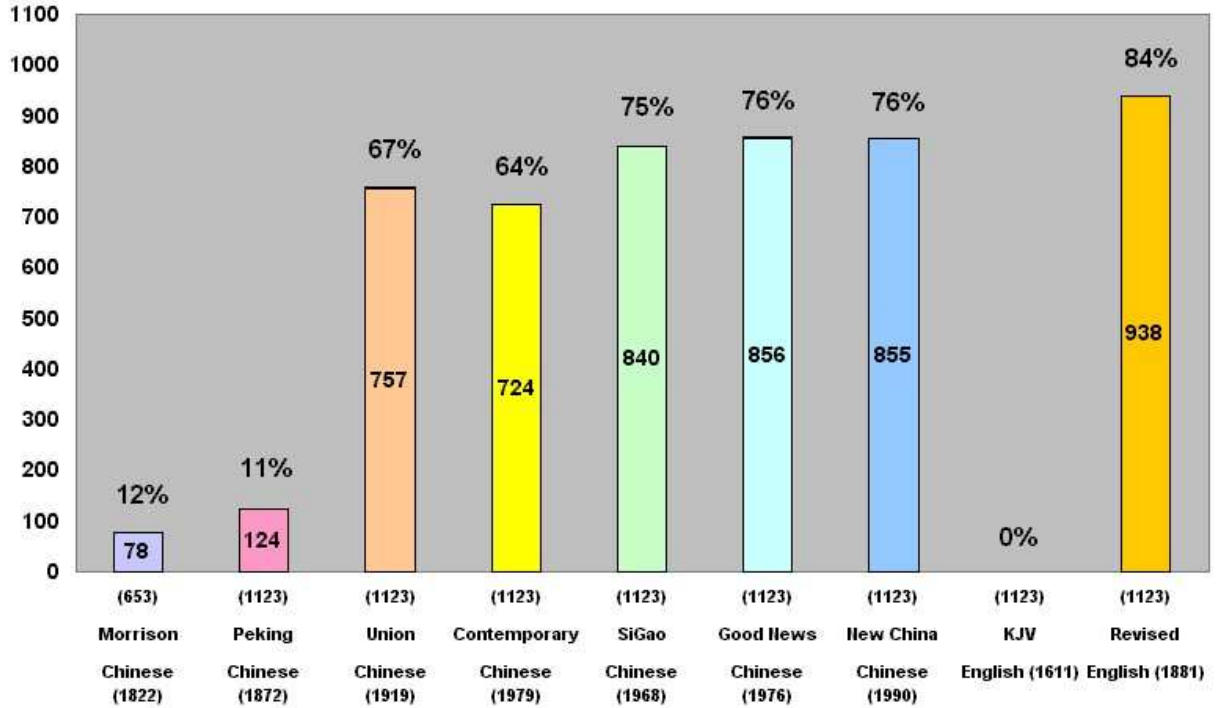
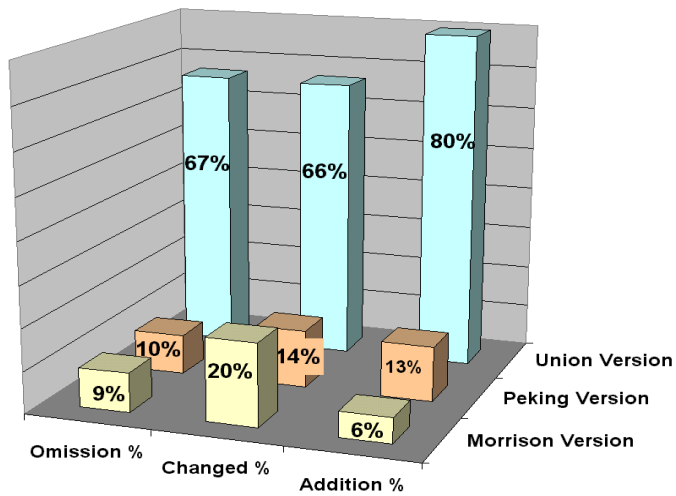


GETTING GOD'S WORD TO THE CHINESE PEOPLE

A Comparison of 1,123 Frequently Corrupted Passages in 7 Chinese Versions and 2 English Versions



