

The Ever Changing ESVs

The 2001 English Standard Version is now heavily being promoted by many churches. It is a revision of the old Revised Standard Version, which earlier met with almost universal condemnation by evangelicals as being "liberal". Yet in the last few decades the church has been "softened up" by numerous conflicting bible versions like the NASB and NIV to now be ready to accept with open arms what it once rejected. In fact, all three of these modern versions are basically Catholic bibles. You don't believe it? Well, here is the proof. <http://brandplucked.webs.com/realcatholicbibles.htm> This is how far along the path of apostasy the Christian church has come.

Here is a Catholic book store site where you can buy the ESV with the Apocryphal books included. This version has the full backing of the Catholic church, but you will not find the King James Bible being sold here -

<http://catholicbibles.blogspot.com/2009/01/esv-w-apocrypha-deuterocanonicals-is.html>

John Piper of Desiring God Ministries says: "When I turned 15 my parents gave me a beautiful, leather-bound King James Bible. I loved it....God met me in this book day after day when I was a teenager...Three and a half years later as a freshman at Wheaton I picked up the first Bible I ever bought for myself, a Revised Standard Version. It was close enough to the King James so that I felt at home, but its English was not Elizabethan; it was my English. This became my reading, meditating, memorizing Bible for the next 37 years... I would be happy to see the NIV sail into the sunset if it could be replaced by the ESV as the standard preaching, reading, memorizing Bible of the English-speaking church... I have longed that there be something more readable than the NASB and more literal than the NIV. The NIV is a paraphrase with so much unnecessary rewording and so much interpretation that I could not preach from it...I am simply arguing that the ESV is the best balance available of readability and literalness. I hope that it becomes the standard for the church."

(Comment: There are numerous and profound differences between the KJB and the RSV. After studying this issue for several years now, I certainly am not of the opinion that the RSV is "close enough")

Doug Kutilek said in a recent "As I See It", that he'll probably make the ESV his version of choice replacing the NIV.

Alan Jacobs, professor of English at Wheaton College, writing in the December 2003 edition of First Things magazine says: "It is the ESV's balance of thorough, up-to-date scholarship and deference to the elders' wisdom that makes it the best available English Bible. What this means, further, is that the ESV is the best candidate yet for the long-hoped-for "replacement" of the KJV, the translation that bridges denominational gaps and strikes the right balance among the virtues of clarity, correctness, and grace."

Some other big name Christians listed on the ESV website as giving glowing recommendations of this version include: R.C. Sproul, Max Lucado, Joni Eareckson Tada, John F. Walvoord, and

Erin Lutzer.

The ESV New Testament is based on the Westcott-Hort Greek text which differs from the Traditional Greek text that underlies the King James Bible; in all major textual ways it is identical to the modern Catholic bible versions. See the link provided above for proof of this statement. The ESV omits some 5000 words, including 18 entire verses in the New Testament alone. The Old Testament is a random mixture of texts from the Hebrew Masoretic tradition, readings from the alleged pre-Christian Greek Septuagint, Samaritan Pentateuch, Syriac, and Vulgate. It is the old RSV in a new garb.

To see several examples of where the "Evangelical" ESV has ADDED hundreds of words to the Hebrew texts just like the old Liberal RSV taking from the so called Greek Septuagint, see Scatterbrained Septuagint Silliness here -

<http://brandplucked.webs.com/scatterbrainseptuagint.htm>

(Dr. Ken Matto has put together a brief article showing just some of the textual similarities (omissions) from the New Testament and how the "new" ESV is just like it's old predecessor, the liberal RSV, and the Jehovah Witness New World Translation and the Catholic versions. You can see his article here: http://www.scionofzion.com/esv_exposed.htm)

I firmly believe God has preserved His infallible, inspired, pure and complete words in the King James Bible. Without exception, I have never met a modern version promoter who believes that any text, be it Hebrew or Greek, or any Bible in any language is the infallible words of God that he would not change, alter or correct according to his own understanding. My personal belief is that when it comes to the issue of the Final Authority of God's words today, if a Christian is not a King James Bible believer, then he can be described as those of whom God said: - "every man did that which is right in his own eyes". Each one then becomes his own scholar and makes up his personalized bible version as he goes along.

As you read through these few examples, keep in mind what God Himself says of His words. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Deut. 4:2; "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Proverbs 30:5-6; "Heaven and earth shall pass away, but my words shall not pass away." Matthew 24:35.

The examples in this study are just a small portion of all that could be given of where the ESV departs from the Hebrew Masoretic texts and follows the Greek Septuagint (LXX), Syriac, Samaritan Pentateuch, Vulgate, or Dead Sea Scrolls. Often this same ESV will footnote the readings of the Septuagint, Syriac, or Dead Sea Scrolls but not follow them. The inevitable result is confusion and uncertainty regarding what God has said to us.

To avoid writing a 40 page essay on this subject, I will only cover some of the more blatant examples found in the 2001 English Standard Version from Genesis through Second Samuel. This should be enough to show there are very real and substantial textual differences between the King James Bible and the ESV.

Genesis 47:21 KJB "And as for the people, HE REMOVED THEM TO CITIES from one end of the borders of Egypt even to the other end thereof." This is also the reading of the Geneva Bible, Youngs, Darby, the NKJV, RV, ASV, Holman Standard 2003, Hebrew Names Version, the Jewish JPS 1917, the NASB 1995 and the Spanish Reina Valera 1995, to name just a few.

NIV - "And JOSEPH REDUCED THE PEOPLE TO SERVITUDE from one end of Egypt..." The NIV footnote says this comes from the Samaritan and the LXX, but that the Hebrew says: "he removed them to the cities". This false reading taken from the so called LXX is also that of the liberal RSV, the NRSV, ESV, Message and the NET version put out by Daniel Wallace and company. Wallace footnotes that the Hebrew reading of "he removed them to cities" makes no sense in the context. Well, bible agnostics like Daniel Wallace are entitled to their humble opinions, but I and millions of other Bible believers maintain that God did not make a mistake and the Hebrew Scriptures are right.

