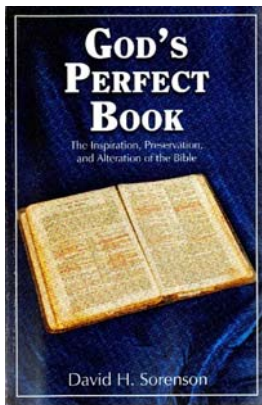


## BOOK REVIEWS

of David H. Sorenson's *God's Perfect Word and Understanding the Bible*

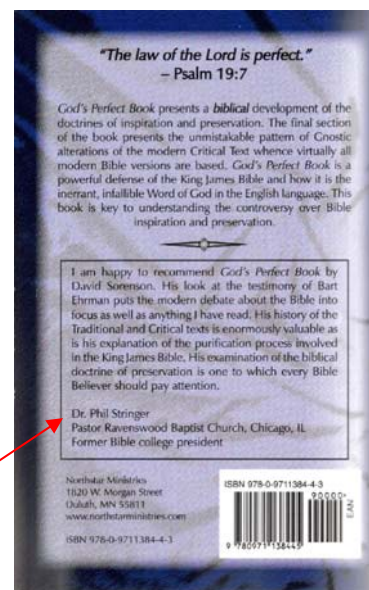
This review is offered as a warning, not as a recommendation. Because of the recent debate over the inspiration of the KJB, a number of new books have entered the market place to present the views of their authors. Most present a view defending the inspiration of the King James Bible. Defending an uninspired Bible can scarcely be done with scriptures. Therefore such books do not exist. However, Sorenson's book, does attempt to defend the unscriptural view that the KJB *cannot* be considered "inspired." So, if you are looking for an author that defends the inspiration of the KJB, Sorenson's books are *not* the books for you.



Sorenson's deceptive cover is characteristic of the sheep's clothing which covers those who "feign themselves just men." Its picture of an old and well-used Bible, married to its title, *God's Perfect Book: The Inspiration, Preservation, and Alteration of the Bible*, would naturally lead one to think that the book held within its covers a defense of the inspiration of the depicted Bible. Once the book is opened, the reader enters the world of the 'theologian,' where the term 'inspiration' is wrongly defined as applying to the originals *only*. According to Sorenson, no Holy Bible can be called 'inspired.' (Evidently he did not put a

picture of the 'originals' on the cover, because he could not find them.) In the world of book marketing, this is called bait and switch. Throughout Sorenson's discussion of inspiration, the term "Bible" is only used to refer to the originals. References to the KJB, like too many church doctrinal statements, refer to "the King James Version of the Bible" (p. 21). He makes statements such as, "We believe the Bible is a God-inspired book" (p. 25). When Sorenson is discussing inspiration, neither 'Bible' nor 'book' refers to anything anyone may hold in their hands today. And we thought that the picture on the cover was a 'Bible.' Silly, aren't we. If you thought that Obama was adroit at dancing around an issue, you haven't seen this author's 'spin.' He tries to high-step to the 'theological' liberal piper, while still pleasing the paying customers.

The sheep's cover is exposed as he spins and the back of the book uncovers a glowing recommendation from an inspiration-denying Dean Burgon Society Advisory Council Member, Phil Stringer.



Stringer is speaking at the annual DBS meeting in 2011, along with the pastor of the Presbyterian church where the meeting will be held. Joining them will be others, including Dan Waite, whose lecture is being advertised with the title, “The Dangers of an Inspired King James Bible.” Quick — duck...someone might have an inspired KJB! The DBS’s membership is required to sign a paper stating that they will not use the term ‘inspired’ when referring to the King James *Version*. Dr. James Sightler and a large percentage of the DBS membership flew the coop when the wolf handed them a quill pen to sign a death certificate for an inspired KJB. Sadly, David Sorenson and Phil Stringer stayed and signed the paper for many years. A book written and recommended by these two men could do nothing but deny the inspiration of our Holy Bible.

