniel.com

The Original 1611 KJV Bible vs the 1769 Edition



What the original 1611 King James Bible looked like.

A friend on social media shared with me a YouTube entitled, "AV1611 The True Bible" by John Doerr. In it, Mr. Doerr says,

Throughout the 1800s you've got a number of attacks on Scripture. The most subtle would be the change of the authorized version of 1611 by a Vatican manuscript subscribing man named Benjamin Blayney who didn't know any Hebrew. And he chose incorrect words, and he was not part of a Christian committee.

Let's just say that KJV community is now indoctrinated to believe that this Blayney 1769 text is the same good old-fashioned text of that King James authorized and it's not.

From Wikipedia:

Benjamin Blayney (1728 – 20 September 1801) was an English divine (Anglican clergy) and Hebraist (A Hebraist is a specialist in Jewish, Hebrew and Hebraic studies), best known for his revision of the King James Version of the Bible.

Now we have an opposing view. John Doerr says Blayney didn't know any Hebrew, and Wikipedia says he was a specialist in Hebrew! I know we can't always go by what Wikipedia says because it is left leaning and of a secular worldview. But Mr. Doerr doesn't give us any primary source to back up his allegation that Blayney didn't know any Hebrew.

My dear brothers and sisters in Christ, should we be influenced by the opinion of one man? Should we not investigate and do our own research and fact check what we see and hear on social media? That's what I'm doing in this article. I compared the original 1611 KJV to the 1769 edition. Which is better? You decide.

I put in **bold** the differences in meaning between the two translations.

The original 1611 KJV text in this chart came from

<https://www.kingjamesbibleonline.org/Bible-Books/1611-KJV-Books.php>

Verse	1611 KJV	1769 Edition KJV
John 3:16	For God so loued þe world, that he gaue his only begotten Sonne: that whosoever beleeueth in him, should not perish, but haue euerlasting life.	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
John 1:12	But as many as receiued him, to them gaue hee power to become the sonnes of God, euen to them that beleeeue on his Name:	But as many as received him, to them gave he power to become the sons of God, <i>even</i> to them that believe on his name:
John 3:36	He that beleeueth on the Sonne, hath euerlasting life: and he that beleeueth not the Sonne, shall not see life: but the wrath of God abideth on him.	He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Romans 10:9,10	<p>That if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God hath raised him from the dead, thou shalt be saued.</p> <p>For with the heart man beleueth vnto righteousness, and with the mouth confession is made vnto saluation.</p>	<p>That if thou shalt confess with thy mouth the Lord Iesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.</p> <p>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.</p>
Deuteronomy 26:1	<p>And it shall be when thou art come in vnto the land which the Lord giueth thee for an inheritance, and possessest it, and dwellest therein:</p>	<p>And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;</p>
Joshua 13:29	<p>And Moses gaue inheritance vnto the halfe tribe of Manasseh: and this was the possession of the halfe tribe of Manasseh, by their families.</p>	<p>And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.</p>
Isaiah 14:12	<p>How art thou fallen from heauen, O Lucifer, sonne of the morning? how art thou cut downe to the ground, which didst weaken the nations?</p>	<p>How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!</p>
Daniel 9:27	<p>And hee shall confirme the couenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice and the oblation to cease, and for the ouerspreading of abominations hee shall make it desolate, euen vntill the consummation, & that determind, shalbe powred vpon the desolate.</p>	<p>And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determind shall be poured upon the desolate.</p>
Ruth 3:15	<p>Also he said, Bring the vaile that thou hast vpon thee, and holde it. And when she helde it, he measured sixe measures of barley, and laide it on her: and he went into the citie.</p>	<p>Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.</p>
Psalms 69:32	<p>The humble shall see this, and be glad: and your heart shall liue that seeke good.</p>	<p>The humble shall see this, and be glad: and your heart shall live that seek God.</p>
Jeremiah 49:1	<p>Concerning the Ammonites, thus sayth the Lord; hath Israel no sonnes? Hath he no heire? Why then doth their king inherit God, and his people dwell in his cities?</p>	<p>Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?</p>

1 Corinthians 4:9	For I thinke that God hath set forth vs the Apostles last, as it were approued to death. For wee are made a spectacle vnto the world, and to Angels, and to men.	For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.
-------------------------	---	--

My opinion: The 1769 edition is better not only in spelling and the fact it uses italics for words that are not present in the original, but it corrects errors in the translation! Jeremiah 49:1 in the 1611 edition is obviously wrong! It should say Gad, not God!