John Gill comments on this verse: "*And as for the people, he removed them*... From the places where they dwelt, that it might appear they had no more property there, and might forget it, and be more willing to pay rent elsewhere; and their posterity hereafter could have no notion of its being theirs, or plead prescription; and besides, by such a removal and separation of the inhabitants of cities, some to one place, and some to another, sedition and mutiny might be prevented: he had them *to cities, from one end of the borders of Egypt, even unto the other end thereof*; according to the Targums of Jonathan and Jerusalem, those that dwelt in provinces, or in country towns and villages, he removed to cities, and those that dwelt in cities he removed into provinces, and placed them at the utmost distance from their former habitations, for the reasons before given."

Adam Clarke also agrees with the Hebrew and KJB reading and says it would be easier to feed the people where the corn was being stored, that is, in the cities, and to then have some others out working the fields. The KJB is right and the fake bible versions are wrong for rejecting the Hebrew texts and following some fanciful Samaritan Pentateuch or the alleged Septuagint.

Genesis 49:10 "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, UNTIL SHILOH COME: and unto him shall the gathering of the people be."

The ESV reads: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, UNTIL TRIBUTE COMES TO HIM, and to him shall be the obedience of the peoples." Footnote tells us to compare the Syriac, and Septuagint, but that the Hebrew reads: "until Shiloh comes". "Shiloh" is found in the NASB, NKJV, but the NIV also omits the word and reads as the old RSV: "until he comes to whom it belongs".

Exodus 14:25 Speaking of the Egyptians pursuing the Israelites as they crossed the Red Sea, the KJB and the Hebrew text says that the LORD looked unto the host of the Egyptians: "And TOOK OFF their chariot wheels, that they drave them heavily."

So read the RV, ASV, NKJV, and even the NIV, but the RSV, ESV say God was "CLOGGING

their chariot wheels". The NASB also rejects the Hebrew reading and says "He caused their chariot wheels TO SWERVE". Now, I have had my car wheels swerve on ice, but not yet have they come off. The ESV at least informs us in a footnote (the NASB never does), that "clogging" comes from the Samaritan, Syriac and LXX, but that the Hebrew reads "removed the wheels". Actually they are fibbing just a bit when they refer to what the so called Septuagint (LXX) says. The copy I have reads: "The Lord looked forth on the camp of the Egyptians....AND BOUND THE AXLE-TREES of their chariots."

Deuteronomy 11:14, 15. Here Moses is speaking for God and he says: "... I will give you the rain of your land...And I will send grass in thy fields...". So read the NKJV, ASV, RV, and even the NIV. The NASB at least up through the 1972 edition also followed the Hebrew texts and read this way, but in 1977, and again in 1995 the NASB decided to follow the Samaritan, Vulgate and LXX, and reads as do the RSV, and ESV with: "HE will give you the rain...and HE will send grass...". ESV footnote: "He - Samaritan, Septuagint, Vulgate" ; Hebrew "I".

Deuteronomy 30:16 The KJB, NASB, NIV, and Hebrew texts read: "In that I command thee this day to love the LORD thy God..." However the RSV, and ESV add a bunch of words not found in any Hebrew text. The RSV, ESV say: "IF YOU OBEY THE COMMANDMENTS OF THE LORD YOUR GOD that I command you today by loving the LORD your God..." Footnote: LXX; Hebrew lacks "if you obey the commandments of the Lord your God".

Deuteronomy 32:8 "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children OF ISRAEL."

So read the NKJV, NASB, NIV, RV, ASV. But the RSV and ESV say: "he fixed the borders of the people according to the number of the SONS OF GOD." Then footnotes: Compare Dead Sea Scrolls, Septuagint; Masoretic Hebrew text "Israel". The Dead Sea Scrolls may read "the children of GOD", but the Septuagint does not read as the ESV implies it does. The LXX (Septuagint) reads "angels of God", not "sons of God". The willy nilly nature of the "science" of textual criticism employed by the ESV translators can easily be seen in that they randomly pick from among various DSS readings, using some and rejecting others. For example, the ESV footnotes that 2 Samuel 5:4-5 are "lacking in the DSS", but yet they are in the Hebrew texts as well as the so called Septuagint, and this time the ESV leaves the two verses in their version.

Deuteronomy 32:43 "Rejoice, O YE NATIONS, WITH HIS PEOPLE." So read the RV, ASV, NKJV, NASB, NIV. However the ESV is really messed up. Keep in mind that the ESV is a revision of the older liberal RSV, and the RSV says: "PRAISE HIS PEOPLE, O YOU NATIONS." Then the NEW RSV came out in 1989 and it says: "PRAISE, O HEAVENS, HIS PEOPLE, WORSHIP HIM ALL YOU GODS." And finally the ESV comes out in 2001 and it says: "REJOICE WITH HIM, O HEAVENS; BOW DOWN TO HIM ALL GODS." As you can see, neither the RSV, NRSV, nor ESV agree even among themselves, let alone with the King James Bible and all the others that follow the Hebrew texts.

The ESV now has a footnote that tells us their reading of "Rejoice with him, O heavens; bow down to him all gods" comes from "Dead Sea Scroll, Septuagint", but that the Hebrew reads as does the King James Bible. The Septuagint copy I have does not agree with the ESV reading but says: "Rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him."

Deuteronomy 32:43 part 2 : "For he will avenge the blood of his SERVANTS, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." This is basically the reading found in the RV, ASV, NKJV, NIV, NASB, and even the RSV. However beginning with the NRSV, and continuing with the ESV we now read: "For he avenges the blood of his CHILDREN, and takes vengeance on his adversaries. HE REPAYS THOSE WHO HATE HIM and cleanses his people's land."