As might be expected Sorenson says in his book (bold and underline emphasis mine; italics are the authors):

“Virtually all fundamental Bible believers accept the view that the Bible is verbally and plenary inspired. **However some proponents of the King James Version have taken the position that the KJV as a translation is inspired. They view the Authorized Version of 1611 as carrying the same inspirational authority as the autographs (i.e., original manuscripts**” (pp. 42, 43). He goes on to conclude,

“Did He so move through these Englishmen (and the other five companies of translators), so that what they wrote were in fact the very words of God? There

certainly is no historical record or Scriptural prophecy that He did or would” (p. 44).

The “seminary training” Sorenson received was fraught with “a critical text philosophy” (p. 58). He, like Jack Schaap, has never fully recovered from those bad seminary textbooks they were exposed to, which preclude God’s Spirit from leading in the translation of the Bible (inspiration). But they allow such leading when the deacon board feels ‘lead’ to support a particular missionary. If God can instill a ‘yes’ or ‘no’, in such a decision, how much more difficult is it for his still small voice to instill a ‘yes’ directing them from the Bishops’ Bible’s “win gain” to Wycliff’s alliterative “get gain” in James 4:13 and from the Bishops’ “we the less” to Tyndale’s alliterative “we the worse” in 1 Cor. 8:8? Textbook pages cannot be the yardstick by which we measure God’s word.

Sorenson closes his discussion of inspiration by chiding those with what he calls an “emotional attachment” to the idea that “a given *translation* of Scripture” might be called inspired (p. 210). He concludes with a Schaapism saying, “Though the King James Version *as a translation* is not inspired...Though technically the King James Version is not inspired as a translation, we can still effectually say, “I hold in my hands the inspired word of God...” (p. 211). This is Semler’s theory of accommodation at its craftiest to accommodate the “emotional attachment” of the man in the pew.

### **The Really Scary Stuff**

The liberals have written reams to pretend that Psalm 12:7 cannot be used to support the doctrine of preservation. **Yet Sorenson agrees with**

**the liberals saying that Ps. 12:7 does not support preservation. He says,**

“The reader will notice that this author has not appealed to Psalm 12:7 regarding the greater matter of preservation. There the psalmist wrote, *“Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.”* Because this follows directly after psalm [sic] 12:6, referring to the words of the Lord [sic], many have assumed the *them* of verse 7 to refer to the words of God. In fact, for many, Psalm 12:7 has become the proof text for verbal preservation.”

He continues saying, “However, in the view of this writer, Psalm 12:7 is not a proof text thereof. There are six reasons why.” He goes on to give a word-for-word liberal textbook explanation of why he agrees with the unbelievers that this verse does not promise preservation of the scriptures. He claims, “The greater context of the first section of the book of Psalms (chapters 1-41) deals repeatedly with how God preserves, protects, and delivers His *people*” not his words (p. 213). Dragging his reader to his lair of lexicons he then gives them the supposed *real* meaning of “preserve” as “to keep secret” (p. 214). (In his discussion of preservation he is quick to point out that the word “endureth” in Ps. 119:160 is an “interpolation” by the King James translators. p. 72).

Ron Minton was fired from his position as a professor at Bible Baptist College, in part, because he espoused this same heretical position about Ps. 12:7, but could not defend it against the following facts from *Answers Minton I*, when it was read by the BBF governing board:

““Them” in verse 7a cannot refer to the people of verse 5 because proper syntax demands the antecedent to a pronoun be adjacent (verse 6) without another antecedent intervening. The “them” of verse 7a clearly refers to the “words” of verse 6. All Hebrew grammars from the historic Gesenius to the contemporary Waltke agree that masculine suffixes (them) are frequently used to refer to feminine substantives (“words”) (e.g. Job 31:11). The double occurrence of “words” parallels the double occurrence of “them.” This parallelism of thought is a basic feature of Hebrew poetry. The second “them” coming from a Hebrew masculine suffix, added to a Hebrew verb, may parallel “silver,” a singular masculine antecedent. It is apparent to any student of the Bible that Psalm 12:1-8 is setting up a comparison between the words of men (“speak,” “lips,” “tongue,” “said,” “puffeth”), their characteristics (“vanity,” “flattering,” “double heart,” and “proud”) and their longevity (“cut off”) **against** “the words of the LORD, their character (“pure”) and longevity (“keep,” “preserve,” “for ever”).” (G.A. Riplinger, *Answers Minton I*, Ararat, VA: A.V. Publications, pp. 7, 8).

