

# Author's Preface

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## Why This New Translation?

*This new translation, The New Testament In Its Original Order—A Faithful Version With Commentary, has been produced because today, in these end times, we are confronted with the removal of God from the public conscience and the destruction of the Holy Bible—the Word of God—especially the New Testament! The foundation of Christianity is being subverted and corrupted with new translations that change the Word of God so dramatically, it is tantamount to destroying it.*

In modern Western civilization today, most references to God and the Holy Bible have been removed from the public arena. Aside from profanity or cynical ridicule, God is rarely mentioned in the printed or electronic media, popular entertainment or music. Furthermore, within the past fifty years, a secular humanist worldview has gradually been eroding the knowledge of the true God. As a result, a form of Christianity without God has been developing. Who has ever heard of such a thing as an atheistic Christianity? Christianity without Christ? That is the supreme oxymoron—or to coin a new word to show the insanity of such a concept, a “moryoxon”!

Today's modern, pluralistic, secular, scientific world has no room for the true God—God the Father and Jesus Christ—or His Word, the Holy Bible. Lloyd Geering, a fellow of the Jesus Seminar, headquartered in Santa Rosa California, is an outspoken advocate of a secular, humanist religion—“Christianity” without God. In his book, *Christianity Without God*, Geering writes: “So appeal to human rights led, in turn, to the abolition of slavery, the rejection of racism, the emancipation of women, and the acceptance of homosexuals. All these emancipations evolved out of the Christian matrix and today are even sometimes referred to as Christian values. Yet each of these innovations has pitted the developing secular world against the entrenched dogmas of conventional Christianity....The emancipations already won, along with those still in the process of being achieved, have been made possible only because at the same time **we have also been steadily emancipating ourselves from obedience to a supposed supernatural heavenly Father, whose revealed will was not to be questioned.**

“We have now reached the stage within the evolving stream of Christian tradition when to achieve the most mature state of personhood **we must become emancipated from the last element of our cultural tradition which has the capacity to enslave us—namely, theism**” (Geering, *Christianity Without God*, p. 136, bold emphasis added).

In Psalm 2, David prophesied that before the return of Jesus Christ, the people and governments of the world would reject God's rule in their lives. They would not relent until they had “emancipated” themselves from God: “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, **Let us break their bands asunder, and cast away their cords from us**” (Psa. 2:1-3, *KJV*).

Geering continues, “Secular futurists today, however, know that the world's future is, as never before in human history, dependent upon us humans. Because the modern global, secular humanist world stands in unbroken line of descent from the Christendom of the past, we can justifiably speak of this post-Christian dispensation as a further, but different, form of Christianity; it is now ‘**Christianity without God**’ ” (Geering, p. 142).

## *Author's Preface*

The secularization of Christianity did not come suddenly. Rather, it has been a slow, but steady erosion of faith and trust in God and His Word, resulting in a destruction of the true knowledge of the Creator God. Geering elaborates: “During the twentieth century that ‘God’ was slowly vanishing from the area of public consciousness and was no longer being appealed to by public bodies in times of pestilence, war, and drought, as once was the case. Even in churches it is rare to hear prayers beseeching God, say, to break the current drought; asking him to provide a fine day for the Sunday School picnic could be done only in jest. **All public bodies, national and international, are now fully aware that humans themselves must solve the problems of our time and that there is no ‘God’ out there who can be appealed to when all else fails. The once public ‘face of God’ has been forced to retreat to the subjective consciousness of devout individuals and traditional church gatherings.** God has been privatized; what has remained public are the values inherited from the Christian past, values which continue to lead to fresh emancipations and new human ideals; **and it is these values which constitute ‘Christianity without God’**” (Ibid., p. 143, bold emphasis added).

In concert with the removal of God from the public conscience, there has been the move toward “political correctness.” The politically correct, public-speak language being espoused by government, liberal educators, and the printed and visual media promotes tolerance toward all political, religious and ethnic groups, is gender neutral and champions homosexuality. In most printed media, especially in books used at all levels of public education, politically correct “word police” scour publications to eliminate politically incorrect “offensive” or “potentially offensive” words and phrases. As a result, the emphasis of language has shifted to project the paradigm of a politically correct, atheistic humanism, which exalts man while debasing God the Father, Jesus Christ and His Word. Noting this, Geering writes: “The transition from Christendom to ‘Christianity without God’ is reflecting itself in common language. In three little books of a quite novel kind Don Cupitt has made a study of the religiously interesting idioms now coming into colloquial English. He observed, for example, that as the word ‘God’ has been disappearing from public use, a whole host of little phrases focusing on ‘life’ (many of them new) have been coming into common usage, such as ‘How’s life been treating you lately?’, ‘Get a life!’, ‘That is the story of my life!’ He suggests that the secularization of religion has had the effect of sacralizing life [worshiping human life itself instead of God].

“Cupitt also observed that the same change has been happening with our rituals. Funerals, for example, are ceasing to be events marking the departure of the deceased to their ‘reward in heaven’ and, instead are becoming ‘celebrations of a life’, a life which is now ended and complete” (Ibid., p. 143).

### *Rejection of Jesus Christ as the Savior of Mankind*

Central to the concept of Christianity without God is the rejection of God the Father and Jesus Christ. Robert W. Funk, founder of the Jesus Seminar, in his article, “The Coming Radical Reformation” writes: “The God of the metaphysical age is dead. There is not a personal god out there external to human beings and the material world. We must reckon with a deep crisis in god talk and replace it with talk about whether the universe has meaning and whether human life has purpose” (The Coming Radical Reformation, *Thesis 1*).

Funk’s declaration is very similar to Aldous Huxley’s 1937 proclamation of his philosophy of meaninglessness, when he wrote his reasons and motives for the denial of a special creation of everything, and his rejection of God’s rule in his life: “I had motives

## *Author's Preface*

for not wanting the world to have a meaning. Consequently, I assumed that it had none and was able without any difficulty to find satisfying reasons for this assumption ... For myself, as no doubt for most of my contemporaries, **the philosophy of meaninglessness was essentially an instrument of liberation** ... from a certain system of morality. We objected to the morality because it interfered with our sexual freedom; we objected to the political and economic system because it was unjust....There was one admirably simple method of ... justifying ourselves in our politically erotic revolt: **We could deny that the world had any meaning whatsoever.** Similar tactics had been adopted during the 18th century and for the same reasons....The chief reason for being 'philosophical' was that one might be free from prejudices—above all, prejudices of a sexual nature. It was the manifestly poisonous nature of the fruits that forced me to reconsider the philosophical tree on which they had grown” (Aldous Huxley, *Ends and Means*, pp. 312, 315, 316, 318).

The very God that the unbelieving reject has revealed His will and purpose for mankind, as well as for the universe, in His Word, the Holy Bible. Without God's inspired Word men cannot discern the purpose of life or the universe. Their rejection of God blinds their minds so that they cannot understand—all their talk about the purpose of human life and the universe is useless and meaningless! Thousands of years ago, King David wrote of such men: **“The fool hath said in his heart, *There is no God.*** They are corrupt, they have done abominable works, *there is none that doeth good.* The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek God.* They are *all gone aside, they are all together become filthy: there is none that doeth good, no, not one.* Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD” (Psa. 14:1-4, *KJV*).

A Christianity without God must reject the commandments of God the Father and Jesus Christ, thus giving way to moral relativism. Funk proclaims: “The Bible does not contain fixed, objective standards of behavior that should govern human behavior for all time. This includes the ten commandments as well as the admonitions of Jesus” (Funk, *The Coming Radical Reformation, Thesis 20*).

When men cast aside the laws and commandments of God, they bring calamity upon themselves and those who follow them. The prophet Isaiah warned those who would do so: **“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel”** (Isa. 5:20-24, *KJV*).