Then the ESV, NRSV footnote that the word "children" comes from the Dead Sea Scroll and Septuagint, but the Hebrew Masoretic text reads "servants"; and that the Masoretic text lacks "He repays those who hate him".

Judges 14:15 "And it came to pass ON THE SEVENTH DAY, that they said unto Samson's wife..." So read all Hebrew texts and the RV, ASV, Young's, Darby, Geneva, Spanish, Diodati, and many others, but the RSV, ESV, NASB, and NIV all say: "on THE FOURTH DAY". Footnote: 4th day comes from Syriac and LXX, but the Hebrew says "the 7th day".

For an explanation of this apparent contradiction see - <http://brandplucked.webs.com/jud1415samsonsriddle.htm>

While there, be sure to read the excellent article by Marty Shue titled A Response to Gary R. Hudson - where Mr. Hudson severely criticizes those who are KJB only. Marty did an excellent job of refuting Hudson's claims.

<http://www.avdefense.webs.com/garyhudson.html>

Judges 16:13 Here the NASB, NIV, RSV, ESV all unite in adding these 17 words "and fasten it with a pin. Then I shall become weak and be like any other man." This reading comes from the Septuagint, but is not found in any Hebrew manuscript nor in the RV, ASV, NKJV, Syriac, Young's, Geneva or Darby.

1 Samuel 1:24 "And when she had weaned him, she took him up with her, WITH THREE BULLOCKS, and one ephah of flour..." So read all Hebrew texts as well as the RV, ASV, Geneva Bible, NKJV, Young's, and others. But the NASB, NIV, RSV, and ESV unite in reading: "she took him up with her, along with A THREE-YEAR-OLD BULL". Footnote tells us this comes from the Syriac and LXX, but the Hebrew reads "three bullocks".

1 Samuel 2:33 "And the man of thine, whom I shall not cut off from mine altar, shall be to consume THINE eyes, and to grieve THINE heart." So read the NKJV, NASB, NIV, but the RSV, ESV say: "to weep HIS eyes out to grieve HIS heart", then tell us in a footnote that this reading comes from the LXX, but that the Hebrew reads "your" (thine).

1 Samuel 6:19 "And he smote the men of Bethshemesh, because they had looked into the ark of

the LORD, even he smote of the people FIFTY THOUSAND AND THREESCORE AND TEN MEN (50,070): and the people lamented, because the LORD had smitten many of the people with a great slaughter."

Agreeing with the KJB reading of 50,070 men slain are the RV, ASV, NKJV, Geneva Bible, the Jewish translations, Spanish, and even the NASB AND the Septuagint! However the NIV, RSV, and ESV tell us that the LORD "struck 70 men of them". They just made up this number because they think the texts have been corrupted. Not even the Syriac agrees with the ESV because it says 5000 and 70.

I have written an article which I think explains this verse. Here is the site.

<http://brandplucked.webs.com/1sam619john1939.htm>

1 Samuel 9:25 When Saul went to Samuel and he was anointed king of Israel we read: "And when they were come down from the high place into the city, SAMUEL COMMUNED WITH SAUL UPON THE TOP OF THE HOUSE."

So read the Hebrew texts, and even the NASB, NIV, NKJV. However the RSV, ESV say: "And when they came down from the high place into the city, A BED WAS SPREAD FOR SAUL ON THE ROOF, AND HE LAY DOWN TO SLEEP." Then in a footnote the ESV tells us this reading comes from the Septuagint, but that the Hebrew reads like the KJB, NASB, NIV, and NKJV. The meaning is not at all the same. The RSV, ESV also change the Hebrew texts in verse 24 where the Hebrew says: "I have invited the people", but the LXX says "that you might eat with the guests".

Then just two verses later in 1 Samuel 10:1 the RSV, ESV add a whole bunch of words not found in the Hebrew texts nor in the NASB, NIV, NKJV. The KJB, as well as the NASB, NIV, says: "Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?" BUT, the RSV, ESV say: "Then Samuel took a flask of oil and poured it on his head and kissed him and said, Has not the LORD anointed you to be prince over HIS PEOPLE ISRAEL? AND YOU SHALL REIGN OVER THE PEOPLE OF THE LORD AND YOU WILL SAVE THEM FROM THE HAND OF THEIR SURROUNDING ENEMIES. AND THIS SHALL BE THE SIGN TO YOU THAT THE LORD HAS ANOINTED YOU TO BE PRINCE OVER his heritage."

All the words in capital letters are not found in the Hebrew, but they are brought in from the Septuagint version which is wildly different than the Hebrew texts in hundreds and hundreds of passages.

In 1 Samuel 13:1 the KJB says: "Saul reigned ONE year: and when he had reigned TWO years over Israel, Saul chose him three thousand men of Israel...." Agreeing with the KJB reading are the RV, ASV, Geneva Bible, Lamsa's translation of the Syriac, Spanish Reina Valera 1909, 1960, Hebrew Names Version, Young's, NKJV, Diodati, Webster's, and the Third Millennium Bible.

However the RSV, ESV say: "Saul wasyears old when he began to reign, and he reigned

....and two years over Israel." The NASBs from the 1960s through 1972 and 1977 said: "Saul was 40 years old when he began to reign, and he reigned 32 years"; but the 1995 NASB Update now agrees with the NIV and says: Saul was 30 years old when he began to reign, and he reigned 42 years." Hey, they all mean the same thing, right? "He wasyears old = he was 40 years old = he was 30 years old = he reigned one year".