#### **“Is Given by Inspiration” (2 Tim. 3:16)**

In order to divest your current Holy Bible of its inspiration, Sorenson continually changes the Bible from its present tense statement (“**is** given”) to a past tense verb. He says “God spoke,”

“has spoken,” “wrote,” and “inspired” — all past tense words. To him the word of God “has been inspired,” and its words “have proceeded.” Inspiration “was a one-time operation” (pp. 29, 30, 33, 40, 45). But the Bible says, “All scripture **is** given by inspiration of God.” That is, the Spirit of God gives all scriptures. My Holy Bible is the word of God, not the words of men. It couldn’t be simpler. How can the KJB be the “words of God,” if the Spirit of God did not lead them (p. 138)?

The word “Inspiration,” which merits large print and a prominent place on his cover, should surely be given a Biblically wrought definition. Bound by his former seminary education, he cannot use the simple word ‘inspiration.’ So he must strain his natural mind to come up with the following words to describe the process.

He asks questions about the KJB, inquiring if perhaps, “God had something to do with it.” He feels it “seems” that “God so-ordained it,” “God has had a direct and providential hand in the development” and “God has providentially worked behind the scenes” (pp. 135, 136). He asks, “The question remains, did God have anything to do with that? If we believe that God is active in matters pertaining to His purposes and His work, the answer must be yes” (p. 145). I don’t want a book that God had something to do with. I want the very words of God.

He believes God “has worked through various editors in the original languages as well as in later translations” (p. 145). “Or, perhaps, has the unseen hand of God quietly promoted the proper transmission of His Word...” (pp. 145-46). He says, “Precisely how God’s Spirit has providentially guided a given

editor or publisher, only God knows” (p. 115).

The Bible tells us. “All scripture is given by inspiration of God...” He did it by his Spirit, whom he promised would lead us into all truth. It’s quite simple. No “active” “unseen hand” is flipping pages “behind the scenes.” If Bible teachers are ashamed to use the words of the Bible to describe the Bible, God will be ashamed of them at his coming. The words of the Bible best describe the Bible.

### **Preserved Greek and Hebrew?**

Sorenson says, “Nevertheless, the Holy Spirit has worked behind the scenes in providentially guiding editor as well as modern language translations such as the King James Version. The result is that we hold in our hands today a purified and perfectly preserved copy of God’s words whether in Hebrew, Greek, or English” (pp. 170, 171). The perfectly preserved English Bible is the KJB, but his identification of the “perfectly preserved” Greek and Hebrew texts is mistaken, as is much of his work. A thorough examination of the Greek and Hebrew texts which he recommends to “hold in our hands” and to which he ascribes the words “perfectly preserved” reveals that they are *not*, in fact, the precise Greek and Hebrew texts underlying the KJB. They soundly disagree with the KJB in a number of places.

To be specific, the locus of preservation for Sorenson is “heaven” and “Scriveners [sic] Greek text of 1881” which he calls “a careful reflection of the text which underlays the King James Version” (p. 79). It has been demonstrated that Scrivener’s text disagrees with the KJB and the pure historic Greek text in scores of places,

all of which have been documented (See *Hazardous Materials*, ch. 18, particularly pp. 653-682, ch. 17, et al.). Which is correct, Tyndale's and the KJB's "word of God," or Scrivener's "word of the Lord"? Which is perfectly preserved, the KJB's 'Beelzebub,' which perfectly matches the Hebrew spelling, or Scrivener's "Beelzebul"? Is it Scrivener's "we will appoint" or Elzevir's, Tyndale's and the KJB's "we may appoint"? Does "Amen" belong in Eph 6:24 as the KJB has it? Or should it be omitted as Scrivener does? Does the word 'Jesus' belong once in Mark 2:15, as Scrivener has it, or twice, as the KJB has it? Such differences shake the Bible college student's faith, when they are shown such 'supposed' departures from 'the' Greek of Scrivener – a man who acted as if he despised words in the Holy Bible (See *Hazardous Materials*, ch. 17). Sorenson's pabulum will only be swallowed by the babes in Christ or by those who find a meal of such verbiage to be political healthy.