And lo and behold, the 1599 Geneva Bible in every case of a difference in meaning between the 1611 and 1769 edition of the KJV of verses in the chart, agrees with the 1769 edition! That in my opinion shoots the biggest hole in Mr. Doerr's assertion that the 1769 edition is corrupt.

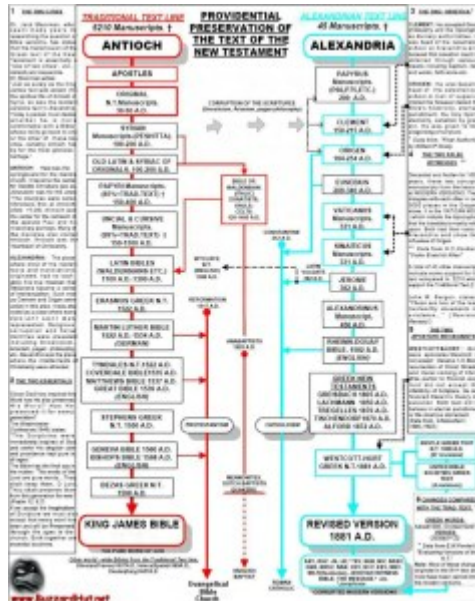
I worked as a translator/ proofread for 11 years. I don't believe any translation can be perfect. There's always something lost in translation. What we have today with the KJV is sufficient to lead any English speaker to the knowledge of salvation in Christ. If we could read the original Hebrew and Greek, we would know the meanings of the names of all the people! This is true in the Japanese language. I know Japanese and can tell you the meanings of the names just by the Chinese characters they use to write them. For example, Ichiro, the name of the famous Japanese baseball player means "first son". How many English speakers know that? There's no Japanese person who doesn't know that.

I use only the KJV 1769 edition on this website, but I am not a KJV onlyist! I also like the Geneva Bible and think some of the verses are even better than the KJV. KJV Onlyism claim that the KJV is the ONLY Word of God is very unreasonable in my opinion. What about people who don't read English? What about their Bibles? Are they devoid of the Word of God just because they can't understand the English KJV? That being said, I don't like modern translations simply because the New Testament is not translated from Textus Receptus but from corrupt manuscripts from Westcott and Hort. See [Reasons Why the King James Version is the Best English Translation of the Bible](#)

Can the 1769 edition of the KJV be improved? I know this sounds heretical to KJV only people, but I definitely think so. I would change Easter of Acts 12:4 to Passover, Jesus of Hebrews 4:8 to Joshua, and all 20 cases of the word "conversation" to conduct or behavior. Does that mean I am adding to, subtracting from, or changing the Word of God? I am merely improving a translation, correcting mistakes, and using words that mean today what the Holy Spirit meant in the original language text.

If you don't agree with this article and think I am missing something, please send me the references of Scripture you think are wrong in the 1769 edition and are correct in the 1611 edition, and I will add them to the chart.

Traditional Text Line of the Bible Compared to the Alexandrian Text Line



Popular modern English Bible translations such as ASV, RSV, NIV, ESV are based on corrupt manuscripts from the Roman Catholic Church!

Evidence that Textus Receptus IS the Earliest and Therefore the Most Reliable Greek Manuscript of the New Testament



This article is from pages 533 – 537 of a book scanned and sent to me in PDF format by my good friend, [Dr. John Gideon Hartnett](#), a professor at the University of Adelaide, Adelaide, South Australia. It proves all modern translations of the New Testament have errors and omissions because they are not based on the Textus Receptus Greek manuscript. It also shows that the statement in the New International Version (NIV), about Mark 16:9-20 which says, “The earliest manuscripts and some other ancient witnesses do not have verses 9–20” is **false!**

There may be some errors in article for it was scanned from a book and converted to text with optical character recognition software (ORC). Any typos brought to my attention will be corrected as soon as I get word of them.