I also have written an article about this verse found at: <http://brandplucked.webs.com/1samuel131wordslost.htm>

1 Samuel 13:15 "And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men."

So read the Hebrew texts as well as the NASB, NIV. However the RSV, and ESV add a whole bunch of words from the LXX. The RSV, ESV read: "And Samuel arose and went up FROM GILGAL. THE REST OF THE PEOPLE WENT UP AFTER SAUL TO MEET THE ARMY; THEY WENT UP from Gilgal to Gibeah of Benjamin."

1 Samuel 14:41 Again, in this verse all the words in capital letters have been added to the RSV, ESV from the LXX (so they say) but they are not found in the NASB, NIV 1984 edition, NKJV. The KJB, as well as the NASB, NIV 1984 edition, says: "Therefore Saul said unto the LORD God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped."

The RSV, ESV, **and now the NIV 2010 edition** read, adding all these words, "Therefore Saul said, O LORD God of Israel, WHY HAVE YOU NOT ANSWERED YOUR SERVANT THIS DAY? IF THIS GUILT IS IN ME OR IN JONATHAN MY SON, O LORD, GOD OF ISRAEL, GIVE URIM. BUT IF THIS GUILT IS IN YOUR PEOPLE ISRAEL, GIVE THUMMIN. And Jonathan and Saul were taken, but the people escaped."

Then in a footnote the ESV says these additional words come from the Septuagint. However my copy of the Septuagint does not read like the ESV says it does. It says instead "Lord God of Israel, give clear manifestations; and if the lot should declare this, give, I pray thee, to thy people Israel, give, I pray, holiness. And Jonathan and Saul are taken..." Quite different from them all, isn't it?

2 Samuel 7:16 Here God is speaking to David and He says: "And thine house and thy kingdom shall be established for ever before THEE: thy throne shall be established for ever."

"Before THEE" is the reading of all Hebrew texts, as well as the Jewish translations, the RV, ASV, NKJV, Darby, Young's, Geneva and others, but the NASB, NIV, RSV, and ESV follow the Septuagint instead of the Hebrew and say: "your kingdom shall be made sure before ME".

2 Samuel 15:7 "And it came to pass after FORTY years, that Absalom said unto the king..."

There is no question that the Hebrew texts all read FORTY years and so do the Jewish translations, the KJB, NKJV, RV, ASV, NASB, Young's, Darby, Geneva, Douay, Spanish Reina Valera 1909, and the Third Millenium Bible.

I know of at least three explanations as to what the "40 years" may be referring. Number One -

the 40 years refers to the time since David was originally anointed to be king, as recorded in 1 Samuel 16:13, which occurred several years before he actually began to reign as king. Number Two - it could refer to the age of Absalom at this time. Number Three - Absalom's mother was Maachah the daughter of Talmai king of Geshur. Years before, David had invaded the Geshurites and killed many of their people, perhaps 40 years had passed, and now Absalom sought vengeance on behalf of his mother and her people.

In any case, the NIV, RSV, ESV all change this number to "after FOUR years", and the ESV says this reading comes from the Septuagint and Syriac, but that the Hebrew reads 40 years. Again, this is misleading. The copy of the Septuagint that I have says 40 years, and the NIV footnote says "SOME Septuagint copies say 4 years".

2 Samuel 21:8-9 "But the king took the two sons of Rizpah...and the five sons of MICHAL the daughter of Saul, whom she BROUGHT UP FOR Adriel...and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD; and they fell all seven together, and were put to death in the days of harvest..."

MICHAL is the reading of all Hebrew texts and the reading of the KJB, NKJV, RV, ASV, Young's, Darby, Geneva, Spanish, and Third Millennium Bibles. But the RSV, NASB, NIV, and ESV all change this to MERAB the daughter of Saul, instead of MICHAL, based they say on two Hebrew manuscripts, the Syriac and the Septuagint, but that most Hebrew manuscripts read Michal. However, again, the copy of the Septuagint I have says Michal, as does the KJB. The NIV footnotes says "SOME LXX mss. read Merab".

The simple explanation is that though Michal had no children of her own, she did bring up these five children, possibly as a step-mother after her sister had died. Always give the benefit of the doubt to the truth of Scripture rather than altering the text just because you don't understand its truth.

2 Samuel 23:18, 19 "And Abishai, the brother of Joab...was chief among THREE...Was he not most honourable of THREE?"

So read the KJB, NKJV, NIV, RV, ASV, Geneva, Young's, Darby, AND the Septuagint. However the RSV, NASB, and ESV say "THIRTY", based on two Hebrew manuscripts and the Syriac. The simple explanation is that the "three" refers back to verse 13 where we read that "three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam."

2 Samuel 24:13 "So Gad came to David, and told him, and said unto him, Shall SEVEN years of famine come unto thee in thy land?"

So read all Hebrew texts as well as the RV, ASV, NASB, Jewish translations, Geneva, Darby, Young's, and even the Syriac. However the NIV, RSV, and ESV change this number to THREE years, based on the Septuagint versions. In 1 Chronicles 21:12 the number recorded is three years, yet there is a simple way to explain this apparent contradiction. Instead of believing the infallible word of God and asking Him to open our understanding, these modern version editors

prefer to assume there is a scribal error in all the Hebrew texts because "they" don't understand how to reconcile the apparent discrepancy. For my article which offers a logical explanation see:

Song of Solomon 7:9 KJB (NKJV, NASB, RV, ASV) "And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, CAUSING THE LIPS OF THOSE THAT ARE ASLEEP TO SPEAK."

However the ESV, like the NIV, reads: "It goes down smoothly for my beloved, GLIDING OVER LIPS AND TEETH", and then in a footnote tells us this reading comes from the Septuagint, Syriac and the Vulgate, but that the Hebrew reads: "causing the lips of sleepers to speak", just as the KJB has it!