In rejecting Jesus Christ as the Son of God, religious atheists retain the name of Jesus only to remake a Jesus in their own image, according to their theories—a false Jesus—a man merely of human origin, not divine. Therefore, they reject all references in the New Testament that Jesus was the Creator God, Who came to the earth to save mankind. Again Funk writes: “We should give Jesus a demotion. It is no longer credible to think of Jesus as divine. Jesus' divinity goes together with the old theistic way of thinking about God....The plot early Christians invented for a divine redeemer figure is as archaic as the mythology in which it is framed. A Jesus who drops down out of heaven, performs some magical act that frees human beings from the power of sin, rises from the dead, and returns to heaven is simply no longer credible. The notion that he will return at the end of time and sit in cosmic judgment is equally incredible. We must find a new

## *Author's Preface*

plot for a more credible Jesus” (Ibid., *Theses 6 and 7*).

Funk and the fellows at the Jesus Seminar are busy making the “new plot” by dissecting the New Testament, throwing out as fiction all but 16-18% of the Gospels. They are rearticulating and redacting the Gospels to create a new false “Jesus,” a concoction of their imaginations: “In rearticulating the vision of Jesus, we should take care to express ourselves in the same register as he employed in his parables and aphorisms—paradox, hyperbole, exaggeration, and metaphor. Further, our reconstructions of his vision should be provisional, always subject to modification and correction” (Ibid., *Thesis 21*).

Further, in their perversion they are deciding for themselves which parts of the New Testament they will use while systematically discarding the rest. The few teachings they do accept from the Gospels are some of Jesus’ teachings that they have classified as wisdom teachings. Geering explains his views as follows: “**In ‘Christianity without God’ there is no place for the traditional figure of Christ as the divine Saviour.** Yet there is certainly a place for Jesus the teacher, the man of wisdom, the one who revitalised the path to freedom. Of relevance to us is not the Jesus who was elevated into a mythical heaven but Jesus the fully human person who shared the tensions, enigmas, and uncertainties that we experience. It is Jesus who told stories which shocked people out of their traditional ways of thinking and behaving, who can free us from the mind-sets in which we have become imprisoned. **The Jesus most relevant to us is he who provided no ready-made answers but by his tantalising stories prompted people to work out their own most appropriate answers to the problems of life.** That is why the parables of the Good Samaritan and the Prodigal Son will be remembered long after the historical confessions and creeds have been forgotten.

“**Christianity can exist without God.** Indeed, ‘Christianity without God’ has actually been in our midst for quite some time. It has been coming quietly, unheralded and unnoticed....It was ‘Christianity without God’ which made possible the series of emancipations mentioned above. Indeed, they may even be regarded as manifestations of the coming of the very Kingdom, of which Jesus spoke. Just as the early church saw evidence of the coming of the Kingdom in such events as ‘the blind see, the lame walk, lepers are cleansed, the deaf hear’, so we may say that, though there is yet a long way to go, we can rejoice to see positive changes taking place:

there is increasing personal freedom to think and to speak,  
the slaves are being freed,  
patriarchy is crumbling,  
homosexuals are free to ‘come out’,  
weapons of mass destruction are being widely condemned,  
racist attitudes are being overcome,  
equality of the sexes is being achieved,  
the disadvantaged are no longer being ignored,  
human worth and values are being increasingly honoured”

(*Christianity Without God*, pp. 145-146).

The apostle Peter warned about false teachers, such as these, who would arise and deceive the majority of people: “But there were also false prophets among the people, as indeed **there will be false teachers among you, who will stealthily introduce destructive heresies, personally denying the Lord who bought them,** and bringing swift destruction upon themselves. And many people will follow *as authoritative* their destructive ways; *and* because of them, **the way of the truth will be blasphemed**” (II Pet. 2:1-2).

In their brazen, blasphemous assaults against the truth of God, the fellows of the Jesus Seminar are attempting to mythologize the New Testament, so it becomes a collection of stories that can be changed at whim. According to Funk, “The New Testament is a highly uneven and biased record of orthodox attempts to invent Christianity. **The canon of scripture adopted by traditional Christianity should be contracted and ex-**

## *Author's Preface*

**panded simultaneously to reflect respect for the old tradition and openness to the new.** Only the works of strong poets—those who startle us, amaze us with a glimpse of what lies beyond the rim of present sight—should be considered for inclusion. **The canon should be a collection of scriptures without a fixed text and without either inside or outside limits,** like the myth of King Arthur and the knights of the roundtable or the myth of the American West” (The Coming Radical Reformation, *Thesis 19*).

In order to accomplish this task they have rejected 82-86% of the Gospels and have sought to expand the New Testament by adding many other apocryphal and Gnostic writings from the Nag Hammadi library of Upper Egypt and the Dead Sea Scrolls. Robert W. Funk, Roy W. Hoover and the Jesus Seminar have already published a book titled, *The Five Gospels*. As Funk said, they reduced and expanded Gospels at the same time. To reduce the four Gospels, they have rejected 99% of the Gospel of John and substantially reduced the Gospels of Matthew, Mark and Luke, retaining a mere 16-18% of these books. Then they added a “fifth” gospel, the Gnostic Gospel of Thomas (that was written by someone other than the apostle Thomas, in the 200’s AD or later). Among the other works they are seeking to incorporate into their new version of the New Testament—none of which were written by those whose names appear in the titles—include the following: *The Gospel of Mary Magdalene, The Gospel of Mary, The Gospel of Barnabas, The Apocryphal Gospel of Peter, The Gospel of Phillip, An Unknown Gospel, The Secret Book of James and The Didache*, as well as any other text they consider to be “Christian.” Homogenizing the New Testament with these spurious Gnostic and apocryphal writings would so corrupt it, it would be utterly unrecognizable as the Word of God.

In a Christianity without God, man becomes his own god. Hence, it is reasoned that man is his own savior and can solve all the world’s problems. Is it any wonder that Jesus said, “When the Son of man comes, shall He find the *true* faith on the earth?” (Luke 18:8).

The apostle Paul prophesied about the fruits of a godless religion that would arise in the latter days: “Know this also, that in *the* last days perilous times shall come; for men will be lovers of self, lovers of money, braggarts, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, savage, despisers of those who are good, betrayers, reckless, egotistical, lovers of pleasure rather than lovers of God; having an outward appearance of godliness [Christianity without God], but denying the power of *true* godliness. But *as for you*, turn away from *all* these....*They are* always learning but *are* never able to come to *the* knowledge of *the* truth [of God]” (II Tim. 3:1-7).

Today, we are witnessing a godless society that is suffering from the consequences of rejecting Jesus Christ and God the Father. The prophet Hosea laid bare the suffering that a society incurs when a majority of the people have rejected God: “Hear the word of the LORD, ye children of Israel [and the whole world as well]: for the LORD hath a controversy with the inhabitants of the land, **because *there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.*** Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away....**My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.**

“As they were increased, so they sinned against me: *therefore* will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and **I will punish them for their ways, and reward them their doings.** For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the

## Author's Preface

LORD. Whoredom and wine and new wine take away the heart. My people ask counsel at their stocks, and their staff declareth unto them: **for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God**" (Hosea 4:1-12, *KJV*).

Just as Hosea wrote of God's penalty for rejecting Him, the apostle Paul wrote that because men did not want to retain the knowledge of God, He abandoned them to their own devices: "Indeed, *the* wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who suppress the truth in unrighteousness; because that which may be known of God is manifest among them, for God has manifested *it* to them; **for the invisible things of Him are perceived from the creation of the world, being understood by the things that were made—both His eternal power and Godhead—so that they are without excuse; because when they knew God, they glorified Him not as God, neither were thankful; but they became vain in their own reasonings, and their foolish hearts were darkened.**

"While professing themselves to be *the* wise ones, they became fools and changed the glory of the incorruptible God into *the* likeness of an image of corruptible man, and of birds, and four-footed creatures, and creeping things. **For this cause, God also abandoned them to uncleanness through the lusts of their hearts, to disgrace their own bodies between themselves, who exchanged the truth of God for the lie;** and they worshiped and served the created thing more than the one Who is Creator, Who is blessed into the ages. Amen.

