

# **TEXTUAL CRITICISM ON:**

## **The MODERN TRANSLATIONS INCLUDING THE NIV Report**

The most significant subject facing the Church at the beginning of the new millennium: The Bible, and what has been removed, in modern translations from the Word of God in the name of scholarship:

- By Myron Horst

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## Section 1

# The Greek Text of the Modern Translations including the MODERN TRANSLATIONS INCLUDING THE NIV

The most significant subject facing the Church in the 21st Century is the Bible, its Greek text, and the way it is translated. Every Christian doctrine is based on the Bible. ***The way the Bible reads, the words that it has and the words that it does not have, the way the Greek words are translated or poorly translated, all affect the doctrine of the Church.*** At one point I thought that most translations of the Bible were basically the same except for the modernization of the old English in the KJV. As you will see for yourself, this is not the case. Most of the modern translations do not have everything that the KJV does, as a result of ***changes in the Greek texts from which they are translated.***

God tells us that the Bible is pure, is truth, and words are not to be added to or removed from it. However when two translations of the Bible say two different things in the same verse, subconsciously people's trust in the purity, and absolute truth of the Bible is eroded. When two translations say different things, which one is truth? Or are they both what God said? Christians then have to become judges of ***Scripture and pick which reading they like best.*** Therefore you hear "I like the way it says it in this translation," rather than "This is what God says."

***As Christians we need to know what is truth, and what translations of the Bible can be trusted as having all the Words of God.*** We need a firm foundation, not the shifting sand of Bible versions in which the words are continually changing. My desire is that in the pages of this book you will find which translations can be fully trusted as having all the Words of God, and which translations are based on ***a Greek text that is constantly changing*** and cannot be trusted as having all the Words of God.

The purpose of this booklet is to share with you what has been removed from and added to the Word of God in the modern Greek text, and to alert you to the seriousness of the problems that result in the MODERN TRANSLATIONS INCLUDING THE NIV as well as most of the other modern Bible translations — The **Contemporary English Version**, The **New American Standard Version**, The American Standard Version, The Revised Standard Version, The Living Bible, The New Revised Standard Version, The New Jerusalem Bible, The New American Bible, and others. You will find that these translations, which are translated from the same ***corrupt modern Greek text as the MODERN TRANSLATIONS INCLUDING THE NIV***, are missing many of the same words, phrases, and entire verses as the MODERN TRANSLATIONS INCLUDING THE NIV.

***The Greek texts***

The main problem with the MODERN TRANSLATIONS INCLUDING THE NIV is in the New Testament with *the Greek text that it was translated from*.

The main issue is not how the MODERN TRANSLATIONS INCLUDING THE NIV translates words, although there are also many problems there and many have documented it, *but the Greek text that the MODERN TRANSLATIONS INCLUDING THE NIV was translated from - the United Bible Societies 3<sup>rd</sup> edition (UBS 3<sup>rd</sup>) and the Nestle-Aland text, 26th edition*. (These two texts have exactly the same wording.)

**THERE ARE TWO MAIN GREEK TEXTS USED TODAY FOR TRANSLATING ENGLISH BIBLES:** The *Textus Receptus (The Received Text)*, and the *Nestle-Aland/UBS text*. This may some times be referred to as the **NU text**.

### *The preciseness of the Greek language*

It is interesting the way that God chose the languages to write down His Word - Hebrew and Greek. The following is from **Wisdom Booklet One of the Advanced Training Institute Curriculum:** *(footnote 2 – pg79)*

*"The Hebrew language is very picturesque. Its sentences are short and intensely expressive.* The Old Testament is primarily biographical. Hebrew uses vivid and bold metaphor, graphically describing events and their results. Hebrew is a very personal language; even nations are given personality. God reveals Himself in descriptive human terms - attributing to Himself human characteristics and emotions - to aid man in understanding His character.

*"Greek is a precise, highly technical language. It leaves little room for speculation regarding the intent of the author.*

"In the New Testament the explanation of ideas and concepts is paramount. Many of the verses explain and amplify the rich symbolism of the Old Testament.