THE MUTILATION OF MARK 16:9-20

FLOYD NOLEN JONES, Th.D., Ph.D.

Most modern Bible versions have a footnote to the effect that “these verses are not in the oldest, best, most reliable Greek manuscripts”. In laymen’s terms this means that Mark 16:9-20 are not in the 4th century Greek manuscripts, *Vaticanus B* and *Sinaiticus Aleph* which were derived from Origen’s (AD 185-254) edited New Testament (a 12th century minuscule also omits the verses. These verses are the Great Commission spoken by our Lord as recorded by Mark. It is an apostolic commission delegating great power to the body of Christ that it may continue the ministry of the Lord Jesus.

Of the approximately 3,119 Greek manuscripts of the NT extant today, none is complete. The segment of text bearing Mark 16 has been lost from many, but over 1,800 contain the section and verses 9-20 are present in all but the 3 cited above. **The footnote is thus unveiled and laid bare as dishonest and deliberately misleading in intimating that these verses are not the Word of God.** The external evidence is massive. Not only is the Greek manuscript attestation ratio over 600 to 1 in support of the verses (1,800 to 3 =99.99%) – all but one of the approximately 8,000 extant Latin mss, all but one of the approximately 1,000 Syriac versions as well as all the over 2,000 known Greek Lectionaries contain the verses. Mark 16:9-20 were cited by Church “Fathers” who lived 150 years or more *before Vaticanus B* or *Sinaiticus Aleph* were written: Papias (c.100), Justin Martyr (c.150), Irenaeus (c.180), Tertullian (c.195), and Hippolytus (c.200; see: John Burgon, *The Revision Revised*, London: John Murray Pub, 1883, pp.422-423).

Vaticanus B is an “uncial” manuscript. This means that all the letters are block capitalized; there are no spaces between the words, and there are no vowels. It is a codex (a book, not a scroll) of 759 leaves (10? by 10? inches) with three columns per page, each of which ranges from 40 to 44 lines per column. There are 16 to 18 letters on each line.

Vaticanus B adds to the Bible as it includes the Old Testament Apocrypha. Yet God said don’t add. It contains the Epistle of Barnabas (part of the Apocalyptic books of New Testament times) which teaches that water baptism saves the soul, again adding to the Word of God. However, the Word of God has also been deleted as *Vaticanus B* does not include Genesis 1:1-46:28, Psalms

106-138, Matthew 16:2-3, Romans 16:24. The Lord also said not to subtract. It also lacks Paul's Pastoral Epistles (1st and 2nd Timothy, Titus and Philemon). In addition, the Book of Revelation as well as Hebrews 9:15-13:25 are missing. The latter teaches that the once for all sacrifice of Jesus ended the sacraments forever. There is also a conspicuous blank space where Mark 16:9-20 should be.

Erasmus was well aware of *Vaticanus B* and its variant readings in 1515 AD at which time he was preparing the New Testament Greek text. Because they read so differently from the vast majority of the approximately 200 mss he had already examined, Erasmus considered such readings spurious. For example, **Vaticanus B** leaves out "Mystery Babylon the Great", "the seven heads that are the seven mountains upon which the harlot (the apostate religious system that began at Babel of which the Roman church is a part) sits", and leaves out "the woman which is that great city which reigns over the kings of the earth" which has seven mountains. All of this may be found in Revelation 17.

Mark 16 of the Vatican MSS has 42 lines in its first column and has only five letters in the 31st line of the second column. Thus there is a blank space left at the end of verse 8 separating Mark from the Gospel of Luke. That it is the only blank column in the entire 759 leaf MSS should alert us that something is very wrong here.

Mark 16:9-20 contains 971 Greek letters. Were 18 letters placed on each line in the void, 967 letters would be placed within it; hence, a scribe need only work in 4 letters over the last 519 (??)lines. As the lines do not all equally end at the same place on their right margin, this would have been an easy task for any scribe. He certainly would not have placed a few scant letters on a single line in the following column to end Mark, leave the other 41 lines blank and then begin Luke at the top of the next column (a new book was always begun at the top of a column). *Vaticanus* written on very expensive vellum made from antelope hide; thus, great effort would have been taken to avoid such waste.