**"For this cause, God abandoned them to disgraceful passions;** for even their women changed the natural use *of sex* into that which is contrary to nature; and in the same manner also the men, having left the natural use *of sex* with the woman, were inflamed in their lustful passions toward one another—men with men shamelessly committing lewd *acts*, and receiving back within themselves a fitting penalty for their error.

**"And in exact proportion as they did not consent to have God in their knowledge, God abandoned them to a reprobate mind, to practice those things that are immoral;** being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, guile, evil dispositions; whisperers, slanderers, God-haters, insolent, proud, boasters, inventors of evil things *and practices*; disobedient to parents, void of understanding, covenant-breakers, without natural affection, implacable *and* unmerciful; who, knowing the righteous judgment of God, that those who commit such things are worthy of death, not only practice these things themselves, but also approve of those who commit *them*" (Rom. 1:18-32).

These are the penalties that godless societies reap. Indeed, man's wisdom is foolishness to God. As the apostle to the Gentiles, Paul was confronted with the foolish wisdom of this world—Greek philosophy and religion—that leads to spiritual death: "For to those who are perishing [the wise and mighty of the world], the preaching of the cross is foolishness; but to us who are being saved, it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and I will nullify the understanding of those who understand.' **Where is the wise? Where is the scribe? Where is the disputer of this age? Did not God make foolish the wisdom of this world?** For since in the wisdom of God the world through *its own* wisdom did not know God, it pleased God to save those who believe through the foolishness of preaching" (I Cor. 1:18-21).

Those who reject God the Father and Jesus Christ are not content with removing the knowledge of God from the public conscience and creating an evil society. They are also assaulting the Word of God with a vengeance. Their final coup de grace is the elimination of God the Father and Jesus Christ from the New Testament itself! By changing and corrupting the Scriptures with new versions that use common street language and politically correct, neuter gender language, the sacredness of the Holy Scriptures is debased. Thus, the Scriptures become secularized and profaned!

## *Author's Preface*

### **How Did It Happen?**

How did such designs against the Word of God ever develop in Western civilization, the bastion of Christianity that has published and distributed the majority of the billions of Bibles in the world today? Why do we see a world so deluded, deceived, degenerate and immoral that it is readily embracing “Christianity without God” and accepting debased, corrupted, blasphemous, politically-correct Bibles with hardly a whimper of resistance? Rather, than rehearsing a broad overview of history, we will examine a listing of the various English Bible versions and translations, which tell the story of a slow but steady, insidious corruption of the Word of God.

After the publication of the King James Version in 1611 virtually nothing was done to change the English Bible. However, beginning in 1871, Westcott and Hort, with a committee of revisers, began to change the printed Greek text of the Byzantine family, commonly known as the Textus Receptus, or the Received Text. They produced a revised New Testament Greek text to conform to the inferior Sinaiticus and Vaticanus Greek texts from which the English Revised New Testament in 1881 came, followed by the complete Bible in 1885, known as the English Revised Version.

After the ERV, many English versions were produced:

Fenton, NT 1895  
The Emphasized Bible, Rotherham 1897  
The Bible in Modern English, Fenton 1901  
American Standard Version in 1901  
Moffatt, NT 1913, 1917; OT 1926, 1935  
Douay Bible 1941 (Catholic)  
New World Translation 1950 (Jehovah's Witnesses)  
Revised Standard Version 1952  
New Testament in Modern English, J. B. Phillips 1957  
The Amplified New Testament 1958  
Berkley New Testament 1959  
The Amplified Old Testament 1962  
New American Standard Bible 1963  
The Jerusalem Bible 1966 (Catholic)  
New English Bible 1970  
New American Bible 1970  
The Living Bible (Paraphrased) 1971  
Today's English Version (Good News for Modern Man) 1976  
New International Version 1978  
New King James Bible 1983  
New Jerusalem Bible 1985  
Revised English Bible 1989  
New Revised Standard Version 1990  
Contemporary English Version 1995  
New Testament and Psalms (Inclusive Version) 1995  
New Living Translation 1996  
New American Standard Bible 1997  
English Standard Version 2001  
The Bible in Contemporary Language—The Message 2002  
Today's New International (Inclusive) Version, proposed in 2002

### ***The Bible in Contemporary Language***

In some recent versions of the Bible, the emphasis on an accurate translation of the Hebrew or Greek texts has been abandoned in favor of a vernacular paraphrase. One

## *Author's Preface*

of the newest versions, *THE MESSAGE: The Bible in Contemporary Language*, 2002, by Eugene H. Peterson, is a freewheeling paraphrased, personal interpretation of the Scriptures. To call it a translation is an insult to God the Father, Jesus Christ and the inspired Word of God. While some parts of this version may convey a fairly accurate meaning of various sections of the Hebrew or Greek texts, in general, this version destroys the true meaning of the Word of God with a common vernacular, street-language English that is far removed from any semblance of the true meaning of the original language. Below are four excerpts of Scripture from *The Message* compared with the *King James Version* in the Old Testament and *A Faithful Version* in the New Testament.

**Psalm 22:** David's prophesying of the sayings of Jesus Christ while He was on the cross in Psalm 22 is a prime example of Peterson's blasphemous rendition of the Scriptures: "God, God ... my God! Why did you dump me miles from nowhere? Doubled up with pain, I call to God all the day long. No answer. Nothing. I keep at it all night, tossing and turning. And you! Are you indifferent, above it all, leaning back on the cushions of Israel's praise? ... I'm a bucket kicked over and spilled, every joint in my body has been pulled apart. My heart is a blob of melted wax in my gut. I'm as dry as a bone, my tongue is black and swollen. They have laid me out for burial in the dirt" (verses 1-3, 14-15).

Peterson's interpretation is a radical departure from the inspired Hebrew text of the Old Testament. Rather than portraying the prophesied thoughts and sayings of Jesus on the cross, it sounds more like a person recovering from a drunken binge or a drug overdose.

In the KJV these verses read: "God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou *art* holy, O thou that inhabitest the praises of Israel ... I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death" (verses 1-3, 14-15).

**John 1:1-5:** The first five verses of the Gospel of John are central to the revelation of the divinity and pre-existence of Jesus Christ as God. Peterson's version entirely distorts the true inspired meaning of these verses, resembling Gnostic passages from an ancient Egyptian religious manuscript more than the inspired Word of God. Some phrases are not even intelligible and bear little resemblance to the original Greek: "The Word was first, the Word present to God. God present to the Word. The Word was God, in readiness for God from day one. Everything was created through him; nothing—not one thing!—came into being without him. What came into existence was Life, and the Life as Light to live by. The life-Light blazed out of the darkness; and the darkness couldn't put it out" (John 1:1-5, *The Message*).

An accurate translation reads: "In *the* beginning was the Word, and the Word was with God, and the Word was God. He was in *the* beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him. In Him was life, and the life was the light of men. And the light shines in the darkness, but the darkness does not comprehend it" (John 1:1-5). As is the inspired Greek, this faithful translation is straightforward, conveying the truth about Jesus Christ in an easy-to-read manner.

**Romans 5:12-14:** When Paul wrote to the Romans, he used very precise language in order to fully explain the teachings and doctrines of Jesus Christ. In Chapter Five, he wrote that Adam's sin brought death to all mankind. However, Peterson's paraphrased rendition greatly distorts this truth: "You know the story of how Adam landed us in the dilemma we're in—first sin, then death, and no one exempt from either sin or death. That sin disturbed relations with God in everything and everyone, but the extent



## *Author's Preface*

of the disturbance was not clear until God spelled it out in detail to Moses. So death, this huge abyss separating us from God, dominated the landscape from Adam until Moses. Even those who didn't sin precisely as Adam did by disobeying a specific command of God still had to experience this termination of life, this separation from God" (Rom. 5:12-14, *The Message*). Such an impious, inaccurate rendition does away with the correct doctrinal teachings of Paul's writings—the inspired teachings of Jesus Christ. Moreover, in these verses, Peterson does not even mention the word "law," which is in the original Greek and is central to the doctrine of sin.