Sorenson says God "worked through believing editors" (p. 117). He footnotes Scrivener's *Six Lectures* which he must *not* have read, since it clearly presents Scrivener's heretical denial of many doctrinally critical words, phrases, and verses in the KJB (p. 156). How a true believer could deny so many vital parts of the Bible is beyond me.

Sorenson points to the ben Chayyim Hebrew text, but we're all learning that the ben Chayyim text was not, in fact, the Hebrew text in which the KJB translators put their trust. Its currently available form, as edited by the occult cabalist C. Ginsburg and sold by the Trinitarian Bible Society, has been demonstrated in great detail to be untrustworthy. (See *Hazardous Materials*, ch. 28 (and 27). But Sorenson

is still repeating this old, out-dated Waiteism (p. 79). (Waiteism: A superficial guess or generalization made by D.A. Waite which cannot be backed up with word-for-word research.)

### Historical Errors

One quickly gathers from Sorenson's book against the inspiration of the KJB and Sorenson's other book, *Touch Not the Unclean Thing*, that he is not a student of primary sources and gathers information second-hand from the writings of others, much like a high school paper. Secular universities would sneer at such a lack of genuine research and scholarship. Characteristic of his writings are out-dated and bungled facts, such as his reference to a "Romanut" language, which should be the "Romaunt" language (p. 131).

For example, he repeats the out of date notion that the "Traditional Text" "can be traced back to the mid-second century" *only*. The discovery of the Magdalene papyrus, dated A.D. 66, vindicates the Greek text underlying the KJB and its rendering *hekastos auton* in Matt. 26:22 (G.A. Riplinger, *The Language of the King James Bible*, Ararat, VA: A.V. Publications, 1998, p. xv). He even adds that there is "not strong textual evidence of the Traditional Text prior to the fourth century" (p. 2). The former President of the University of Chicago, Dr. Ernest C. Colwell, collated the early papyri (e.g. P66 and P75 etc.) and demonstrated that these and other second and third century documents did indeed match "Traditional Text" readings (G.A. Riplinger, *New Age Bible Versions*, Ararat, VA: A.V. Publications, 1993, chapter 35). Because of the research of Colwell and others, the critical Greek text (Nestle-Aland 26<sup>th</sup> edition) was forced to make 470 changes from their 25<sup>th</sup> edition, back to the readings of the

KJB (B. Adams and S. Gipp, *The Reintroduction of Textus Receptus Readings in the 26<sup>th</sup> Edition & Beyond of the Nestle/Aland Novum Testamentum-Graece*, p. iv, et al).

He repeats the time-worn tale that Erasmus “never officially left the church of Rome.” He has apparently never read *The Tome of Erasmus Paraphrases Upon the New Testament* in the original Latin or the English edition translated by Coverdale and others (available on *In Awe of Thy Word CD-ROM Set*).

He repeats three times that “the Modern Critical Text is approximately 90% Vaticanus” (pp. 130, 105, 154). Apparently he has never read *Vaticanus* and the critical text side by side. His statistics are unfounded conjecture and not based upon statistical analysis.

Just as in Sorenson’s commentary on the Bible, the reader is dragged through the same corrupt lexicons which were mined to find words for the new versions. Consequently, his definitions of KJB words match the new versions perfectly. Anyone in the pew with an NIV will swell with pride as he announces that ‘that word means’ the very word in their NIV. How could he later convince them of the errors in their NIV? (e.g. p. 16 “complete”). Through his Greek analysis the reader is transported to Greece to hear that “It **is** written” really means “it **has been written and still is written**” (p. 85). God’s inspired Bible is so much quicker with “**is**.”