As the void would faithfully accommodate verses 9-20, the scribe who prepared *Vaticanus B* obviously knew of both the existence of these verses as well as their precise content. The older MSS from which Codex B was copied must have infallibly contained the 12 verses. For whatever reason, the scribe was instructed to leave them out; he obeyed but left a blank in memorial. Never was silence more eloquent! By leaving a space for the omitted verses, *Vaticanus B* brings to our attention a witness more ancient than itself – the earlier scribe! (see: John W. Burgon, *The Last Twelve Verses of the Gospel According to S. Mark*, Oxford and London: James ParkeR & Co. Pub, 1871, p. 165)

Also an uncial, *Codex Sinaiticus Aleph*, (the first letter in the Hebrew alphabet) has 346 leaves or 694 pages each measuring 13 by 15 inches. Made from the finest antelope hides, each page. has four columns with 48 lines per column, and there are 12 to 14 letters to a line. The first portion of *Sinaiticus* was discovered in 1844 by Constantine von Tischendorf in the burn pile at the monastery of St. Catharine at the foot of Mount Sinai at which time he procured but 43 leaves of a Greek Old Testament (i.e., a Septuagint).

That which is now known as *Sinaiticus Aleph* II is the codex he brought from Mt. Sinai in 1859.

It is always stated that *Aleph* is a “complete” Greek New Testament, but it is not. It **adds**, for example, the Shepherd of Hermas and Barnabas to the NT. It **omits** John 5:4,8:1-11; Mat. 16:2-3; Rom. 16:24; Mark 16:9-20; 1 John 5:7; Acts 8:37 and about a dozen other verses.

The most significant fact regarding these fourth-century MSS is that in both *Vaticanus B* and *Sinaiticus Aleph*, John 1:18 reads that Jesus was the only begotten “God” instead of the only begotten “Son”. That is the original Arian heresy! The most widely used Greek text in Bible colleges and seminaries today is Eberhard Nestle’s Greek text. Nestle likewise reads... only begotten “God” which means that God had a little God named Jesus who is thus a lesser God than the Father. This means that at first there was big God and He *created* a little god. Thus, Jesus comes out to be a created being, a God with a little “g”, but at the incarnation a god was not begotten. Our Lord already was and always had been God. At the incarnation God begat a son who, in so far His deity is concerned, is *eternal* (Micah 5:2). This reading renders these MSS as untrustworthy and depraved! Yet these are the two manuscripts most venerated by text critics over the past century.

These critics have ignored the text in nearly all the extant Greek manuscripts and have taken about 90% of all the words for their so called “restored” New Testament from *Vaticanus B*. About 7% of the remaining 10% comes from *Sinaiticus Aleph*. What makes this all the more confounding is that these two uncials have over 3,000 significant differences between themselves in the four Gospels alone! That B and Aleph have come to so dominate the discipline of Textual Criticism is all the more bewildering when we consider that no less than Theodore Cressy Skeat (1907-2003), formerly of the British Museum and coauthor of *Scribes and Correctors of Codex Sinaiticus*, London, Trustees of the British Museum Pub, 1938) believed that codex *Vaticanus* was a reject among the 50 copies that Eusebius prepared for the major churches throughout the Empire at the behest of Emperor Constantine (Bruce Metzger, *The Text of the New Testament*, 3rd ed, Oxford Uni. press, 1992, pp. 47-48)

The resulting corrupt Greek text has replaced the traditional *Textus Receptus* Greek New Testament which the believing Church has always accepted as the inerrant God inspired word. Moreover, its readings have recently been verified as going back at least as far as AD 66. Indeed, until 1904 the Greek Church had guaranteed the Byzantine text of the *Textus Receptus*, but even it finally succumbed to the continual onslaught from so called modern scholarship. Although they still hold fast to the readings found only in the Byzantine manuscripts, the Greek Church has departed from its centuries held declaration that the *Textus Receptus* reflected precisely the NT it had hand copied all the way back to the time of the Apostles and has instead adopted a “majority Byzantine text” mindset. The result is, that even though nearly all are of a very minor nature, the 1904 (as well as their 1960 upgrade) text departs from the *Textus Receptus* almost 2,000 times (their estimation).