Here is a precise translation of these verses: "Therefore, as by one man sin entered into the world, and by means of sin *came* death; and in this way, death passed into all mankind; *and it is* for this reason that all have sinned. For before *the* law, sin was in *the* world. However, sin is not imputed when law does not exist; nevertheless, death reigned from Adam until Moses, even upon those who had not sinned in the likeness of the transgression of Adam" (Rom. 5:12-14).

***Ephesians 6:10-18:*** Finally, Peterson's paraphrase of Ephesians 6:10-18 again demonstrates his flippant, irreverent, sacrilegious style that degrades the true inspiration of God's Word: "And that about wraps it up. God is strong, and he wants you strong. So take everything the Master has set out for you, well-made weapons of the best materials. And put them to use so you will be able to stand up to everything the Devil throws your way. This is no afternoon athletic contest that you'll walk away from and forget about in a couple of hours. This is for keeps, a life-or-death fight to the finish against the Devil and all his angels.

"Be prepared. You're up against far more than you can handle on your own. Take all the help you can get, every weapon God has issued, so that when it's all over but the shouting you'll still be on your feet. Truth, righteousness, peace, faith, and salvation are more than words. Learn how to apply them. You'll need them throughout your life. God's Word is an *indispensable* weapon. In the same way prayer is essential in this ongoing warfare. Pray hard and long. Pray for your brothers and sisters. Keep your eyes open. Keep each other's spirits up so that no one falls behind or drops out" (*The Message*). Peterson's interpretative rendition denudes the Scripture of its dignity and sacredness.

Compare Peterson's version to a faithful translation from the original Greek: "Finally, my brethren, be strong in *the* Lord, and in the might of His strength. Put on the whole armor of God so that you may be able to stand against the wiles of the devil because we are not wrestling against flesh and blood, but against principalities *and* against powers, against the world rulers of the darkness of this age, against the wicked spiritual *forces* in high *places*. Therefore, take up the whole armor of God, so that you may be able to resist in the evil day, and having worked out all things, to stand. Stand therefore, having your loins girded about with truth, and wearing the breastplate of righteousness, and having your feet shod with *the* preparation of the gospel of peace. Besides all *these*, take up the shield of the faith, with which you will have the power to quench all the fiery darts of the wicked one; and put on the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying at all times with all prayer and supplication in *the* Spirit, and in this very thing being watchful with all perseverance and supplication for all the saints" (Eph. 6:10-18).

God's inspired Word is meant to uplift and inspire, as well as to teach the true revelation of God the Father and Jesus Christ. It is meant to show the way of salvation and eternal life, which only God can provide through Jesus Christ. The Word of God should never be recast in vulgar street-language reminiscent of "Mad Magazine," or MTV, or "Saturday Night Live" as Peterson has done in the majority of his personal, paraphrased interpretations of Scripture. However, it is not surprising that millions of people have purchased *The Message* because the majority of people are ignorant concerning Bible translation.

## *Author's Preface*

### *A Radical Translation of the New Testament*

In the world of Bible translations, it seems as if some translators are in a race to see who can produce the worst, most corrupt, debased English translation possible. In an apparent attempt to outdo Peterson in desecrating, secularizing, demonizing and profaning the New Testament, John Henson has published *Good As New: A Radical Retelling of the Scriptures* funded by “The ONE Community for Christian Exploration.” This organization is described on the back flyleaf of the dust jacket: “ONE is a network of radical Christians and over twenty organisations in the UK, working to renew the Church from within. Contributions have come from all across the spectrum, from fundamentalists to liberals, and from all denominations.”

Henson’s presentation so cynically mocks the Word of God, and even God Himself, that to dignify his work as a translation of the New Testament is blasphemous indeed. Yet, Rowen Williams, Archbishop of Canterbury, head of the Anglican Church of England, praised it as a “presentation ... of extraordinary power ...” (Ibid., p. 7).

So arrogant and presumptuous is Henson’s work that he radically deviates from the canon of the Greek New Testament by excluding the epistles of Titus, II Peter, II and III John and Jude, as well as the book of Revelation. To add further confusion, he includes the Gospel of Thomas in his New Testament version as did Robert W. Funk and the fellows of the Jesus Seminar in their publication, *The Five Gospels*.

In Henson’s chapter, “Firing the Canon,” he justifies his reasons for making void the true “God-breathed” canon of the New Testament. Henson writes: “It’s time we ditched our obsession with the hefty tome we have inherited, and recognized what a turn-off it is for those seeking enlightenment. Those who believe the Bible from ‘cover to cover’ (especially the covers) make sure their novices are carefully guided so that they miss most of it. We need to revoke the redundancy notice given by the Church to the Holy Spirit the moment the last full stop was put to the Book of Revelation. **We need the courage to say that some things in the Bible are no longer scripture for us,** whereas the letters of Bonhoeffer and the sermons of Martin Luther King are, and the hymn/poems of Brian Wren and John Bell may one day be. We must say, if we find it to be true, that The Gospel of Thomas is closer to the Jesus we understand and appreciate than Revelation.

“As a community we offer new and fresh versions of some of the earliest Christian writings. They include five ‘Gospels’ (counting Thomas), Acts, the letters of Paul—to Rome, Corinth, Galatia, Ephesus, Philippi, Colossae, Thessalonika and Philemon; the letters of James, Peter, John the Elder and ‘To the Hebrews.’ These writings preserve truths and insights from the first Christians that continue to have value for us today. My own view is that the remaining books of the traditional canon do not have much to add and that Revelation in particular is contrary to the mind of Jesus” (Ibid., p. 18). How can Henson even pretend to know the mind of Jesus Christ? Such an audacious assertion that the book of Revelation is contrary to the mind of Jesus is utterly blasphemous.

Henson continues with this comment: “(There has not been a vote on this, but feedback suggests that the ONE community for the most part goes along with this. But it must always be stressed that the ONE community is a collection of individuals—very much so, and that none of our publications, including this one, is likely to reflect the standpoint of all our members.)

“Our intention is not to create a new canon to replace the old [but that is exactly what they are doing], but to do away with the concept of a closed canon of scripture. The canon perpetuates some of what should not be there, and inhibits an enthusiastic appreciation of the treasure-store of Christian writing since biblical times to the present day (post-biblical scripture). **The canon is an idol. We have fired the canon!!**” (*Good As*

## *Author's Preface*

*New*, pp. 18-19, bracketed comment and bold emphasis added.)

***Changing the Names of God and Persons:*** In order to make the Scriptures gender neutral, Henson has changed the names of God, Jesus Christ, the Holy Spirit and Satan the Devil, as well as the names of persons and places. Henson gives this rationale for doing so: “We seek to include the experience of the feminine in our understanding of God. That aspect of God theologically understood as the ‘First Person’ receives no sexual bias at all. ‘Father’ is translated as ‘the Loving God.’ The ‘Second Person,’ Jesus, is male, and although maleness is part of his humanity, it is secondary to it. So titles of Jesus lose their exclusive masculine sense. The cryptic term ‘Son of Man’ becomes ‘the Complete Person.’ ‘Son of God’ is translated ‘God’s likeness.’ ‘The Third Person’ is regarded as feminine” (Ibid., p. 12). Contrary to what Henson asserts, in the Greek New Testament, “Spirit” is neither a masculine nor a feminine gender noun, but it is neuter gender [See Appendix H, page 762, for a full exegetical explanation of the Holy Spirit]. However, Henson carries out his misguided assumption that the Holy Spirit is feminine by using the word “she” for its pronoun.