### In Conclusion

Sorenson’s ‘good words and fair speeches’ will deceive the simple and satisfy the straddler. But they will disgust those who see no “dangers” in having an inspired King James Bible.



### Sorenson’s Bible Commentaries

**I**n Sorenson’s eleven volume set of commentaries called, *Understanding the Bible*, he plagues pages, otherwise orthodox in their comments, with alternate readings for the Holy Bible. Why didn’t God wait until 2011 so Sorenson could add his ‘ideas’? Sorenson’s “literal” rendering is invariably the reading in the NIV, NASB, ESV, HCSB, NRSV or Amplified Bible. If he believes that the readings in these new versions are correct, more literal, and more fully express the Greek or Hebrew text, then what good is the King James Bible? Did he sit with a stack of new versions, as it appears, and borrow their liberal, imprecise, and powerless vocabulary to explain the words in the KJB? It would appear that he did, but that is probably not the case. Likely, he took his ‘definitions’ from the very same Greek and Hebrew lexicons used by new version editors. The word choices are generally what lexicographers call non-ecclesiastical, that is, they are not the words normally associated with the Bible, but words which are secular. The new versions are dangerous, not only because they omit words and verses, but because they use the watered-down and secularized vocabulary, which Sorenson promotes. The book *In Awe of Thy Word* explains clearly the need for Bible vocabulary that is, as Hebrews 7:26 describes Jesus Christ, “holy, harmless, undefiled, separate from sinners, and made higher” (G.A. Riplinger, *In Awe of*



*Thy Word*, Ararat, VA: A.V. Publications, 2003, see chapters 5, 6, et al.).

Sorenson's commentary is littered with the words "literally means" (p. 131). He is inferring that his word choices ARE the literal and correct meaning. Sorenson's pronouncements demean the Holy Bible, as if it was not a literal translation of the originals. Anyone who is familiar with translation knows that such pretense is nonsense. If the Greek or Hebrew word literally meant such and such, then why didn't the KJB translators use it. If such words of 'man's wisdom' are correct comparisons to God's words, why did God say, "Which things also we speak, not in the words which man's wisdom teacheth [commentaries, lexicons, etc.], but which the Holy Ghost teacheth, comparing spiritual things with spiritual" (1 Cor. 2:13).

Many words have only a tenuous meaning outside of a context. The KJB translators were real students of language and knew this. Define the word 'cat' for example, outside of a context. It seems direct enough, but it may not be. Is it a 'cat walk' in a factory, a catty girl, a 'cool cat' jazz musician, a device for raising an anchor, catting around, a cat scan, the leaves of the shrub *Catha edulis*, letting the cat out of the bag, a vehicle propelled by tracks, to flog with a cat-o-nine-tail, an abbreviation for catamaran, catalytic converter, or computer aided teaching?

Why did God wait over 400 years, and then allow liberals to finally use the 'literal' words of the Bible? The newly discovered MS 98 and the Annotated Bishops' Bible (Bib.Eng.1602 b.i.), both used by the KJB translators, demonstrate that they

considered such words and rejected them (See documentation in *In Awe of Thy Word*).

A few examples taken from Sorenson's web site will suffice to show that his definitions for KJB words are identical to the words used by corrupt new versions. You will see his comments first, followed by my remarks about their source from lexicons and corrupt new versions.

### Genesis

- Sorenson says, "The first name for God found in the Bible is Elohim...It is the plural of 'El' and literally means the '**mighty One**'" (p. 8).

In truth, God is the mighty one of Israel, the mighty one of Jacob, and the mighty God, but he is not the generic and gender inclusive "**mighty One**" of the NIV and all new versions. Lucifer Publishing Company, now called Lucis Trust, publishes their Great Invocation which calls Lucifer, the Mighty One, as that is Lucifer's name in much occult literature (G.A. Riplinger, *New Age Bible Versions*, Ararat, VA: AV Publications, 1993, p. 94).

- Sorenson says, "The phrase, and the earth was without form, and void, could be rendered, "And the earth was a wilderness and **empty**." The word translated as without form...has the sense of a 'wilderness' or '**wasteland**'" (p. 9).