Addition, Change & Omission Percentage in UV, MV and PV

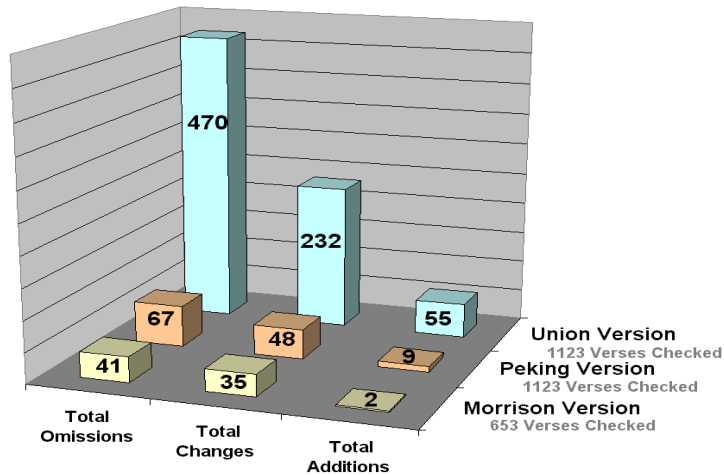


- This chart shows the Percentage of Omission, Change and Addition in three Chinese versions

- 1) Morrison's Version (9%, 20%, 6%)
- 2) The Peking Version (10%, 14%, 13%)
- 3) The Union Version (67%, 66%, 80%)

- You can clearly see that, though MV and PV do contain omissions, changes and additions, they are much less frequent than even in “good” modern versions like the Union Version. The other modern versions are as bad or worse.

Total Omissions, Changes and Additions in UV, MV & PV



- Here are the total corruptions for the same three versions. You can see that omissions are the most common type of corruption, followed by changes, and then by additions to the text.

- Here the totals for the Morrison Version are least than those of the Peking Version because only a little over half of the checkpoints were looked at in MV (I only have Matt-Acts).

- 1) Morrison's Version (41; 35; 2)
- 2) Peking Version (67; 48; 9)
- 3) Union Version (470; 232; 55)

OMMISSIONS

John 6:47

Authorized Version (1611)

“Verily, verily, I say unto you, He that believeth **ON ME** hath everlasting life.”

Peking Version (1872)

我实在告诉你们，信**我**的必有永生。

(English Translation)

“I truly tell you, he that believes **ON ME** has everlasting life.”

Union Version (1919)

我实实在在的告诉你们，信的人有永生。

(English Translation)

“I truly, truly tell you, he that believes has everlasting life.”

- This verse very simply states that everlasting life is received through believing on the Lord Jesus Christ. But the Union Version, and most other modern versions, omit the words “**ON ME.**”

- Without these words, the verse is meaningless at best, and heresy if taken literally. It is not merely believing that saves the soul. It is believing on Jesus Christ that saves!

I Corinthians 6:20

Authorized Version (1611)

“For ye are bought with a price: therefore glorify God in your body,
and in your spirit, which are God's.”

Peking Version (1872)

因为你们是重价买来的。**身体灵魂都属神，**
应当以身体**灵魂**荣耀神。

(English Translation)

“For ye are bought with a great price. **(Your) body and spirit belong to God,** (therefore) glorify God in
(your) body **and in (your) spirit.**”

Union Version (1919)

因为你们是重价买来的。所以，要在你们的身子上荣耀神。

(English Translation)

“For ye are bought with a great price. Therefore glorify God in your body.”

- The Bible tells our that our body AND OUR SPIRIT are God's, therefore we are to glorify him in both body and spirit.

- The Union Version, however, omits the truth that we are God's (both our body and our spirit), and that we are to glorify him in our spirit also, not just in our body.

I John 5:7

Authorized Version (1611)

“For there are three that bear record in heaven, the Father,
the Word, and the Holy Ghost: and these three are one.”

Peking Version (1872)

在天上作见证的有三，就是父，与道，与圣灵，这三乃是一。

(English Translation)

“In heaven there are three that bear record, the Father, and the Word, and the Holy Spirit, and these three are one.”

Union Version (1919)

OMITTED

- This verse, without a doubt, is the clearest verse in the whole Bible in support of the doctrine of the Trinity.

- The Union Version and ALL other modern Chinese Versions omit this verse though they split up verse 6 or verse 8 so that you won't miss it.

- I am aware of the arguments against the verse's inclusion, but I am also aware that God promised to preserve his word, and he has done so in spite of Satan's ceaseless attacks against it.

CHANGES

I John 2:28

Authorized Version (1611)

"And now, little children, abide in him; that, **WHEN** he shall appear, we may have confidence, and not be ashamed before him at his coming."