Sinaiticus is not a bound codex. Thus, any given folio (a sheet of paper folded in half to form four pages) can easily be pulled free and later

replaced. Tischendorf himself noted that the folio containing Mark 14:54 to 16:8 and Luke 1:1 to 1:56 had not been written by the scribe which he designated as "A". He said that *Sinaiticus* exhibited a different handwriting and ink on this leaf. Tischendorf goes on to add that scribe A wrote all of the New Testament in Aleph except six leaves plus part of a seventh) and that these six (which included Mark 16) were written by A's colleague, scribe D. He stated that D wrote part of the Old Testament and also acted as *diorthota* or corrector of the New Testament. Tischendorf also identified Scribe D as the man who years earlier had penned *Vaticannus* B and left out Mark 16:9-20 resulting in the third column being left blank! Dr. F.H.A. Scrivener, as well as H. J. Hort, likewise concluded that D was the scribe of *Vaticanus* (Scrivener, *A Plain Introduction to the Criticism of the New Testament*, 4th ed, Edward Miller ed, London: George Bell and Sons Pub, 1894, Vol. 2, p. 337, fn. 1).

But there is more. Tischendorf further observed that there is a change in spacing and size of the individual letters. This was done by scribe D in an attempt to place some words in the void left by his removal of verses 9-20 that scribe A had originally placed in the codex. This is seen in that the first three columns on page 228 have 14 Greek letters per line; however, the letters in the fourth column are somewhat wider such that each line has only 12 letters. Coming to page 229 of the folio, we find that the first column has but 11.6 letters to the line, the second column has only three and one third lines with a letter spacing of 10.7. Having accomplished his goal of placing some words in the heretofore blank second column, the situation returns to normal and third column, which begins with Luke 1:1, has 14.1 letters per line and the fourth column 13.9.

Taken together, these circumstances undeniably testify that the sheet is a forgery. For whatever reason, scribe D, who years before had left the blank column in *Vaticanus* B, simply slipped the folio out that scribe A originally prepared, then rewrote and replaced it. He was obviously determined not to leave another column blank; a circumstance which for years he undoubtedly had to explain to various associates and authorities many times over. Thus, the blank column in B and Aleph are the work of a single scribe and thereby does not constitute the voice of two witnesses against the inclusion of Mark 16:9-20. The omission (or disappearance) is due to only one and the same person – the scribe who wrote B and then revised Aleph, or perhaps to an editor whose directions he acted. Furthermore, we have seen that the blank space Scribe D left in the *Vaticanus* B proves that he knew of the passage. As he is the copyist of that folio in Aleph, rather than being witnesses against the last twelve verses of Mark 16, both B and Aleph must be seen as actually bearing testimony to their existence in antiquity (see: John Burgon, *The Traditional Text of the Holy Gospels Vindicated and Established*, Edward Miller ed, London: George Bell and Sons, 1896, pp. 298-301).

As to how and why verses 9-20 of Mark 16 came to be omitted in B and Aleph, we do not know with certainty – we were not there. Still, as already shown, we do know that the passage as well as its precise content was well known when these highly vaunted codices were prepared. However, a likely, logical explanation which is borne out by ecclesiastical usage does exist.

It is a historical fact that, at least as early as the 4th century, lessons

from the NT were publicly read in the assemblies according to a definite scheme. Moreover, there is no sign of Mark 16:9-20 being omitted until the 4th century AD. Cyril at Jerusalem, Chrysostom at Constantinople and Antioch, and Augustine in North Africa all expressly bear witness that, at least by their time, a Lectionary was fully established in the churches throughout Christendom. The lections of portions of Scripture that were read aloud in public church services, very much like the responsive readings that are given in many of today's assemblies (see: Burgon, *The Last Twelve Verses of the Gospel According to S. Mark*, op. cit, pp. 287-320.)