Actually, the ESV footnote doesn't quite tell us the whole truth either. The Septuagint version reads: "And thy throat as good wine, going well with my kinsman, suiting my lips and teeth" (Say what?), and Lamsa's translation of the Syriac reads: "And your palate is like the best wine for my beloved, that goes down in the mouth of my beloved and makes me move my lips and my teeth." What we see in the ESV is that they have just arbitrarily picked out a small part of these confused versions and placed it in their "bible".

<http://brandplucked.webs.com/7or3yearsoffamine.htm>

Proverbs 30:1-2 "The words of Agur the son of Jakeh, even the prophecy: THE MAN SPAKE UNTO ITHIEL, EVEN UNTO ITHIEL AND UCAL, surely I am more brutish than any man, and have not the understanding of a man."

The words "the man spake unto Ithiel, even unto Ithiel and Ucal" are found in the Jewish translations of 1917, 1936 and 1998. This is also the reading of the Geneva Bible, the RV, ASV, Darby, Spanish Reina Valera, the Catholic Jerusalem and New Jerusalem versions, THE RSV, NKJV, NASB, NIV and the Holman Standard.

HOWEVER, even though the RSV of 1952 reads the same as the King James Bible, the NIV, NASB and the 2003 Holman Standard, the brand new ESV (English Standard Version of 2001) actually says: "The words of Agur son of Jakeh. The oracle. THE MAN DECLARES, I AM WEARY, O GOD; I AM WEARY, O GOD, AND WORN OUT. Surely I am too stupid to be a man. I have not the understanding of a man." (Not quite the same meaning, is it?)

Ecclesiastes 8:10 - "were forgotten" or "were praised"?

King James Bible - "And so I saw the wicked buried, who had come and gone from the place of the holy, and they WERE FORGOTTEN in the city where they had so done: this is also vanity."

ESV, NIV - " Then I saw the wicked buried. They used to go in and out of the holy place and WERE PRAISED in the city where they had done such things. This also is vanity."

I would hope that you can see there is an obvious difference between the wicked being forgotten and the wicked being, not only not forgotten, but even praised! You can't praise someone and have forgotten them at the same time.

Agreeing with the King James Bible in saying that the wicked were FORGOTTEN are: Coverdale 1535, the Great Bible 1540, Matthew's Bible 1549, the Bishops' Bible 1568, the Geneva Bible 1587, the Revised Version 1885, ASV 1901, NASB, Lamsa's translation of the Syriac, Darby, Young's, the NKJV 1982, the Hebrew Names Bible, the Jewish Publication Society 1917 translation and the 2004 Jewish Complete Tanach.

Among foreign language translations that follow the Masoretic text and read as does the King James Bible are the French Martin 1744, Louis Segond 1910, and French Ostervald 1996 -"et sont oubliés dans la ville.", Luther's German Bible 1545, Spanish Reina Valera, and Reina Valera Gómez 2004 - "y ser olvidados en la ciudad donde esto hicieron. Esto también es vanidad.", the Italian Diodati 1649, New Diodati 1991, and the Portuguese de Almeida and Biblia Sagrada - "foram esquecidos na cidade."

The NASB - "So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they are soon **forgotten** in the city where they did thus. This too is futility."

Lamsa's translation of the Syriac - "And so I saw the wicked buried, who had come and gone from the holy place, and they WERE FORGOTTEN in the city where they had done such evil things; this also is vanity."

NIV - "Then too, I saw the wicked buried-those who used to come and go from the holy place and RECEIVE PRAISE in the city where they did this. This too is meaningless."

So how did the NIV and the other perverted versions listed below come up with "receive praise" instead of "were forgotten"? Well, the NIVs own footnote tells us. The NIV footnote says the reading of "receive praise" comes from "Some Hebrew manuscripts and the Septuagint (Aquila), but most Hebrew manuscripts read 'and are forgotten'."

The ESV also perverts this verse and says: "were praised in the city" and then footnotes: "Some Hebrew manuscripts, Septuagint Vulgate read 'praised'; Most Hebrew manuscripts read

“forgotten”.

RSV, NRSV, ESV -” Then I saw the wicked buried. They used to go in and out of the holy place and WERE PRAISED in the city where they had done such things. This also is vanity.”

Holman Standard - “ In such circumstances, I saw the wicked buried. They came and went from the holy place, and they WERE PRAISED in the city where they did so. This too is futile.”

Douay-Rheims Roman Catholic, St. Joseph New American Bible 1970, Catholic Public Domain Version 2009 - “ I saw the wicked buried: who also when they were yet living were in the holy place, and WERE PRAISED in the city as men of just works: but this also is vanity.”

Catholic Jerusalem bible 1968 - “to honor them”

The Message tells us: “One time I saw wicked men given a solemn burial in holy ground. When the people returned to the city, THEY DELIVERED FLOWERY EULOGIES--and in the very place where wicked acts were done by those very men!”

The silly Amplified bible tells us: “and they are [praised and] forgotten in the city”. It’s a little difficult ...No, it’s impossible to be both praised and forgotten.

Daniel Wallace and company have gone completely over the edge of all reason and their NET translation actually reads this way in Ecclesiastes 8:10 - “ Not only that but I have seen the wicked **approaching and entering** the temple, and as they left the holy temple, **they boasted in the city** that they had done so. This also is **an enigma.**”

Maybe James White will tell us that they are all “reliable and trustworthy” because each of them follows their own sources. Doesn’t matter what God Himself inspired in His inerrant words; just as long as they follow “their sources” (no matter how wrong or corrupt” James thinks they are “reliable”.

Have these Bible critics lost their minds? (That’s a rhetorical question ;-)

Song of Solomon 7:9 KJB (NKJV, NASB, RV, ASV) "And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, CAUSING THE LIPS OF THOSE THAT ARE ASLEEP TO SPEAK."