Peking Version (1872)

小子阿，你们应当与主联合，叫我们在他显现的时候，可以坦然无惧，在他降临的时候，不至在他面前惭愧。

(English Translation)

"Little children, be united with the Lord, that, **WHEN** he shall appear, we may be unafraid; and not be ashamed before him at his coming"

Union Version (1919)

小子们哪，你们要住在主里面。这样，他**若**显现，我们就可以坦然无惧；当他来的时候，在他面前也不至於惭愧。

(English Translation)

"Little children, abide in the Lord; that, **IF** he appear, we may be unafraid; and not be ashamed before him at his coming."

- This verse tells us that if we abide in Christ, we will have confidence **WHEN** he comes, affirming the truth that **HE IS** coming back.

- However, the Union Version changes "when" to "if", does more damage than a omission would have, for it not only does not **confirm** the fact that Christ is coming back to earth, but it also calls this whole matter into question ("He may come or he may not come").

Luke 2:33

Authorized Version (1611)

"And **Joseph** and his mother marvelled at those things which were spoken of him."

Peking Version (1872)

约瑟和耶稣的母亲，听见这话，就诧异。

(English Translation)

"**Joseph** and Jesus' mother, when they heard that, marvelled."

Union Version (1919)

孩子的**父母**因这论耶稣的话就希奇。

(English Translation)

"The child's **parents** were amazed at those things spoken by Jesus"

- The Holy Spirit in the word of God never called Joseph the father of Jesus (though some people mistakenly did). When the Lord is speaking through one of the human authors of Scripture, he always calls Joseph, Joseph.

- But here in the Union Version '**Joseph and his mother**' is changed to '**the child's parents.**' These changes are blasphemous in that they deny the virgin birth of Christ, calling Joseph Jesus' father.

- *Other people in the Scriptures incorrectly call Joseph Jesus' father (Luke 2:48; John 6:42), but these two verses (Luke 2:33; 2:43) are the direct comments of the Holy Spirit speaking through Luke.*

ADDITIONS

I Peter 2:2

Authorized Version (1611)

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"

Peking Version (1872)

爱慕纯净的道理，像初生的婴孩爱慕乳一样，可以渐有进益。

(English Translation)

"Desire the pure word, as newborn babes desire milk, that (ye) may grow."

Union Version (1919)

就要爱慕那纯净的灵奶，像才生的婴孩爱慕奶一样，叫你们因此渐长，**以致得救。**

(English Translation)

"Desire that pure spiritual milk, as newborn babes desire milk, that ye may grow, **and be saved.**"

- Believers in Christ grow though taking in the milk of the word after salvation. One must first have spiritual birth before he can grow and be nourished by the milk of the word of God.

- The addition of 'and be saved' implies – especially in Chinese, that salvation is the end result of growing up to salvation. This promotes the heretical doctrine that suggests that salvation is attained through one's own efforts, or that one is saved by something other than believing on the Lord Jesus Christ

CORRUPT READINGS

John 18:36

Authorized Version (1611)

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but **NOW** is my kingdom not from hence."

Peking Version (1872)

耶稣说、我的国不是这世上的国。我的国若是这世上的国、我的臣子必为我争战、免得我被卖给犹太人、

只是我的国不是这世上的国。

(English Translation)

“Jesus said, My kingdom is not of this world. If my kingdom were of this world, my servants would fight for me, to keep me from being sold to the Jews, but **my kingdom is not of this world.**”

- An example of a corrupt reading is found in John 18:36, where the word “**now**” has been omitted
- The word ‘now’ indicates that Christ’s kingdom was not of the world at that time, but some day it would be (See Rev. 2:26, 27 and 20:4-6). This rendering supports the a-millennial heresy, which denies the literal 1000-year reign of Christ on earth.

James 5:16a

Authorized Version (1611)

“Confess your **faults** one to another, and pray one for another, that ye may be healed.”

Peking Version (1872)

你们须要彼此对面认罪， 互为祈祷，
这样，你们就可以得医治。

(English Translation)

“Confess your **sins** one to another, pray for one another; that ye may be healed.”

- A third textual corruption in the Peking Version is in James 5:16, where the phrase “Confess you faults one to another” is changed to “confess your sins one to another”.
 - The corrupt reading here (‘sins’ instead of ‘faults’) supports the Catholic heresy of confessing one’s sins to a priest.
- Fortunately, these are very few of this type of textual corruptions in the Peking Versions. The examples that I have given you are the worst.

MISTRANSLATIONS

- Not only are we correcting corrupt readings, we are also retranslating mistranslated words and verses.
- The Peking version contains a small number of mistranslations, as does the Union Version and other modern Chinese versions. These mistranslations are cases where, for one reason or another, the text of the Scriptures is rendered incorrectly into Chinese. These are linguistic (translational) problems rather than textual problems.