Just when the Lectionary first took the form of a separate book is not known, but before the Church started producing Lectionaries, the start and end of the lections were indicated by inserting the Greek word ἀρχή (beginning) and το τέλος (the end) in the margin. Often, the latter was placed within the text itself. These words were normally written in red ink so as to disassociate them from the actual Scriptures they were marking off. The twelve verses in dispute are found in every known copy of the Lectionary of the East, and they constitute one lection of the highest possible distinction. From the very first, Mark 16:9-20 has everywhere and by all branches of the Church been used for two of its greatest Festivals – Easter and the Ascension. To suppose a portion of Scripture singled out for such extraordinary honor by the Church universal is a spurious addition to the Gospel of Mark must be recognized as absolutely irrational.

There was an ancient Church-lection for Easter (and other occasions) which ended at the 8th verse of Mark 16, and the Ascension Day lection began at verse nine. Now Eusebius tells us that το τέλος (the end) is written in almost all the copies of the Gospel of Mark immediately after verse 8 (*Burgon, The Last Twelve Verses*, op. cit, p. 315). Thus, it must be seen as most reasonable that at some remote period an uninformed copyist penning Mark came across “the end” after the final words of verse eight- εφοβουντο-γαρ (“for they were afraid”). Upon seeing εφοβουντο-γαρ το τέλος the scribe could well have misunderstood the significance of the liturgical note “το τέλος” even τέλος) and concluded that it meant to bring Mark's Gospel to an end there. Such would account for the mutilation of the last chapter of Mark. This would even be more likely should Mark 16:8 occasionally happen to fall at the bottom of the left hand page of a manuscript and the text leaf was damaged or missing (which is true of one of the codices at Moscow). Once the mistake was made, any copies would obviously spread the omission. Of course, it is well known today that το τέλος (or τέλος) indicates the close of an ecclesiastical lection and not the close of a book.

Writing around 325 AD, Eusebius certainly knew of the so called “long ending” of Mark 16. In a fragment of a lost work addressed “to Marinus” which was written at least two decades before Vaticanus B saw the light of day, Marinus asks Eusebius: “How is it that according to Matthew (28:1) the Saviour appears to have risen ‘in the end of the Sabbath;’ but, according to Mark, ‘early the first day of the week?’” Now this last citation is from Mark 16:9, thus the verse already existed. In his answer, Eusebius replied that someone who wished to get rid of the entire passage (i.e., Mark 16:9-20, fnj) would offer that “... it is not met with in all the copies of Mark's Gospel”.

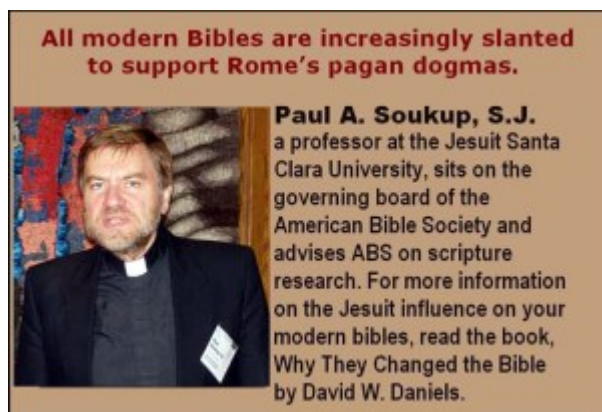
Eusebius goes on to say that a man of such persuasion would add that they were not in “the accurate copies” – that the passage is “met with seldom” and that it was absent from “almost all” copies (Burgon, *The Last Twelve Verses of the Gospel According to S. Mark*, op. cit, pp. 120-123). Here the issue is not whether or not Eusebius supports the verses, the point is he testifies that Mark 16:9-20 was clearly known and its validity debated in his day. Obviously, if the “long ending” existed in Eusebius’ day, how can the text critics insist that it was inserted *after* B and *Aleph* but *before* the time of Erasmus?