He is agreeing with the NIV which says "**empty**" and the Amplified Bible which says "**waste**." In addition, his 'wasteland' and 'wilderness' are not "without form" according to anyone's general understanding of those words.

## Psalms

- Sorenson says, “Those who so order their lives in such a way that they do not walk in the counsel of the ungodly will be blessed (**happy**). The word translated as counsel (...*etsah*) also has the idea of ‘**advice**’ or more broadly, ‘influence’” (p. 158).

Why didn’t he just recommend the ultra-liberal NRSV which says, “**Happy** are those who do not follow the **advice** of the wicked.” As *The Language of the King James Bible* demonstrates, ‘blessed’ does not mean ‘happy’ (G.A. Riplinger, Ararat, VA: A.V. Publications, 1998, p. 48).

- Sorenson says, “The word translated as **way** (...*derek*) has the idea of a ‘roadway’ or ‘**pathway**’” (p. 158).

Again, the NASB and the Amplified Bible beat him too the word “**path.**” Buy one today and you will have, according to Sorenson, the “idea” of what the original ‘meant.’ The “way” of sinners means so much more than just a pathway. It is the *way* they do things. How do you dress...the way sinners dress? This has to do with manner, not just a road traveled. God did it right the first time.

- Sorenson says, “The word translated **day** (...*yowmam*) is not the more ordinary word for *day* (*yom*). The thought is of ‘by day’” (p. 160).

Why don’t we all rush out and get the blasphemous Amplified Bible that says “by day.” That is the Bible that Dr. S. Franklin Logsdon (former pastor of Moody church) worked on as a translator. When he renounced his Amplified Bible and the NASB, he said that such new versions were “Satanic.”

## Isaiah

- Sorenson says, “The words translated as **whirlwind** (...*ruwach ca’ar*) literally means a ‘**wind storm**’ or ‘tempest.’ The greater thought is that Ezekiel saw a dark, rolling thunderstorm, full of lightning strikes, looming on the northern horizon” (p. 464).

The ESV, NRSV, RSV and Amplified say “**stormy wind.**” The NASB says “**storm wind.**” The NIV says “**wind storm.**” Only in the KJB does one get the picture of whirling (circular) wind, like a tornado. The definition of ‘whirlwind’ is seen clearly in Isa. 66:15 with the circular and spinning wheels of “chariots like a whirlwind.” (For hundreds and hundreds of further examples see Barry Goddard’s *The King James Bible’s Build-In Dictionary*, Ararat, VA: A.V. Publications).

## John

- Sorenson says, “The phrase, “And the light shineth in darkness” could literally be translated as ‘and the light is shining in darkness,’...It implies ongoing action...continues to shine.”

This is just like the Phillips Modern Version’s “still shines.” or the Amplified’s “shines on.” If it were translated as he suggests, that would remove the inflected ending on ‘shineth,’ which tells the reader that it is a third person (he, she, it) verb. Several entire chapters were written in *In Awe of Thy Word* explaining the doctrinal and linguistic importance of such endings. His suggestion does not enhance the Bible; it diminishes it.

## Romans

- Sorenson says, “Moreover, the word translated as remission (...*pareisis*) literally means a ‘**passing over**’...” (p. 655).



The HCSB, NSRV, RSV, NASB, and Amplified say “**passed over.**” Why does Sorenson always think that the liberals got it “literally” correct?

- Sorenson says, “The word translated as declare (...*endeixis*) has the idea to ‘**demonstrate.**’”

The NIV, NASB, and Amplified likewise say “**demonstrate**” (p. 655). The reader will notice that invariably in these samples, the KJB has the shortest word.

- Sorenson says, “We will thus render it as ‘*agape-love.*’ (1) Charity suffereth long. The word translated as suffereth long (...*makothumeo*) essentially refers to being **patient**” (p. 130).