In his *Introduction*, Henson further explains: “However, when a word like ‘spirit,’ carrying with it the idea of personality and creativity is classified alongside other words, which are also words for persons, such as women and mother, it is reasonable to suppose that the choice of classification is significant in terms of sexual understanding” (Ibid., pp. 12-13). Indeed Henson’s last statement is true. However, “Spirit” in the original Greek is always and only neuter. His statements reveal that he has little or no knowledge of the Greek or has deliberately ignored the inspired Greek text in order to promulgate his baseless assertion that the Holy Spirit is feminine.

Henson continues his explanation for changing key words in his presentation: “Other radical departures reflect the need to demythologize in order to translate adequately into our own culture. ‘Kingdom of God’ thus becomes ‘God’s New World,’ ‘Eternal Life’—‘Life to the full,’ ‘Salvation’—‘Healing’ or ‘Completeness,’ ‘Heaven’—‘The world beyond time and space’ and so on.

“ONE was largely responsible for introducing the concept of inclusive language to these islands [the British Isles] in its pamphlet *Bad Language in Church* (1981) amidst some scorn. Our position is now accepted by all but the most change-resistant” (Ibid., p. 13).

***John 16:13-16, The Holy Spirit:*** As shown in the following, when the words are changed, the meaning is likewise changed.

“But when the Spirit comes, she’ll make you aware of many different types of truth. She won’t push her own ideas. She’ll open your minds and teach you how to listen. She’ll make you aware of possibilities in the future. The Spirit will ensure my reputation by explaining my teaching to you. She’ll continue to pass on to you the truths my Parent and I share. Soon you’ll miss me; then it won’t be long before you see me again” (*Good as New*, p. 114). This translation does not reflect the Greek at all. It is hopelessly misconstrued.

From this *Faithful Version* these verses read: “However, when that one has come, *even* the Spirit of the truth, it will lead you into all truth because it shall not speak from itself, but whatever it shall hear, it shall speak. And it shall disclose to you the things to come. That one shall glorify Me because it shall disclose to you *the things that* it receives from Me. Everything that the Father has is Mine; for this reason, I said that it shall receive from Me and shall disclose *these things* to you. A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me, because I am going to the Father”

John 1:1-4: Henson’s rendition is not even a translation; rather it is only a crude interpretation that completely ignores many of the Greek words as in the following from John 1:1-4:

## Author's Preface

*"In the beginning God spoke. This is just like God—part of the way God is. Everything there is comes from God speaking; otherwise there would be nothing at all. God speaking brought into being the life and intelligence we all share."*

A correct translation reads: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him. In Him was life, and the life was the light of men."

**Romans 1:26-27:** Henson's outlandish interpretation of scriptures ignores the actual meaning of the Greek and openly twists the scriptures to endorse homosexuality and unmarried sexual relationships. His translation utterly destroys the meaning of the Word of God. Modern-day promiscuous sexual behavior is endorsed in his ignominious rendition.

"God let them go on to pursue their selfish desires. Women use their charms to further their own ends. Men, instead of being friends, ruthlessly exploit one another. Their stressful lifestyle makes them ill." Henson justifies his blatantly perverse interpretation of these verses in a footnote that reads: "These verses have been shamefully used as a basis for the discomfiting of those with a same-sex orientation. Undoubtedly Paul had uppermost in his mind [now he knows Paul's mind as well] the callous exploitation associated with the sex-trade, centered in his day in the pagan temples. He was not addressing the issue of loving same-sex relationships. Our translation strives to refocus on Paul's concern with the ill treatment of one human being by another, of which sexual abuse is one example, the persecution of minorities another" (*Good as New*, p. 303).

A correct and faithful translation reads: "For this cause, God abandoned them to disgraceful passions; for even their women changed the natural use of *sex* into that which is contrary to nature; and in the same manner also the men, having left the natural use of *sex* with the woman, were inflamed in their lustful passions toward one another—men with men shamelessly committing lewd *acts*, and receiving back within themselves a fitting penalty for their error."

**I Corinthians 7:1-2, 27-28:** Henson's twisted interpretation turns God's truth into a lie and makes a mockery of godly marriage:

"I now turn to the questions you raised in your letters to me. Some of you think the best way to cope with sex is for men and women to keep away from one another. I think that is more likely to lead to sexual offenses. My advice is for everyone to have a regular partner.... If you have a partner, keep the relationship going. If you are on your own, try not to get involved. But if you do find a partner, there's nothing wrong with that, not even if previously you didn't think yourself the type. Those in relationships have extra problems, and I feel for you."

The true meaning of these verses reads: "Now concerning the things that you wrote to me, *saying*, 'It is good for a man not to touch a woman,' I say *this*: Rather, to avoid sexual immorality, let each man have his own wife, and let each woman have her own husband .... Have you been bound to a wife? Do not seek to be loosed. Have you been loosed from a wife? Do not seek a wife. However, if you have married, you have not sinned; and if a virgin has married, she has not sinned. Yet those *who marry* shall have distress in the flesh, but I *wish* to spare you" (verses 27-28).

**I Corinthians 6:9-10:** Henson's gross mistranslation reads: "It's time you realized that people who choose not to control their conduct aren't ready for God's New World! I'm talking about people who mess around in frivolous relationships, people who worship things instead of God, those who set out to steal another's partner, those who make money out of sex or abuse the young, thieves, loan-sharks, those who eat and drink too -much, those who make fun of others."

A true rendition of the Greek reads: "Don't you know that the unrighteous shall not inherit *the* kingdom of God? Do not be deceived; neither fornicators, nor idolaters,

## *Author's Preface*

nor adulterers, nor abusers of themselves as women, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit *the* kingdom of God.

**Nicknames:** Henson has taken the liberty to rename nearly every person, and many places and terms in his translation. A few examples follow:

**People:** Aaron—Ron; Apollos—Ray; Clement—Clem; the Devil—Evil the power of evil; James and John—Thunder and Lightning; John the Baptist—John the Dipper; Nicodemus—Nick; Peter—Rocky; Thomas—Twin.

**Places:** Arimathea—Ram; Bethsaida—Fishtown; Bethany—Dategrove; Laodicea—Banktown; Paradise—God's Garden.

**Terms:** Angels—God's agents, messengers, companions; Apostles—Special helpers, close friends of Jesus, Jesus' team; Christ/Messiah—God's Chosen, the Chosen One; Disciples—Friends, followers, team, gang; King—Ruler, Leader, head of state, "the greatest"; Kingdom of God—God's New World; Kingdom of heaven—Bright New World; Lord (of Jesus)—Leader; The Law—The Rule Book, rules and regulations; The Scripture—the old books; Sin—wrongdoing, faults; Son of God—God's true likeness; Son of Man—The Complete Person; I—for Jesus; We—for Jesus and his community or humanity (See *Good as New*, pp. 22-25).

Upon close examination, it is evident that nearly every verse in Henson's *Good as New—A Radical Retelling of the Scriptures* is a radical perverse interpretation of the New Testament. It is a literal destruction of the sacredness, the holiness, the beauty and grace of the God-breathed Word of God.

### ***Another Perverse Corruption of the Word of God—the Inclusive Version***

Ungodly men have made deep inroads into the Holy Bible in their attempt to demote the true Creator God and Jesus Christ His Son and rank them equally with the demon gods of the religions of this world. Unbeknown to the general public, since 1983, the translating committees for the New International Version of the Bible have been planning and working on a new version of the Scriptures that is gender neutral and politically correct. In 2002, they published an inclusive version of the New Testament and announced that the complete Bible will be finished in 2005 and will be titled, Today's New International Version. However, in 1995, as a trial run, Oxford University Press published The New Testament and Psalms (An Inclusive Version). This perverse version pales into insignificance Peterson's irreverent, flippant, sacrilegious style. This new gender neutral, politically-correct version is so radical that it is tantamount to having a "Bible without God"—the supreme oxymoron fulfilled—a moryoxon indeed! It is no less than the destruction of the Word of God through subversion. It seems that all the powerful and subtle forces of evil have come together to produce this ungodly corrupted version.