Finally, do we really believe that God would have the greatest story ever told end at verse 8: “And they went out quickly, and fled from the sepulcher for they trembled and were amazed: neither said they any to any man; for they were afraid”. Would God allow the good news of the Gospel of His Son to end with his disciples cringing in fear? Is it really logical or even reasonable that Mark would conclude his Gospel without any reference to the appearance of the risen Christ to His disciples? I think not! Our reader should feel a deep sense of righteous indignation upon learning of the unscrupulous manner in which these verses have been presented by nearly All Bible publishers. το τελο.

You can download a complete work about the Bible from Dr. Floyd Nolen Jones, [Which Version is the Bible](#) in PDF format by right clicking this link and click save link.

A better discourse on this subject can be found on [John Gideon Hartnett's Revolution for Jesus website](#).

[Modern Bibles Slanted to Support Roman Catholic Church Doctrines](#)



Book – WHY THEY CHANGED THE BIBLE, by David W. Daniels –
<http://www.amazon.com/Why-They-Changed-The-Bible/dp/0758909977>

If you're a King James Bible believer, you ought to already know the obvious changes that have been made in other bible versions. Despite the mountain of evidence that the King James Bible IS the Bible, there are still many who need more evidence. There is plenty in this book. When you compare these new translations (NIV, NKJV, ASV, etc.) and see what is being changed you will weep if you are a lover of truth.

Author David W. Daniels points out in his book, *Why They Changed the Bible*, how all modern Bibles are increasingly slanted to support Rome's pagan dogmas. An entire section is devoted to the scheme to include the Apocrypha in the Bible. He describes how the Bible societies were, from the beginning, infiltrated with Jesuits or Vatican sympathizers. Bible societies agreed not only to change text wording to favor unbiblical Catholic teaching, but to add in the Apocrypha whenever requested. Bible translators all over the world are subject to a 1960s agreement with the Vatican to add the Apocrypha to any translation if the Catholic people groups ask for it. The history and tragic results of this are detailed in *Why They Changed the Bible*.

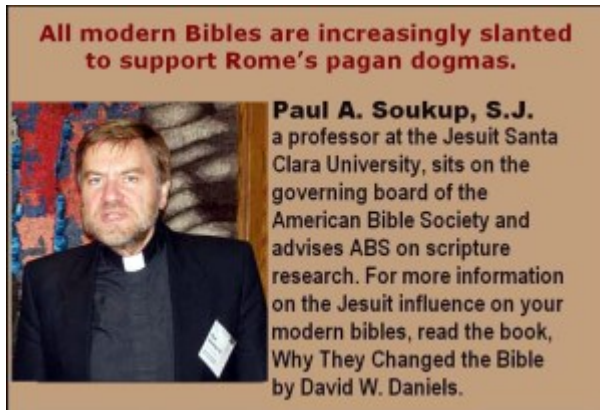
Seminaries all over the world are starting to require their students to get Bibles complete with something called the "Deuterocanonicals." This is another word for what we know as the Apocrypha. It is also a deceptive word. It makes the reader think these fairytales, superstitions and occultism are actually a "secondary canon" on a level just below scripture—"scripture lite." The truth is that they have raised men's words to the level of God's words and have lowered God's words to the level of man's.

The Vatican desperately needs the Apocrypha in the Bible. When they cannot distort a Bible passage to fit one of their pagan doctrines, they resort to the Apocrypha. For example, their teaching of purgatory is based on the Apocryphal books of 2 Maccabees 12:45 and Tobit 12:9. Using money to pay for sins appears in Ecclesiasticus 3:30 "Water will quench a flaming fire; and alms maketh an atonement for sins."

The Apocrypha also contains such strange advice as using smoked fish liver to dispel demons (Tobit 6), and suggest that suicide, in some cases, is manly and noble (2 Maccabees 14:37-46). Strange historical inaccuracies also appear, such as the death records of Antiochus Epiphanes, who must have died twice when you compare 2 Maccabees 2:13-16 to 9:1-29. A search of Christianbook.com turns up 46 items for sale related to the Deuterocanonicals/Apocrypha, with over two dozen Bibles that include them. Supposedly these are only for Roman Catholics, but Daniels' research discovered that the groundwork has been laid over the decades within the Bible Societies to ultimately produce a Bible with the Apocrypha and subtle watering-down to create one world Bible for one world religion. This Jesuit pope's PR campaign continues to sugarcoat the bait in the trap for Evangelicals who have already swallowed the poison of the modern (Catholic) versions.

