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I Peter 4:7 "But the end of all things is at hand."

"LOOK FOR HIS COMING"

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ALL SCRIPTURES ARE QUOTED FROM THE KING JAMES VERSION OF THE BIBLE.

HAVE YOU COME ONE ON ONE WITH THE LORD?

PART I

OF III

NEW KING JAMES VERSION

If you have a NKJV of the Bible I suggest strongly that you read the preface and instructions to use this version. I certainly do not recommend using this version, but anyone using it should know what they are reading or studying. Compare it with the KJV which has stood the test of time.

Much of my research on the NKJV has been using the NJKV 991BG printed by Thomas Nelson Publishers Nashville copyright 1994 by Thomas Nelson, Inc., and its notes, and preface with instruction was used for comparative purposes.

One objection I have with the NKJV is its name gives the illusion that it is a revised King James Version. To my knowledge I have not seen it in the other modern versions. In this sense it is felt to be deceptive. I fear many that would not use other modern versions might use the NKJV because of the name and be conditioned to change, later using versions even farther away.

Gal 5:9 A little leaven leaveneth the whole lump.

IF YOU HAVE ONE, CHECK YOUR NKJV AND SEE IF YOUR CONCLUSION IS THE SAME AS MINE FOR SYMBOLS, TERMS USED, AND WEIGHT OR CREDABILITY PLACED ON ANY MANUSCRIPT, MANUSCRIPTS, TEXT, OR GROUP OF TEXT. SEE THE FOLLOWING:

***SYMBOLS USED IN CENTER COLUMN (NKJV)**

1. N. U.- variation for the traditional text.
N- Nestle-Aland Critical Text 26th edition Greek New Testament
U- United Bible Societies third edition

M- differs from Majority Text from the traditional text

TERMS USED.

2. TRADITIONAL TEXT: Text of the Greek speaking churches first published in 1516 later called the Textus Receptus.
3. ALEXANDRIAN TEXT: sometimes referred to as the Egyptian type text and it depends mainly on
Codex Vaticanus
Codes Sinaiticus
4. TEXTUAL CRITICISM: depends heavily on the Alexandrian type text
5. CRITICAL TEXT -following specific principles of Critical Criticism
6. TEXTUAL NOTES- in the NKJV the notes reflect 150 years of scholarship

WEIGHT -----CREDABILITY

7. 85% of the New Testament is the same in the Textus Receptus (traditional text), the Alexandrian Text and the Majority Text.
8. Very few scholars still favor the Textus Receptus
9. Those favoring the Majority Text are few but are growing in number. It is close to the traditional except for Revelation.
10. Since the 1880's The Alexandrian Text consisting primarily of the Codex Vaticanus and the Codex Sinaiticus have been used in most translations.
11. There is lack of evidence that the Westcott/Hort theory that the text had been officially edited in the 4th century church. This caused a revision in this theory.
12. Some scholars doubt the accuracy of the Vaticanus and Sinaiticus because they often disagree with one another. Many omissions occur in the Sinaiticus.
13. Some feel a text should be made from the majority of all existing Greek documents or text – Majority Text.
14. The Byzantine Text supports the Textus Receptus and has as much right as the Alexandrian or any other traditional text in determining the text for the New Testament.

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OPINION:

At best the NKJV through its changes, notes, etc. cast doubt upon the KJV and doubt weakens if not outright destroys faith.

Note in the preceding the Textus Receptus refers to a publication in 1516. It is felt the Textus Receptus (Latin for–Received Text) goes back to the age of the apostles. The Alexandrianus Text was not used

by the reformers and the KJV translators. Later after rediscovering and finding the Sinaiticus and Vaticanus Text they were felt to be of the Alexandrian text type , which should not be considered. Even the followers of these texts agree there are conflicts between the Sinaiticus and the Vaticanus as well as many omissions in the Sinaiticus.

The Majority Text is felt to be the Textus Receptus (the Greek texts which were used in the 1611 KJV) They are the majority of the now existing Greek text. I would think that Majority is the greater portion and not all that do exist. The critical thinkers include the Alexandrian manuscripts which we do not, which only those of the Minority Text persuasion do.

COMING FROM THE PREFACE OF A NEW KING JAMES VERSION

The following is from the **Preface of the NJKV 991BG** printed by Thomas Nelson Publishers Nashville copyright 1994 by Thomas Nelson, Inc. used for comparative purposes, notes, preface and instruction that was given.