John 2:4

Authorized Version (1611)

“Jesus saith unto her, **Woman**, what have I to do with thee? mine hour is not yet come.”

Peking Version (1611)

耶稣说、**母亲**、我与你何干。我的时候还没有到。

(English Translation)

“Jesus said, **Mother**, what have I to do with thee? My time is not yet come.”

John 19:26

Authorized Version (1611)

“When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman**, behold thy son!”

Peking Version (1611)

耶稣看见他的母亲、和他所爱的那一个门徒站在那里、就对他母亲说、**母亲**、这是你的儿子。

“Jesus saw his mother, and the disciple that he loved standing there, and said to his mother, **Mother**, this is your son.”

- Without any textual basis, the Peking Version, as do many other modern versions, changes the word “**Woman**” to “**Mother**” in John 2:4 and 19:26.

- The Bible never once records Jesus calling Mary “**Mother**”. He always refers to her as “**Woman**”. That is, he never emphasized Mary’s role as his mother, in fact he often de-emphasized it. On the other hand, Catholics call Mary “the Mother of God”.

II Corinthians 5:21

Authorized Version (1611)

“For he hath made him to be **sin** for us, who knew no sin; that we might be made the righteousness of God in him.”

Peking Version (1611)

神叫那无罪的，替我们作了**罪人**，使我们靠他，在神面前称为义人。

(English Translation)

“God made the sinless one, to be **a sinner** for us, that we through him, might be made righteous before God.”

- In II Cor. 5:21, the Peking Versions translates “made him to be sin for us” as “made...to be a sinner for us”. How this error was made, I don’t know. I only know that it most definitely needs correction.

II Corinthians 12:9a

Authorized Version (1611)

“And he said unto me, **My grace is sufficient for thee**: for my strength is made perfect in weakness.”

Peking Version (1872)

主向我说，我赐你的恩典**够了**，因为我的能力，在人软弱上越发显明。

(English Translation)

“The Lord said to me, I have given you **enough grace**, for my strength, is manifested in man’s weakness.”

- In II Cor. 12:9, the Chinese rendering, "I have given you enough grace" leaves the reader with the impression that God is through giving grace to Paul. God has given ENOUGH grace!
- These are some of the major mistranslations in the Peking version. It also contains some more minor mistranslations relating to verb tense or clause relationship. However, these examples should suffice to help you see that some problems do exist.

UNCLEAR RENDERINGS

John 1:18

Authorized Version (1611)

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

Peking Version (1872)

神没有人看见过、只有常在父怀里的独生子将他表明出来。

(English Translation)

"God, no man hath seen, only the only begotten Son, which is the in bosom of the Father, hath declared him."

- The past rendering "No man hath seen God" as "God no man hath seen" may have been acceptable, but now it is confusing and incorrect.

Authorized Version (1611)

John 8:3	"...and when they had set her in the midst..."
John 8:7	"...let him first cast a stone at her ."
John 8:10	"...he said unto her ..."
John 8:11	" She said, No man, Lord."

Peking Version (1872)

John 8:3	叫 他 站在当中。 "...made him stand in the midst..."
John 8:7	谁就可以先拿石头砍 他 。 "...he can cast the first stone at him ..."
John 8:10	就问 他 说 "...and said unto him ..."
John 8:11	他 说，主啊，没有。 " He said, No, Lord."

When the Peking Version was translated, there was one character was used for the third person singular pronoun. It could mean "he" or "she". However, in modern Mandarin, the old character is used for "he" and a new character is used for "she". So a modern Chinese person reading the Peking Version as it stands, would mistakenly understand the old character to be "he" every time. This would make John 8:1-11 quite confusing to him.

John 11:9a

Authorized Version (1611)

“Jesus answered, Are there not **twelve hours** in the day?”

Peking Version (1872)

耶稣回答说、白日不是有**六个时辰**么。

(English Translation)

“Jesus answered, Are there not **six *shichen*** in the day?”

(*Shichen* is a Chinese unit of time equivalent to two hours.)

- In this verse, the translators of the Peking Version used a cultural equivalent term for “hour” rather than a literal translation. This term *shichen* actually means “two hours”, so they also had to change “twelve” to “six”. On top of that, there was no reason to change the text, especially since it is perfectly possible to literally translate “12 hours” into Chinese.

- In addition, the term *shichen* is rarely used anymore, and to use it would give the reader the idea that the speaker, Jesus Christ, was Chinese not Jewish.