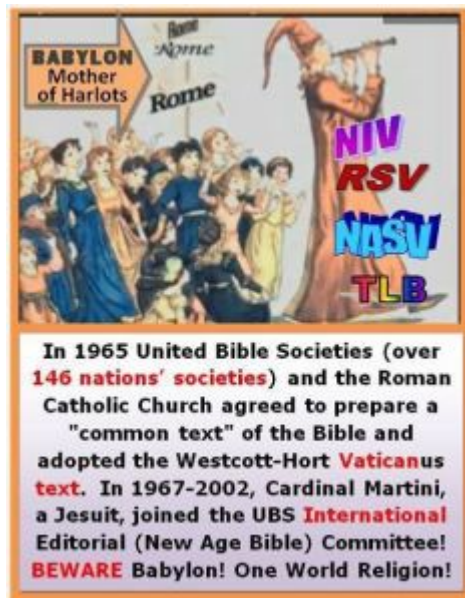
A big thank you to my friend Patty in Kansas for sending me this article!

Christianity in Crisis



Protestant churches have been weakened through Jesuit infiltration, false doctrines, compromise with the world, and rejection of true Bible doctrines.

KJV the Most Accurate English translation of the Bible



Modern English Bibles are translated from corrupt manuscripts.

Did God really tell Abraham to Sacrifice Isaac?



The answer is NO! Not according to the 1611 King James version of the English Bible!

Genesis 22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and **offer** him there for a burnt offering upon one of the mountains which I will tell thee of.

The KJV says only to “offer” Isaac as a sacrifice, not to actually *do* it. Abraham obeyed God and did exactly what He said, He offered Isaac *for a burnt offering, for a sacrifice*.

Genesis 22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and *laid him on the altar upon the wood*.

Abraham apparently *thought*, meaning *assumed* God meant for him to kill his son also, but that is not exactly what God said. Rather than actually draw a knife on Isaac, He could have told God.

“OK Lord, I offered up Isaac as a sacrifice. Here he is lying tied up on the wood on the altar I made. Now what?”

But according to the New International Version, (NIV), the answer to the question in the title of this article is YES, God commanded Abraham to *sacrifice* Isaac.

Genesis 22:2 Then God said, “Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. **Sacrifice him** there as a burnt offering on a mountain I will show you.” New International

Version (NIV)

The NIV is the only translation I found so far that actually says to do it, to sacrifice Isaac. The Good News Bible doesn't say that, not even the RSV says it.

Think this is splitting hairs? Isn't there a difference between merely offering something as a sacrifice, and actually sacrificing it? I think there is.

I'm writing this because the NIV has surpassed the KJV as the most popular English Bible though it is full of **errors**!

Examples of errors in the NIV

In Isaiah 14:12, the NIV omits the name Lucifer and refers to him as "morning star" which is a title the Book of Revelation attributes to Jesus Christ!

How you have fallen from heaven, morning star , son of the dawn! You have been cast down to the earth, you who once laid low the nations!	How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
--	--

Revelation 22:16 says that **Jesus** is the morning star!

Revelation 22:16 I **Jesus** have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and **morning star**. -KJV

The NIV advocates striking your body to hurt it.

1 Corinthians 9:27 No, I **strike a blow to my body and make it my slave** so that after I have preached to others, I myself will not be disqualified for the prize.

This is what some cloistered Roman Catholic monks do, and what some Islamic people do. They flagellate themselves thinking this will bring them righteousness. Martin Luther, before God's Word enlightened him about the Grace and Righteousness of Christ, used to also flagellate himself. But does the Bible really tell believers to do that? The same Scripture in the KJV doesn't say so!

1 Corinthians 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. – KJV

I'm grateful to [Pastor Mike Hoggard](#) for pointing out the difference between the KJV and NIV in Genesis 22:2 and 1 Corinthians 9:27, and for teaching the importance of the KJV as the only trustworthy translation of God's Word in the English language.