However the ESV, like the NIV, reads: "It goes down smoothly for my beloved, GLIDING OVER LIPS AND TEETH", and then in a footnote tells us this reading comes from the

Septuagint, Syriac and the Vulgate, but that the Hebrew reads: "causing the lips of sleepers to speak", just as the KJB has it!

Actually, the ESV footnote doesn't quite tell us the whole truth either. The Septuagint version reads: "And thy throat as good wine, going well with my kinsman, suiting my lips and teeth" (Say what?), and Lamsa's translation of the Syriac reads: "And your palate is like the best wine for my beloved, that goes down in the mouth of my beloved and makes me move my lips and my teeth." What we see in the ESV is that they have just arbitrarily picked out a small part of these confused versions and placed it in their "bible".

In the New Testament, the RSV and the ESV are missing the following whole verses. Matthew 12:47 (though the NASB, NIV have it, but omit or bracket the others) Matthew 17:21; 18:11; 23:14; Mark 7:16; 9:44, 46; 11:26; 15:18; most of Luke 9:55-56; all of Luke 17:36; 23:17; John 5:4, Acts 8:37; 15:34; 24:7; 28:29; Romans 16:24, and most of 1 John 5:7. So, yeah, we can see that the RSV and ESV is "close enough" to the King James Bible, right?

Luke 10:1 "After these things the Lord appointed other SEVENTY also, and sent them two and two before his face into every city and place, whither he himself would come."

Here Sinaiticus and Vaticanus, the so called oldest and best manuscripts upon which most modern versions are based, differ from each other. These two manuscripts differ in significant ways from each other more than 3000 times in the gospels alone. The reading of SEVENTY is found in the majority of all texts including, A, C and Sinaiticus. The NASB, NKJV, ASV, Holman Standard, RSV and NRSV all read 70 but the NIV, TNIV and the 2001 ESV (English Standard Version) read seventy TWO, which is the reading of Vaticanus.

It is of interest to see the fickleness of the scholars in that the previous RSV and NRSV both read "70", but then the revision of the revision of the revision - the ESV - has now adopted the reading of "72", but the two newest versions to come down the pike, the Holman Standard and the ISV (International Standard Version), both have retained the reading of "70". Their only consistency is their inconsistency.

The NIV, ESV say: "The Lord appointed seventy TWO others". The number 72 is the reading of Vaticanus, but most manuscripts including Sinaaiticus read 70. So, was it 70 or 72 men whom Christ sent out? Is your Bible the inerrant word of God or do you prefer one of the multiple-choice Probably Close Enuf Versions?

2 Thessalonians 2:13 Another mind-blower!

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath FROM THE BEGINNING chosen you to salvation..."

"From the beginning" is the reading found in the majority of all texts, as well as Sinaiticus, the Old Latin, Syriac Peshitta, Coptic Sahidic, Armenian, and Ethiopic ancient versions. It also was the reading of the previous Nestle-Aland Greek editions, and is still found in the NIV 1973, 1984 editions, NASB, RV, ASV, NKJV, RSV, NET version and the 2003 Holman Christian Standard. However, the latest Nestle-Aland texts have once again changed their reading, based on

Vaticanus, and now reads: "God has chosen you AS THE FIRST FRUITS to be saved" and this is how the NRSV, ESV and the 2005 TNIV and the NIV 2010 now read! So again, it looks like those old NASB, NIV's 1973, 1984 and 2003 Holman Standards are once again out of date and follow the wrong texts according to the late scholarly findings.

2 Peter 3:10 "...the elements shall melt with fervent heat, the earth also and the works that are therein SHALL BE BURNED UP."

"Shall be burned up" (katakansetai) is the Majority reading, as well as A, Old Latin, Syriac Harclean, Coptic Boharic, and Ethiopic ancient versions. This is also the reading of Wycliffe, Tyndale, Geneva, NKJV, RV, ASV, RSV, and the NASB. However, Vaticanus and Sinaiticus contain a non-sensical reading, which was never adopted until recently. The NASB footnotes that "Two early manuscripts read 'discovered'". Actually what they really say is "the earth and the works that are therein SHALL BE FOUND" (Greek - heurethnsetai), but this is too ridiculous even for the most fanciful of scholars, so several modern versions adopt this reading but paraphrase it so as not to seem quite so ludicrous.

The NIV says the works shall BE LAID BARE; the ESV and ISV say they will be EXPOSED; while the NRSV and Holman Standard tell us the earth and its works "shall be DISCLOSED."

Jude 5

In the KJB and the Majority we read: "I will therefore put you in remembrance, THOUGH YE ONCE KNEW THIS, how that THE LORD, having saved the people out of the land of Egypt, afterward destroyed them that believed not."

"Though ye once knew this, how that the Lord" is made up of 7 words in the Greek text. eidotes humas hapax touto hoti ho kurios. Both A and Vaticanus actually read JESUS instead of the Lord, even though the passage is speaking about the Lord God, the Father, bringing the children of Israel out of Egypt. These two "superior" manuscripts tell us that Jesus saved the people out of the land of Egypt. The correction of manuscript C reads God instead of Lord, and P72 actually says "God Christ" brought the people out of Egypt!

What is of extreme interest is to take a look at the various modern versions and see how totally mixed up they are as to which variant readings they adopt. The reading of "how that THE LORD, having saved the people out of the land of Egypt, afterward destroyed them that believed not" is the reading found in Tyndale, Coverdale, Bishops' Bible, the Geneva Bible, the RV, ASV, NIV, TNIV, NASB, NKJV, Holman Standard, and the up and coming ISV. Not even Westcott and Hort changed this reading but kept the word Kurios which means Lord. LORD is also the reading found in the Critical text of the Nestle-Aland and UBS 4th edition.