"Whereas Hebrew was largely confined to the nation of Israel, Greek was a worldwide language and was able to convey clearly and accurately the good news of salvation." 2

**The preciseness of the Greek language is an important concept for us to keep in mind.** There are those who would like us to think that there is a lot of flexibility and or difficulty in translating from the Greek into English. While that may be true for some Greek words, **the preciseness of the Greek language enables us to know with a great deal of certainty what God's Word actually is.**

**THERE IS NO ANCIENT MANUSCRIPT THAT READS THE SAME AS THE MODERN UNITED BIBLE SOCIETIES 3<sup>RD</sup> EDITION GREEK TEXT!**

I discovered that there has *never* existed an ancient Greek manuscript that reads the same as the Nestle and United Bible Society's Greek text that the MODERN TRANSLATIONS INCLUDING THE NIV, NASB, and most other modern translations are translated from. These modern translations have not been translated from an ancient Greek manuscript, but from a *modern man-made Greek text that was compiled from a hand full of ancient manuscripts (primarily from 2 manuscripts) which have many variant readings and many omissions.* The Nestle Aland and United Bible Society's Greek text (NU Greek text) is the equivalent of a 20th century Greek "manuscript" (The NU is a text not a manuscript because it is not hand written.) since no one has a ancient Greek manuscript that reads the same as it does. **THEREFORE THE MODERN TRANSLATIONS INCLUDING THE NIV IS NOT TRANSLATED FROM THE OLDEST MANUSCRIPTS BUT FROM A NEW GREEK TEXT. THIS IS AN IMPORTANT POINT TO REMEMBER.**

The NU text is an eclectic Greek text. This is the term used in the preface of the MODERN TRANSLATIONS INCLUDING THE NIV Bible to describe it. The term "eclectic" is defined by *The World Book Dictionary* 1982 edition as: "Selecting and using what seems best from various sources, systems, or schools of thought." *Webster's New Twentieth Century Dictionary (Unabridged)* defines eclectic as: "Selecting; choosing; not original nor following any one model or leader, but choosing at will from the doctrines, works, etc., of others." The NU is a text that has been pieced together by scholars with readings selected from various ancient manuscripts in an attempt to assemble a text that they think is closest to the original manuscripts. This sounds like a noble and righteous attempt at first until one realizes that the result is a man-made text that is different from all existing ancient Greek manuscripts.

The **UBS 3<sup>rd</sup> and Nestle Aland texts are based on only a few manuscripts that don't agree with each other or with the majority.** You will see how few in the chapter: Manuscript evidence given by the UBS Greek text. You will also be able to see that these manuscripts do not agree with each other. **The few number of Greek manuscripts that the changes in the MODERN TRANSLATIONS INCLUDING THE NIV is based on is shocking when one realizes that there are over 5000 New Testament manuscripts and the weight of the rest has largely been ignored even though there are other manuscripts that are of the same age and the majority are in agreement.**

**A significant issue is that the Greek manuscripts that we are being told are the "best" do not agree with each other. They do not read the same.** The differences are significant differences in reading. These are not minor differences, such as differences in spelling, word order, or punctuation. Among the two main manuscripts (Codex Sinaiticus and Codex Vaticanus) upon which the NU text is based, there are many, many, many places where one of them will omit a significant word or phrase and the other will have the word or phrase. I have not found any scholar that refutes the fact that among the Alexandrian manuscripts upon which the modern NU Greek text (Nestle Aland/ United Bible Society text) is based, that there are not two manuscripts that read the same. In fact they testify to the fact that their

"best" manuscripts do not agree because they have had to compile an eclectic Greek text. They have selected from the variant readings what they think might be the best reading. ***The result is that not only do their ancient manuscripts not agree with each other, but the resulting Greek text from which the MODERN TRANSLATIONS INCLUDING THE NIV is translated does not agree with any ancient Greek manuscript. It does not read the same as any ancient Greek manuscript. (Note: this is in sharp contrast to the agreement in reading of the large group of manuscripts that the Textus Receptus is based on.)***

The term "best manuscripts" needs to be understood from the view point of highly educated scholars who are looking at the **quality of the manuscript parchment, how little is missing, and the age of the manuscript.** The term "best" is not how many Christians interpret it in thinking about the Word of God, that best means the text is very accurate and reliable.