***The Inclusive Version:*** The following excerpts are quoted from the *General Introduction of An Inclusive Version*. These are given to show the rationale behind the thinking of the translation committee. It is truly mind-boggling! The editors write, "This new, inclusive version of the Bible not only reflects the newest scholarly work of the most reliable manuscripts available, it also reflects and *attempts to anticipate* developments in the English language with regard to specificity about a number of issues such as gender, race, and physical disability....This introduction [to the Inclusive Version] is intended to inform the reader about the interpretive character of the text. Attention should be paid to the kinds of adaptations in the language that have been made in order to express the intent of the text in **the most inclusive way possible**" (*An Inclusive Version*, p. viii).

The reference to "the most reliable texts available" is not a correct statement, be-

## *Author's Preface*

cause an inferior Greek text has been used, which is very similar to the corrupted Greek text produced by Westcott and Hort. The statement “the interpretive character of the text” means that it is not an accurate translation from the Greek; rather, it is an interpretation suited to their politically-correct, gender neutral agenda.

In order to produce an inclusive version, wholesale changes have been made. While their rationale seems altruistic—not to offend anyone—the result is the utter debasing of the Word of God: “This [inclusive] version has undertaken the effort to replace or rephrase all gender-specific language not referring to particular historical individuals, all pejorative references to race, color, or religion, and all identification of persons by their physical disability alone, by means of paraphrase, alternative renderings, and other acceptable means of conforming the language of the work to an inclusive idea...The editors were committed to accelerating changes in English usage toward inclusiveness in a holistic sense. The result is another step in the continuing process of rendering Scripture in language that reflects our best understanding of the nature of God, of the humanity and divinity of Jesus Christ, and of the wholeness of human beings” (Ibid., pp. viii-ix).

As cited above, these editors have rewritten and reinterpreted the Scriptures to fit a modern, post-Christian paradigm. Rather than teaching that people should be subject to the Word of God, they teach that the Word of God should be subject to the people. Thus the “church” becomes a “community” that shapes the Scriptures according to its own carnal, sinful desires: “This inclusive community looks to its Scriptures [the new inclusive version] for guidance and authority in how to form community; the way community is formed ultimately influences how the Scriptures themselves are read. Thus, the language of Scripture reflects the community, and the community is shaped by language. When we make our churches accessible to persons with disabilities, when we struggle against the pervasive racism and violence in our societies, when all persons, women, men [including homosexuals], children, the elderly, are treated equally and non-violently, we are forming the Body of Christ” (Ibid., p. ix, bracketed comments added).

It is through the calling of God the Father and the power of the Holy Spirit that Jesus forms His Church—the Body of Christ—not through an inclusive, corrupted version of the Scriptures and the vain efforts of godless humanists. The apostle Paul wrote: “You [individual believers] are being built up on the foundation of the apostles and prophets, Jesus Christ Himself being *the* Cornerstone; in Whom all the building, being conjointly fitted together, is increasing into a holy temple in *the* Lord” (Eph. 2:20-21). Jesus Himself said He would build His Church, and the gates of hell would not prevail against it (Matt. 16:18).

Believers do not frame the Scriptures; rather the Scriptures frame the believers. They are to live by every word of God. Furthermore, the Word of God, which is the truth of God, must be clear and easy to understand and faithfully translated to reflect the inspiration of God the Father and Jesus Christ. The Word of God, which is the Gospel of Jesus Christ, is a clarion call to repentance, faith, love and obedience. Yet, *An Inclusive Version* does just the opposite.

***God the Father Becomes—Father-Mother:*** The authors of *An Inclusive Version* have replaced all references to God the Father with “Father-Mother.” In order to justify changing the nature of God the Father, they have redefined the word “Father” to mean a “metaphor.”

“Another metaphor to which we have become accustomed is God as Father...But if we try to cast any biblical metaphor in stone and say that, for example, God is literally a father, we lose the power of communication which makes us *think*, How is God like a father? How is God much more than a father?”

“We have based much of this inclusive version on this insight into the nature of metaphor. When **we have crafted new metaphors, such as Father-Mother**, we have done so to make the reader think about what is being read and to experience the power of

## *Author's Preface*

metaphor to make us ask, How is this the same? and, How is this different?" (Ibid., p. x, bold emphasis added).

"The metaphor 'Father,' used for God, occurs in every book of the New Testament except its shortest work, 3 John. It is used for God over one hundred times in the Gospel of John alone. It is, of course, a male metaphor, and leads those who read it repeatedly to think of God as a male being. It is also a highly personal metaphor, connoting family intimacy, authority, care, and protection. By repetition, however, all metaphors tend to lose their metaphorical meaning, and begin to be understood as propositions, as literal statements. This has happened in the church [which church?] with the New Testament metaphor, 'Father.' By speaking to God, and by referring to God again and again, as 'Father,' one may begin to think of God, literally, as a 'Father,' hence also as a male being; and those for whom the word 'father' has negative, rather than positive connotations, have great difficulty with that metaphor for God—do not want either to use it, or to hear it used.

"Occasionally in the Bible, however, God is thought of on the analogy of a mother, and as the church [which church?] does not believe that God is literally a father, and understands 'Father' to be a metaphor, the metaphor 'Father' is rendered in this version by a new metaphor, 'Father-Mother.' This new metaphor is not even understandable as a literal statement and can be understood only in a metaphorical way. One cannot be literally a 'Father-Mother,' so the metaphor allows the mind to oscillate between the picture of God as 'Father' and the picture of God as 'Mother,' the mind attributing both fatherly and motherly attributes to God" (Ibid., pp. xi-xii, bracketed comments added).

Such reasoning is utter nonsense! The word "Father" is not a metaphor and literally means "Father." To replace "Father" with "Father-Mother" only causes confusion! What is God? Is He a father, or a mother? How can He be a Father-Mother or Mother-Father at the same time? How would one know to whom to pray? Notice what this does to the Lord's Prayer: "Our Father-Mother in heaven, hallowed be your name" (Matt. 6:9, *An Inclusive Version*).

Paul wrote, "God is not the author of confusion" (I Cor. 14:33). However, even the editors admit that this inclusive version causes confusion: "This can confuse the reader of an English translation of Scripture who may think that when God is referred to as 'he,' it is also said that God is a male being. Because the church [which church?] does not assume that God is a male being, or, indeed, that God has a sex, in this version God is never referred to by a masculine pronoun, or by any pronoun at all. This has been accomplished by either saying 'God,' or by using another expression for 'God,' rather than by using a pronoun, or by changing the syntax of a sentence so as to avoid using a pronoun—for example, replacing 'he said' by a participle, 'saying' " (Ibid., p. xi, bracketed comments added). Apparently, this is done to conform to the demands of the radical feminists.

The New Testament teaches that Jesus Christ came to reveal God the Father to those whom He chooses: "At that time Jesus answered and said, 'I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to babes. Yes, Father, for it was well pleasing in Your sight to do this. All things were delivered to Me by My Father; and no one knows the Son except the Father; neither does anyone know the Father except the Son, and the one to whom the Son personally chooses to reveal *Him*'" (Matt. 11:25-27). Jesus Christ never once called God His mother, or "Father-Mother."

In addition to "Father," other words have been substituted for the title "Lord." As the editors explain: "... 'Lord' is retained in every instance in which the antecedent is ambiguous, being either God or Christ; it is also retained in phrases such as 'the Lord Jesus' or 'the Lord Jesus Christ.' Where the antecedent of 'Lord' is clearly God, 'God' is often substituted for 'Lord'; where the antecedent is the historical Jesus, 'Jesus' is of-

## *Author's Preface*

ten substituted; and where the antecedent is clearly the risen Christ, 'Christ' is often substituted. The result is that references to 'Lord' ... are considerably diminished. On occasion, also, when Jesus is being addressed, it is difficult to know whether the meaning is 'Lord' or simply 'Sir' " (*Inclusive Version*, p. xiii). In Paul's Epistles, "Christ" is exchanged for "Lord," thus further diminishing the lordship of Jesus Christ (*Ibid.*, p. xix), leaving open the idea that just any false Christ could be accepted.