The Calvinist’s favorite, the ESV, says “**Love is patient.**” The NRSV says, “Love is **patient.**” The HCSB, NIV, and NASB say, “**Love is patient.** The Amplified says, “Love...is **patient.**” The KJB word ‘longsuffering’ carries a dual meaning and infers that suffering may be long. God is giving the Bible reader the understanding that patience is not an hourly, weekly, or yearly wait; it may be a life-long hurt. (For an explanation of the difference between ‘love’ and ‘charity’ see G.A. Riplinger, *The Language of the King James Bible*, Ararat, VA: A.V. Publications, pp. 73, 74. That book and *In Awe of Thy Word* both demonstrate that *agape* is used in the Greek in a number of different contexts, many of which do *not* support the popular distinctions (God-like love and brotherly love) for the several Greek words for ‘love.’

- Sorenson says, “The word so translated (...*perpereu-omai*) has the idea of being rash or of **boasting**” (p. 130).

The Amplified, HCSB and NRSV agree saying “**boastful.**” The NIV and ESV say “**boast.**”

- Sorenson says, “(5) *Agape-love* is not puffed up. The latter is translated from (...*phusioo*) and has the idea of being inflated by **pride**—a big head (p. 130).

The NIV says “**proud.**” God’s word-picture, ‘puffed up,’ depicts something which appears large but has no substance, that is, it is ‘full of hot air.’ You can’t beat the KJB.

- Sorenson says, “(6) *Agape-love* does not behave itself unseemly. The word thus translated (...*aschemoneo*) has the idea of behaving inappropriately or **improperly**” (p. 130).

The Southern Baptist’s HCSB says “**improperly.**”

- Sorenson says, “(7) *Agape-love seeketh not her own.* The thought is simple. *Agape-love is not selfish* (p. 130).

The ESV says “**is not selfish.**” The KJB’s reference to ‘her’ and ‘seeketh,’ which implies an active covetousness, is lost in the new versions.

- Sorenson says, “Such love will preclude the loss of temper or the sudden eruption of **anger**” (p. 130).

The NIV says, not easily **angered.**”

- Sorenson says, “(10) *Agape-love rejoiceth not in iniquity.* It is sad-dened (sic) by **unrighteousness**” (p. 131).

The HCSB, NASB, and Amplified likewise, say “**unrighteousness.**”

- Sorenson says, “(13) *Agape-love believeth all things.* Such love is **trusting** and is the antithesis of suspicion” (p. 131).

The NIV likewise says “**trusts.**”

- Sorenson says, “The word so translated (...*hupomeno*) has the sense of **persevering**” (p. 131).

The NIV says “**perseveres**.”

- Sorenson says, “Here, the word translated as fail (...*katargeo*) has the sense of being ‘abolished’ or of ‘**ceasing**.’” “It would **cease!**” (p. 131).

The NIV says “**cease**.”

- Sorenson says, “The key word is that which is translated as **perfect** (...*teleios*). It has the sense of ‘**complete**’ or ‘finished’ (p. 133).

NRSV says “**complete**.” The Amplified says “**complete** and perfect.” How has Sorenson, knee deep in ‘Greek,’ missed the distinction between the quantitative *πληρόω*, usually translated “full” or “complete” and the qualitative *teleios*, and other words which are usually translated as ‘perfect.’ The new versions water down God’s call to perfection at every turn. All perfect things are complete (Rev. 3:2), but not all complete things are perfect. One may have completed the twelfth grade, but their education may not have been perfect. Jack Schaap’s downfall was, in part, his diminution of the KJB from perfect to complete.

- Sorenson says, “The word translated as **glass** (...*esoptron*) literally refers to a **mirror**” (p. 134).

The NIV, NASB, ESV, NRSV, HCSV, and Amplified use the word “**mirror**.” The KJB says we see through a “glass darkly.” Have you ever looked through dark glasses or tried to look into a car that has dark tinted glass? How could you look *through* a mirror!!!

- Sorenson says, “The word translated as **preserved** (...*tereo*) is in the passive

voice and has the thought to be ‘guarded’ or ‘**kept**’” (p. 326).

The NIV, NASB, HCSB, NRSV say “**kept**.”