### *The MODERN TRANSLATIONS INCLUDING THE NIV's "best manuscripts"*

From my research in examining the NU Greek text, **most of what has been removed from the MODERN TRANSLATIONS INCLUDING THE NIV, is based on Codex Sinaiticus, and Codex Vaticanus.** These are the oldest manuscripts that are listed in the footnotes of the **United Bible Society's 3<sup>rd</sup>. edition Greek text** for the majority of the passages where something has been removed.

The following is what I have found about these two texts:

#### *Codex Sinaiticus*

This codex is an Alexandrian (Egyptian) manuscript dating from the fourth century (350 AD; around 275 years after most of the New Testament books were originally written). The scribe has many careless and transcriptional errors. Letters, words, and whole sentences are written twice or begun the second time and immediately struck out. There are 115 times in the N.T. where a clause is omitted because it happens to end in the same words as the clause before it. It has had many alterations to correct the careless mistakes. **Dean Burgon, who has studied it, says that eleven different persons have made revisions and corrections on the manuscript itself down through the ages.<sup>3</sup> It was discovered in a monastery trash can.<sup>4</sup> (Footnote)**

#### *Codex Vaticanus*

This codex is also an Alexandrian (Egyptian) manuscript dating from the fourth century (350 AD; around 275 years after the most of the New Testament books were originally written). It has been held by the Vatican since the mid 1400's but was not released to Protestant scholars until the late 1800's. The Vatican will not let



scholars study the original. Only a few have been allowed to see it, and then only for short periods. **Scholars have only had photocopies to work from.<sup>5</sup> (*Footnote*)**

There are literally thousands of omissions, additions, and other changes in each of these manuscripts. What is significant is that where they differ from the way the majority of the Greek manuscripts read, the omissions, additions, and other changes are not the same in both manuscripts. These two manuscript do not read the same, they are not identical.

### ***There are major gaps in the logic supporting the MODERN TRANSLATIONS INCLUDING THE NIV's Greek text***

Those who write in support of the MODERN TRANSLATIONS INCLUDING THE NIV sound convincing. However, I encourage you to evaluate carefully what they are saying. I have discovered that there are major gaps in the logic for the modern eclectic Greek text. Often there are opinions that are stated as facts without ancient manuscript proof given to back up what they are confidently saying. An example of this is in explaining why a particular phrase is not in the NU Greek text, they state: ***that a particular phrase is clearly an example of a later scribe adding a phrase to make it read like another passage.*** They do not give the manuscripts that contain the phrase and the ones that do not, and the dates of the manuscripts so that you can judge for yourself that it is clearly inserted by a later scribe. When I would look up the evidence on the phrase, I would find that it was not as they made it appear. Often I found evidence (For example, the writings of the early church fathers) that was at least the same age and sometimes older than the manuscript that did not have the phrase, that included the phrase.

They also write from the premise that the early Alexandrian/Egyptian manuscripts, especially Codex Vaticanus and Codex Sinaiticus, read closest to the originals. I raise this question: "Why would the Alexandrian/Egyptian manuscripts read closest to the originals when most of the original copies of the New Testament books were sent to Asia which was on the other side of the Mediterranean Sea?" None of the original books of the New Testament were sent to Egypt.