Not content with reducing Jesus Christ as Lord and Savior, the translators of the *Inclusive Version* continue desecrating Jesus Christ as Son of God, Son of Man, Son of the Blessed One and Son of the Most High. They claim: "The maleness of the historical person Jesus is not relevant ... the formal equivalent 'Child' is used for 'Son,' and gender-specific pronouns referring to the 'Child' are avoided. Thus readers are enabled to identify themselves with Jesus' *humanity*....If the fact that Jesus was a man, and not a woman, has no christological significance in the New Testament, then neither does the fact that Jesus was a *son* and not a *daughter*" (*Ibid.*, p. xiii). This statement is a preposterous lie! The New Testament makes it quite clear that Jesus Christ was the Son of God, a male and circumcised the eighth day (Luke 2:21). Moreover, that Jesus was a male is crucial to His being the Savior of mankind—men and women. Such reasoning by the translators of the *Inclusive Version* is absurd.

They further try to destroy the revelation of Jesus Christ by substituting "the Human One" for "the Son of Man"; "Kingdom" is exchanged for "dominion"; "King" is renamed "ruler." When referring either to the Devil, Satan or an angel, they replace the masculine pronoun "he" with "the Devil," "Satan" or "angel," thus avoiding any reference to "he" in order to please the radical feminists (*Ibid.*, p. xiv).

In their eagerness to be ever so politically correct and to avoid offending various racial groups, they exchange the word "darkness" with "night." Finally, they avoid characterizing people by their disabilities and handicaps.

*An Inclusive Version's* rendition of the New Testament is diametrically opposed to the God-breathed original Greek. While claiming to improve the Word of God, in reality the authors display their utter contempt for God and His Word, thus conforming the New Testament to the tenets of Christianity without God. Their doctrine of inclusion is actually a doctrine of exclusion because it excludes true godliness and righteousness and the freedom to publicly worship God the Father and Jesus Christ.

***A Practicing Homosexual Consecrated a Bishop:*** In recent years, the godless anti-family, pro-abortion agendas of the radical feminists and homosexual organizations—political and religious—have been embraced by many so-called "Christian" denominations. At the same time, many Roman Catholic priests have been exposed as pedophiles and homosexuals. Predator priests stalking innocent children have seduced, defiled and destroyed the lives of untold thousands of boys and girls around the world—all in the name of God. The dirty secret is that these abominable practices have been going on for centuries but only now are partially being exposed. It is impossible to make a corrupt tree produce good fruit!

The homosexual movement has not only come out of the closet, but it has declared war on Christianity—targeting it for destruction through new laws and court decisions.

On August 5, 2003, the Episcopal Church in America fully baptized itself into Christianity without God by elevating a practicing homosexual to be a full bishop. Presiding Bishop Frank Griswold said bishops at the General Convention in Minneapolis voted 62-45 to confirm the Rev. V. Gene Robinson. Robinson was consecrated to the Diocese of New Hampshire on November 2, 2003.

In an article for the *Wall Street Journal*, Katherine Kersten wrote in *Gospel of Inclusion?—Its Episcopal Church Disciples Have Little Room for Scripture* about the consequences of the Episcopal Church's sanction of homosexual priests and bishops and



## *Author's Preface*

its endorsement of same sex marriages: “Yet this church has just tossed aside 2,000 years of bedrock Christian teaching about marriage, the family and sexuality ... Episcopalians’ inability to defend core doctrine suggests that mainline American churches are losing their theological moorings, and increasingly falling prey to the prevailing winds of secular culture ... “The Episcopal Church has always regarded marriage as the sacrament that sanctifies the ‘one flesh’ union of man and woman. But the new gospel expands the notion of sacrament to include anything that ‘mediates’ the grace or blessing of God and causes us to give thanks ...

“The new gospel subordinates thinking to ‘feelings’ ... The gospel of inclusion preaches a reconstructed, therapeutic Jesus, who accepts us exactly as we are. Traditional Christianity, however, holds that Jesus calls us to repentance of sins, and to transformation through a new life lived in accordance with God’s will.

“The gospel of inclusion has little place for repentance or transformation. Thus, it has little place for the central feature of Christianity: Christ’s Cross, which brings redemption through suffering. This new gospel may be appealing, for it permits its adherents to ‘divinize’ their own, largely secular agenda. But in a Christian church, it cannot easily coexist with the Gospel of Christ” (*Wall Street Journal*, August 8, 2003).

One thing is clear: God warns us that there will either be repentance or destruction. In order to stave off destruction by the hand of the Lord of hosts, this evil generation must repent and change its ways! God will accept nothing less as Isaiah prophesied: **“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it”** (verses 16-20, *KJV*). These words of God, though directed to ancient Israel, apply to any nation at any time down through history (Jer. 18:7-10). Unfortunately, only the remnant—the few who are truly seeking God and His way—will heed and repent. God will be merciful to the remnant, but the sword of the Lord will devour unrepentant sinners.

***The Battle over the Ten Commandments:*** During the writing of this Preface, an intense legal battle over the public display of a monument of the Ten Commandments in the Alabama Supreme Court was being waged. On August 27, 2003, Chief Justice Roy Moore lost the battle to retain the monument on public display, and the Ten Commandment monument was moved to a private room in the Alabama court house. After its removal, Judge Moore issued this statement saying, “It is a sad day for our country when the moral foundation of our law and the acknowledgment of God has to be hidden from public view to appease a federal judge” (*San Jose Mercury News*, August 28, 2003, p. 3A).

On November 13, 2003, in Montgomery, Alabama, a Court of Judiciary conducted the United States’ first official religious inquisition. Judge Moore was questioned about his refusal to heed a federal judge’s ungodly, illegal and unconstitutional order to remove the Ten Commandments monument from the rotunda of the state courthouse and his public acknowledgment of God. It was reported that during the course of the inquiry, a panel of nine judges gave him three opportunities to deny his public acknowledgement of God so that he could retain his position, which he refused to do. Excerpts from an article Judge Moore wrote for the *Wall Street Journal* dated August 26, 2003 and entitled “In God I Trust” follow:

“The battle over the Ten Commandments monument I brought into Alabama’s Supreme Court is not about a monument and not about politics ... Federal Judge Myron Thompson, who ordered the monument’s removal, and I are in perfect agreement on the

## *Author's Preface*

fact that the issue in this case is: 'Can the state acknowledge God?' Those were the precise words used by Judge Thompson in his closing remarks in open court ...

"We must acknowledge God in the public sector because the state constitution explicitly requires us to do so. The Alabama Constitution specifically invokes 'the favor and guidance of Almighty God' as the basis for our laws and justice system. As the chief justice of the state's supreme court I am entrusted with the sacred duty to uphold the state's constitution. I have taken an oath before God and man to do such, and I will not waver from that commitment.

**"By telling the state of Alabama that it may not acknowledge God, Judge Thompson effectively dismantled the justice system of the state ...**

**"No judge has the authority to impose his will on the people of a state, and no judge has the constitutional authority to forbid public officials from acknowledging the same God specifically mentioned in the charter documents of our nation, the Declaration of Independence and the United States Constitution.**

"My decision to disregard the unlawful order of the federal judge was not civil disobedience, but the lawful response of the highest judicial officer of the state to his oath of office ...