“Today, scholars agree that the science of New Testament textual criticism is in a state of flux. Very few scholars still favor the Textus Receptus as such, and then often for its historical prestige as the text of Luther, Calvin, Tyndale, and the King James Version. For about a century most have followed a Critical Text (so called because it is edited according to specific principles of textual criticism) which depends heavily upon Alexandrian type of text. More recently many have abandoned this Critical Text (which is quite similar to the one edited by Wescott and Hort) for one that is more eclectic. Finally, a small but growing number of scholars prefer the Majority Text, which is close to the traditional text except in the Revelation.

In light of these facts, and also because the New King James Version is the fifth revision of a historic document translated from specific Greek texts, the editors decided to retain the traditional text in the body of the New Testament and to indicate major Critical and Majority Text variant readings in the center reference column. Although these variations are duly indicated in the center-column notes of the present edition, it is most important to emphasize that fully eighty-five percent of the New Testament text is the same in the Textus Receptus, the Alexandrian Text, and the Majority Text”

The specific principles for Critical Text is no doubt referring to the scientific methodology set out by Karl Lauchman, pushed forward by Constantin von Tischendorf picked up by Westcott and Hort and used by them to revise the Greek New Testament using it to help bring about the Revised Version and later to aid Nestle-Aland in their 27 editions (or more). Now I understand the United Bible Societies are in their third edition. The U in the NU used in the notes of the center column is for the United Bible Societies.

Note in the previous quotation from the NKJV Preface mentioned “...fully eighty-five percent of the New Testament text is the same in the Textus Receptus, the Alexandrian Text, and the Majority Text” let me restate it another way. I believe there are 27 books in the New Testament and 263 chapters which would translate into approximately 40 chapters changed, omitted or added as the case might be. I understand this would vary but I am trying to give you some idea as to the magnitude of the situation.

NEW TESTAMENT

The term New Testament used in the KJV does not appear in the NKJV.

KJV

NKJV

Mat. 26:28	New Testament	<i>New Covenant</i>
Mk. 14:24	New Testament	<i>New Covenant</i>
Luke 22:20	New Testament	<i>New Covenant</i>
1Cor. 11:25	New Testament	<i>New Covenant</i>
2Cor. 3:6	New Testament	<i>New Covenant</i>
Heb. 9:15	New Testament	<i>New Covenant</i>

Examples of harder words replacing easier words: (There are many others)

	KJV	NKJV
John 6:7	pennyworth	<i>denarii</i>
John 18:28	hall of judgment	<i>Praetorium</i>
John 13:22	doubting	<i>perplexed</i>
Acts 17:22	Mar's Hill	<i>the Areopagus</i>
Acts 18:12	deputy	<i>proconsul</i>
Acts 27:17	quicksand	<i>Syrtis sands</i>
Lam. 5:3	fatherless	<i>waifs</i>
Psa. 43:1	judge	<i>vindicate</i>
Psa. 139:23	thoughts	<i>anxieties</i>
Jer. 19:3	evil	<i>catastrophe</i>
Ezek. 31:4	little rivers	<i>rivulets</i>

Another example of easy to harder is listed in the following. All are replacing the word evil in the KJV.

	KJV	NKJV
Job 2:10	evil	<i>adversity</i>
1Sam 16:14	evil	<i>distressing</i>
Jer. 19:3	evil	<i>catastrophe</i>
2 Kings 22:16	evil	<i>calamity</i>
Eccl. 12:1	evil	<i>difficult</i>
Eccl. 8:5	evil	<i>harmful</i>
Ezek. 5:16	evil	<i>terrible</i>
Ezek. 5:17	evil	<i>wild</i>
2 Sam. 17:14	evil	<i>disaster</i>
1Kings 17:20	evil	<i>tragedy</i>
Pro. 16:4	evil	<i>doom</i>
Jer. 44:17	evil	<i>trouble</i>
Amos 9:4	evil	<i>harm</i>

Also additionally look up what is evil in the KJV in the NKJV as follows: Mt. 6:13 – evil one, 6:23 bad, 6:34, trouble, 7:17 bad, 7:18, bad, Luke 11:4, evil one, 34, bad, John 17:15 evil one.

PART II OF NEW KINGS JAMES VERSION **CONTINUED JANUARY 2011 EDITION**

PURPOSE OF THIS PUBLICATION: To make an awareness that we are living in the last days of the last days. The coming of Jesus Christ, the son of the living God is at the doors.

Drawn by the father - Convicted by the Spirit - Believe upon the Son

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