The Catholic versions are their usual mixed bag with the previous Douay-Rheims and Douay reading JESUS, while the later Jerusalem bible 1968, New American Bible 1970, and the New Jerusalem bible 1985 now reading THE LORD, instead of 'Jesus'.

However, instead of THE LORD the RSV of 1952 says HE (found in no text at all), the NRSV of 1989 went back to THE LORD, but then in 2001 the ESV (English Standard Version) has now

adopted the reading found in Vaticanus and it actually says JESUS saved the people out of the land of Egypt. Daniel Wallace's loopy NET version has also adopted this weird variant of JESUS too and in his footnotes he says: " As difficult as the reading "Jesus" is, in light of v. 4 and in light of the progress of revelation, it is wholly appropriate." In other words, because it is clearly wrong it must be right! This is the nature of the so called "science" of textual criticism. Every man does that which is right in his own eyes.

Back in the days spoken of when the LORD brought the people out of the land of Egypt, there was no Jesus. He had not yet been incarnated. His human name is Jesus. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:20-21. The Lord Jesus Christ is never referred to as Jesus until after his incarnation when He took on Him the seed of Abraham and was made in the likeness of men.

This goofy reading found in the ESV and NET version is just another proof that the ESV is a fake bible. It doesn't even follow the Nestle-Aland critical texts, let alone the traditional Greek texts found in the King James Bible.

None of these Bible versions agree with each other in both texts and meaning in literally hundreds of verses. Did God really preserve His words as He promised, or do we no longer have any Bible that we can call the complete, infallible, inspired words of God? I know where I stand, by God's sovereign grace, on this most important issue. How about you?

"Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."

Psalm 119:128

Will Kinney

Here are some brief comments on the ESV and how it relates to Creation by Jesus Christ from brother Teno Groppi. He writes:

ORIGINS

Micah 5:2

(KJB) But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose GOINGS FORTH have been from of old, from EVERLASTING.

This is a clear prophecy of Jesus Christ. Prophecy is one of the key proofs that the Bible is the Supernatural word of God. And this is one of the most stunning prophecies of Jesus Christ - it gives the very town He will be born in, what family He'll belong to, and some specific things about His life - all in one little verse written 700 years before Jesus was born. Let's see the daily horoscope try that! Surely no Bible version would mess up at such an important place.

(ESV) ... whose ORIGIN is from of old, from ANCIENT days.

What? Whose origin? From old, ancient days? Either that's not talking about Jesus, or they are making Jesus into a created god like the cults do. The ESV has just defrocked Jesus Christ. What good is a Bible version that strips the deity of Jesus Christ? Who would be the inspiration behind that?

Hebrews 2:11

(KJB) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

(ESV) For he who sanctifies and those who are sanctified all have one ORIGIN. That is why he is not ashamed to call them brothers.

Again, Jesus has an origin in the ESV. If Jesus has an origin, and is a created being rather than the Creator - he can't be our Saviour, because he'd need one himself.

They will claim that they honor the deity of Christ in other places. Maybe so, but who wants a Bible that waters down Jesus Christ half of the time? If a version didn't have "some" verses get it right, nobody would fall for it, but by changing just "some" of the verses, the devil gets people to use versions that dilute the power and deity of Jesus Christ. Remember, the serpent is the most subtil of all creatures (Gen 3:1), and his first effort was to cast doubt on the word of God (Gen 3:1). Changing just *some* of the verses is exactly how we'd expect Satan to operate.

SOMEBODY'S MISSING

Eph 3:9

(KJB) Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the BEGINNING of the world hath been hid in God, who created all things BY JESUS CHRIST:

(ESV) ... mystery hidden for AGES in God who created all things, [by nobody]

Ages? What does that tell you? Not much. Not as much as "from the beginning" - that is specific, settled. And Somebody is missing from the verse. Who might that be? Only Jesus Christ - apparently nobody important if you want to have a Bible version with the "same message".

John 1:18

(KJB) 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.

(ESV) No one has ever seen God; the only God, who is at the Father's side, he has made him known.

The ESV call the One at the Father's side, "the only God". Does that mean the Father is not God? The verse doesn't even say that Jesus is God's Son at all here, it refers to THE Father. That doesn't even say He's Jesus' Father!

Prov 26:10

(KJB) Prov 26:10 The great God that FORMED ALL THINGS both rewardeth the fool, and rewardeth transgressors.

(ESV) Like an archer who wounds everyone is one who hires a passing fool or drunkard.

They replaced the Creator God with some kind of Robin Hood shooting arrows at fools and

drunkards.

1 Cor 10:28

(KJB) 1 Cor 10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: FOR THE EARTH IS THE LORD'S, AND THE FULNESS THEREOF:

(ESV) But if someone says to you, "This has been offered in sacrifice," then do not eat it, for the sake of the one who informed you, and for the sake of conscience--

Who does the earth belong to? In the ESV we don't know - that part is omitted.

These are not unimportant differences. Either Jesus is a created being or he is the Creator God. If these verses in the ESV are correct, we're wasting our time with Christianity following a Jesus who needs a Saviour himself.

Teno Groppi

The ESV, just as all the modern versions like the NKJV, NASB, RSV, and the NIV keep on changing their English text, and sometimes even the underlying Hebrew and Greek texts, from one edition to the next, and they do not let the reader know what changes they have made from one to the other. These "Now you see it, and now you don't" fake bibles keep on changing all the time, and they have no settled text.

Here are a few clear examples of the textual changes made in the ESV 2007 edition from what it read in the ESV 2001 edition. You can see a more complete list at this site here. They have changed over 350 verses that were found in the 2001 ESV edition.

<http://www.bible-researcher.com/esv2007.html>

ESV textual changes from 2001 to 2007

2 Chron 21:2 - Jehoshaphat king of Judah

2 Chron 21:2 - Jehoshaphat king of Israel

2 Chron 36:9 - Jehoiachin was eight years old when he became king, and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the LORD.