**"For half a century the fanciful tailors of revisionist jurisprudence have been working to strip the public sector naked of every vestige of God and morality. They have done so based on fake readings and inconsistent applications of the First Amendment. They have said it is all right for the U.S. Supreme Court to publicly place the Ten Commandments on its walls, for Congress to open in prayer and for state capitols to have chaplains—as long as the words and ideas communicated by such do not really mean what they purport to communicate. They have trotted out before the public using words never mentioned in the U.S. Constitution, like 'separation of church and state,' to advocate, not the legitimate jurisdictional separation between the church and state, but the illegitimate separation of God and state.**

"The First Amendment says that 'Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof ... (Moore, WSJ, *In God I Trust*, emphasis added).

Because of his stand for God, the Word of God and the Constitution of the United States, Judge Roy Moore was removed as Chief Justice of Alabama's Supreme Court by the nine member Court of Judiciary.

Over twenty years ago, Edward F. Hills, author of *The King James Version Defended*, wrote a prophetic warning about the coming laxity of professing Christians. In his 1979 edition, Hills sounded the alarm that unless America returned to its heritage of faith in God the Father and Jesus Christ and the Word of God, diligently using the Bible as the standard for her behavior, America's fall and destruction would surely come.

Hills wrote: "For almost two decades this policy of unilateral disarmament and surrender has been relentlessly pursued by the forces of the Liberal-left, until now the end of the road is clearly in sight. Humanly speaking, the United States has only a few more years to exist as an independent nation. Soon riots and insurrections will take place. Then the Russians [and other nations] will move in with overwhelming force in the name of the United Nations, and the United States Government will surrender as planned. Then world government, the goal of the Liberal-left, will have been achieved. Christians, however, will be bitterly persecuted even unto death.

"Most American citizens are completely carnal, absorbed in their fleshly pursuits and oblivious to their country's impending doom. And, tragically, this carnal carelessness is shared by many [at this time most] professing Christians. They take a balcony view of these threatening dangers and will not lift a finger to avert them, insisting that the rapture will take place before these disasters overtake America. But this is a misuse of biblical prophecy. Christ's word to us is, *Occupy till I come* (Luke 19:13). We must

## *Author's Preface*

not use the doctrine of the second coming of our Lord as an excuse for failure to do our present duty now. As spiritually minded Christians we must work for the re-arming of our country and do everything we can to roll back the tide of atheism and communism which is now engulfing the world. But in order to accomplish this we must first arm ourselves with the *sword of the Spirit* (Eph. 6:17), namely, the true Word of God, which is found in the printed Masoretic text, the Textus Receptus, and the King James Version and **other faithful translations**" (Hills, *The King James Version Defended*, 2000, p. 242, bracketed comments and bold added).

Hills' protégé, Theodore P. Letis, wrote of the demise of the Bible because political and sexist agendas are now controlling the philosophy of Bible translation committees and publishing companies: "The Bible in English has fallen on hard times. Not only do some feminists see it as a format from which to transform Ancient Near Eastern, patriarchal religions [through the use of inclusive versions] into modern, 20th century paradigms of egalitarianism [i.e. Communism, under the guise of liberalism, and world government], but the American Bible publishing industry has reduced it to a commodity, hoping to maximize gains by imposing a marketing-manufactured consensus on conservative evangelicals, calling it the beginning of a 'new tradition [Christianity without God]' " (Ibid., back cover, bracketed comments added).

### **The Reasons for This New Translation**

The onslaught of vicious attacks from every side against Christianity, God the Father, Jesus Christ and the Word of God have been so overwhelming that the true Word of God and true Christianity are in a desperate battle of epic proportions. Satan, the devil, and the political, secular, sexist and religious establishments of this world have united in their efforts to destroy true Christianity and the truth of the Word of God. This war is a spiritual Armageddon! It is time for everyone who loves God the Father and Jesus Christ to realistically confront these assaults and have the courage to make a stand for God, for His Word and for the Truth, because "If the foundations be destroyed, what can the righteous do?" (Psa. 11:3). Furthermore, God the Father and Jesus Christ hold each one accountable, not only to live by every word of God but also to stand for the Word of God and defend it.

Christendom has grown rich and increased with goods and has need of nothing. Its faith is so weak and insipid that it is on the verge of destruction. It is ready to implode upon itself because it has grossly compromised with and accepted the world's standards—instead of living by God's laws and commandments. The truth of God's Word has been replaced with an ungodly, emotional, feel-good religion—an insipid counterfeit. As a result, the main bulk of Christendom is blind and ignorant. It has fallen asleep, while the forces of evil have marshaled their armies to try to destroy the Word of God by corrupting it and replacing it with a lie!

However, in spite of the efforts of ungodly men to destroy and corrupt the Word of God with a flood of translations that range from inadequate to blasphemous, Jesus Christ promised, "**The heaven and the earth shall pass away, but My words shall never pass away**" (Matt. 24:35). God has faithfully overseen the preservation of His Word written by the apostles in the *Koiné* Greek language and preserved in manuscripts known as the Byzantine Text.

This new translation, *The New Testament In Its Original Order—A Faithful Version With Commentary*, is firstly a call to repentance and a return to the true faith of Jesus Christ as taught by the original apostles and written in the original God-breathed New Testament. In his short epistle to the brethren of Jesus Christ, the apostle Jude wrote a most impassioned plea for the true believers to return to the faith once delivered to the saints. When he wrote his urgent message, the apostolic age was coming to a

## *Author's Preface*

close, the great apostasy was gaining momentum, and false apostles and ministers were leading brethren astray. Likewise, in our day, the age of man's rule under the sway of Satan, the devil, is coming to a close, and the return of Jesus Christ is near. Once again false teachers and pseudo-scholars are busily seeking to subvert and undermine the Word of God and destroy the faith of true Christians. Jude wrote: "Beloved, when personally exerting all *my* diligence to write to you concerning the common salvation, **I was compelled to write to you, exhorting you to fervently fight for the faith, which once for all time has been delivered to the saints.** For certain men have stealthily crept in, those who long ago have been written about, condemning *them* to this judgment. **They are ungodly men, who are perverting the grace of our God, turning it into licentiousness, and are denying the only Lord God and our Lord Jesus Christ**" (Jude 3-4).

Secondly, we have striven to make the Word of God available to students of the New Testament and the true brethren of Jesus Christ in a modern English that has been faithfully translated from the *Textus Receptus*—the Stephens Text of 1550. The Stephens Text agrees with 98-99% of the Byzantine Greek Text.

Thirdly, we have endeavored to provide accurate commentaries that explain the history of the preservation of the Word of God and to answer such questions as: What is the New Testament? Who wrote it? When was it written, and by whom was it canonized? Other commentaries and footnotes explain many hard-to-understand scriptures.

Fourthly, we have provided an accurate chronological setting of the days of Jesus and the apostles that is centered around the true Sabbath and holy days of God. This helps to answer questions about when Jesus was most likely born; how Jesus fulfilled the Law and the Prophets; what it means to be born again and born of God; what the true meaning of justification by faith and the works of the law is, and much more.

Finally, we have sought to provide the ministers of Jesus Christ with an accurate translation and commentaries, so they can have confidence that the Word of God is true in order to feed the Flock of God that is among them with the true teachings of Jesus Christ and His apostles. May they rightly divide the Word of God.

May God the Father and Jesus Christ bless you with a humble heart, a contrite spirit, and a hunger and thirst after righteousness and eternal salvation. My prayer for you is what the apostle Paul was inspired to write to the brethren in Ephesus: "For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, that He may grant you, according to the riches of His glory, to be strengthened with power by His Spirit in the inner man; that Christ may dwell in your hearts by faith; *and* that being rooted and grounded in love, you may be fully able to comprehend with all the saints what *is* the breadth and length and depth and height, and to know the love of Christ, which surpasses *human* knowledge; so that you may be filled with all the fullness of God. Now to Him Who is able to do exceeding abundantly above all that we ask or think, according to the power that is working in us, to Him *be* glory in the church by Christ Jesus throughout all generations, *even* into the ages of eternity. Amen" (Eph. 3:14-21).

*Fred R. Coulter  
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