- Sorenson says, “The essence of the word translated as such (...*hapax*) can also have the sense of ‘**once for all**’” (p. 328).

So the NIV, NASB, HCSB, ESV, Amplified, and NRSV say “**once for all**.”

- Sorenson says, “The word translated as before ordained (...*prographo*) literally means ‘**written** before’” (p. 329).

The NIV says “**written**.” We all know that **pro** can mean ‘before’ and **grapho** can mean ‘written,’ but each can mean many other things. The KJB translates it as ‘before ordained’ once and ‘evidently set forth’ once, among other translations; the NASB translates it once as ‘beforehand marked’ and once as ‘publicly portrayed,’ among other translations. Greek roots and etymology are bare bones which may diminish meaning; our English Bible puts English meat these bones. God said to magnify his word, not men’s words. Sorenson is going to pretend that the building blocks of the word somehow supersede the words placed in the Holy Bible. Walter W. Skeat, Britain’s most renowned etymologist, writes of the dangers of an approach like Sorenson’s.

### Revelation

- Sorenson says, “The word translated as prince (...*archon*), among other things, has the sense of ‘chief’ or ‘**ruler**’” (p. 349).

The NIV, NASB, Amplified, NRSV, ESV, and HCSB say “**ruler**.” A mayor is a ‘ruler.’ The word ‘prince,’ as related to Jesus Christ, carries many cross-

references and connotations. Context, context, context.

- Sorenson says, “He thus was told to write “in a book.” The word so translated (...*biblion*) referred to a small book and specifically a **scroll** type of document” (p. 354).

The NIV and HCSB says “**scroll**.”

Since Sorenson’s commentary does not cover every single word in the Bible, the reader is left with no choice but to follow Sorenson’s lead and get a stack of new versions and lexicons to find out what God *meant* to say. Rather than spending \$350.00 on Sorenson’s commentaries, just root through the other ‘trash’ at a garage sale and pick up a few old dog-eared corrupt new versions for less than \$10.00. Of course, this would be horrid, but it is what Sorenson seems to be leading to, whether he is aware of it or not.

Better yet, study the true Holy Bible as God commands, “line upon line, precept upon precept.” It will give you the “sense.” When they gave the sense in Nehemiah 8:8, they had only one book in front of them. That was the Holy Bible, not a row of commentaries. In fact, it was the Hebrew commentaries that prodded the apostasy of Israel and affirmed the rejection of their Saviour (e.g. Rashi (Rabbi Solomon Yitzhake), the Zohar, etc.).

When Sorenson is not putting on his tights and playing KJB translator, his general comments are orthodox, but no more illuminating than what any Christian could garner from simply reading the Holy Bible.

## Summary

The most problematic aspect of Sorenson’s views on inspiration and his methodology in teaching the Bible is that

*both* lowers one’s view of the holy scriptures in hand and casts a shadow of doubt over the words in one’s Holy Bible. “Yea, hath God said” those words in English? Could it be “literally” ‘Yes! Did God say that!? Every man did that which was right in his own eyes. Such a translation exercise is used in ALL colleges that teach Greek and Hebrew. Spurgeon warned of ‘popelings, fresh from college.’

Sorenson’s two reviewed books bring into clear focus WHY some men, such as Sorenson, D.A. Waite, Phil Stringer, Jack Schaap, the small remaining membership of the Dean Burgon Society, and all liberal scholars do not believe that Holy Bibles, such as the KJB, are the very words of God. If they are God’s very word-choices in English, then men, such as Sorenson cannot write 8,000 page commentaries suggesting variant readings. Colleges cannot generate tuition by promising to teach what the Bible *really* meant in Greek, and pulpiteers cannot pretend to have magic spectacles whereby they can bring to their audiences insights which are not available outside of a wall full of expensive reference books.

British trained Dan Wooldridge of Australia demonstrated the Bible’s own dictionary in his lengthy video series. Barry Goddard of Great Britain has proven in his book, *The King James Bible’s Built-In Dictionary* that God “gave the sense, and caused them to understand the reading” “line upon line” (Neh. 8:8). That makes sense. The other only makes cents.