2 Chron 36:9 - Jehoiachin was eighteen years old when he became king, and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the LORD.

Psalms 19:4 - Their measuring line goes out through all the earth

Psalms 19:4 - Their voice goes out through all the earth

Isaiah 53:10 - when his soul makes an offering for sin
Isaiah 53:10 - when his soul makes an offering for guilt

Micah 5:2 - But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.

Micah 5:2 - But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.

Zechariah 14:14 - Judah will fight **against** Jerusalem
Zechariah 14:14 - Judah will fight **at** Jerusalem

Matthew 17:24 the collectors of the half-shekel tax
Matthew 17:24 - the collectors of the two-drachma tax

Matthew 19:5 - and they shall become one flesh
Matthew 19:5 - and the two shall become one flesh

Mark 5:5 - bruising himself with stones
Mark 5:5 - cutting himself with stones

Mark 7:25 - But immediately a woman whose little daughter was possessed by an unclean spirit
Mark 7:25 - But immediately a woman whose little daughter had an unclean spirit

Mark 8:37 - For what can a man give in return for his life?
Mark 8:37 - For what can a man give in return for his soul?

Mark 10:8 - and they shall become one flesh
Mark 10:8 - and the two shall become one flesh

Mark 13:14 - But when you see the abomination of desolation standing where it ought not to be
Mark 13:14 - But when you see the abomination of desolation standing where he ought not to be

Luke 18:24 - Jesus, looking at him **with sadness**, said, “How difficult it is for those who have wealth to enter the kingdom of God!

Luke 18:24 - Jesus, seeing that **he** had become sad, said, “How difficult it is for those who have wealth to enter the kingdom of God!

Who was sad in this situation? Which ESV is in error?

John 4:14 - never be thirsty forever

John 4:14 - never be thirsty again

John 6:58 - This is the bread that came down from heaven, not as the fathers ate and died.

John 6:58 - This is the bread that came down from heaven, not like the bread the fathers ate and died.

John 6:53 - It is the Spirit who gives life; the flesh is of no avail

John 6:53 - It is the Spirit who gives life; the flesh is no help at all

John 15:2 - Every branch of mine

John 15:2 - Every branch in me

Acts 1:18 - this man bought a field

Acts 1:18 - this man acquired a field

Acts 5:21 - the senate of Israel

Acts 5:21 - the senate of the people of Israel

Acts 8:7 - For unclean spirits came out of many who were possessed, crying with a loud voice, and many who were paralyzed or lame were healed.

Acts 8:7 - For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed.

Romans 1:23 - animals and reptiles

Romans 1:23 - animals and creeping things

Romans 11:20 - So do not become proud, but stand in awe.

Romans 11:20 - So do not become proud, but fear.

Romans 11:25 - Lest you be wise in your own conceits

Romans 11:25 - Lest you be wise in your own sight

Romans 12:16 - Never be conceited.

Romans 12:16 - Never be wise in your own sight.

1 Corinthians 1:30 - He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption.

1 Corinthians 1:30 - And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,

1 Corinthians 11:27 - will be guilty of profaning the body and blood of the Lord.

1 Corinthians 11:27 - will be guilty concerning the body and blood of the Lord.

1 Corinthians 15:30 - Why am **I** in danger every hour?

1 Corinthians 15:30 - Why are **we** in danger every hour?

2 Corinthians 4:16 - Though our outer nature is wasting away, our inner nature is being renewed day by day.

2 Corinthians 4:16 - Though our outer self is wasting away, our inner self is being renewed day by day.

2 Corinthians 9:7 - Each one must give as he has made up his mind

2 Corinthians 9:7 - Each one must give as he has decided in his heart

2 Corinthians 12:7 - So to keep me from being too elated by the surpassing greatness of the revelations

2 Corinthians 12:7 - So to keep me from becoming conceited because of the surpassing greatness of the revelations

Galatians 2:21 - for if justification were through the law, then Christ died for no purpose.

Galatians 2:21 - for if righteousness were through the law, then Christ died for no purpose.

Ephesians 5:7 - Therefore do not associate with them;

Ephesians 5:7 - Therefore do not become partners with them;

Colossians 4:5 Conduct yourselves wisely toward outsiders, making the best use of the time.

Colossians 4:5 Walk in wisdom toward outsiders, making the best use of the time.

1 Timothy 4:15 - Practice these things, devote yourself to them

1 Timothy 4:15 - Practice these things, immerse yourself in them

2 Timothy 2:26 - and they may escape from the snare of the devil,

2 Timothy 2:26 - and they may come to their senses and escape from the snare of the devil

Philemon 14 - of your own free will

Philemon 14 - of your own accord

1 Peter 3:3 - Do not let your adorning be external—the braiding of hair, the wearing of gold, or the putting on of clothing—

1 Peter 3:3 - Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—

1 John 3:24 - Whoever keeps his commandments abides in him, and he in them.

1 John 3:24 - Whoever keeps his commandments abides in God, and God in him.

Jude 12 - These are blemishes on your love feasts, as they feast with you without fear, looking after themselves;

Jude 12 - These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves;

Jude 14 - “Behold, the Lord came with ten thousands of his holy ones,

Jude 14 - “Behold, the Lord comes with ten thousands of his holy ones,

So, did the Lord already come or is He going to come in the future?

Revelation 2:23 - I will give to each of you as your works deserve.

Revelation 2:23 - I will give to each of you according to your works.

Return to Articles - <http://brandplucked.webs.com/articles.htm>

Here is a good article called The Fruits of the ESV by Terry Watkins. It has a lot of good information and verse comparisons that show how utterly inferior the ESV really is. Please take a look-

http://www.av1611.org/kjv/ESV_Fruit.html