In addition, those who write in support of the MODERN TRANSLATIONS INCLUDING THE NIV do not address several foundational issues:

#### ***1) None of Their Ancient Manuscripts Agree with Each Other!!!***

Each of the ancient Alexandrian manuscripts, upon which the modern eclectic Greek text is based, have a significant amount of differences in reading. None of them totally read the same as any of the others. While the majority of over 5000 manuscripts read essentially the same. John Burgon, who spent the last 30 years of his life researching Greek texts states: (Note, the early manuscripts are identified by a letter or number such as B, or 048.) "There are only 111 out of the 320 pages of an ordinary copy of the Greek Testament in which these five old manuscripts have corresponding pages. The serious deflections of A from the Textus Receptus amount



in all to only 842; in C they amount to 1,798; in B (Vaticanus) to 2,370; in *N* (Sinaiticus) to 3,392; in D to 4,697. The readings peculiar to A within the same limits are 133; those peculiar to C are 170. But the peculiar readings of B amount to 197; while *N* exhibits 443 and D no fewer than 1,829 peculiar to themselves readings. These figures come from merely referring the five manuscripts to one and the same common standard. The differences between themselves would be similar. This by no means will inspire confidence in codices BNCD- codices, remember, which come to us without a character, without a history, in fact without antecedents of any kind."<sup>6</sup>

To illustrate the diverse readings in the Alexandrian Manuscripts, Burgon draws the following analogy using the quote from Shakespeare "To be or not to be, that is the question": *"What would be thought of four such diverse copies of Shakespeare?... Why, some of the poet's most familiar lines would cease to be recognizable: For example, A might read, Toby or not Toby; that is the question. B might read, Tob or not, is the question. N might read, To be a tub, or not to be a tub; the question is that. C might read, The question is, to beat, or not to beat Toby? D might read, The only question is this: to beat that Toby, or to be a tub?"*<sup>7</sup>

## 2) They do not give factual Manuscript Proof to support Codex Vaticanus and Codex Sinaiticus.

No factual manuscript evidence is given to show why Codex Vaticanus and Codex Sinaiticus are considered such great manuscripts by scholars today. No explanation is given why Codex Vaticanus and Codex Sinaiticus should carry so much weight when they disagree so much with each other. It is implied that it is because they are old but there are other manuscripts that are older than they are as well as some that are of the same age. They expect us to accept their value judgment without giving us proof. From the passages that I have researched, many of the omissions are based primarily on these two manuscripts with some other later manuscripts supporting them. John Burgon states about these two manuscripts: **"And let it be remembered that the omissions, additions, substitutions, transpositions, and modifications are by no means the same in both. In fact it is easier to find two consecutive verses in which these two differ from one another, than two consecutive verses in which they entirely agree!"**<sup>8</sup> Why should manuscripts like these be used to change the way Scripture should read especially to remove words, phrases, verses or entire passages?

## 3) The UBS 3rd Edition is a 20th Century "Manuscript"

**It is implied that the MODERN TRANSLATIONS INCLUDING THE NIV is translated directly from the oldest manuscripts but this is not the case.** The NU Greek text that the MODERN TRANSLATIONS INCLUDING THE NIV is translated from is actually a 20th century "manuscript" (text). **There is not a single ancient Greek manuscript that reads the same as it does! I repeat, there is not a single ancient Greek manuscript that is identical to the NU Greek text! The NU text is not a fixed Greek text. It is continually changing. The Nestle Aland text has 27 editions. The United Bible**

**Societies text has four editions.** There is already a new addition of the modern NU Greek text that has come out since the MODERN TRANSLATIONS INCLUDING THE NIV was first translated. The NU text is like sand and is not a firm rock. (see Matt. 7:24-27) **Not near all of the thousands of omissions and changes in the Sinaiticus and Vaticanus manuscripts have been adopted in the NU text. There is much more that can be changed even without any new manuscript discoveries.**

You will be able to verify for yourself later in this book in the chapter "Manuscript evidence given by the UBS Greek text" that the manuscripts that the MODERN TRANSLATIONS INCLUDING THE NIV is based on do not read the same. You will also be able to see for yourself that there is not even one manuscript that is listed for every verse that was changed.

In the books that I have found, the writers who defend the MODERN TRANSLATIONS INCLUDING THE NIV often state things as fact without giving factual ancient manuscript evidence to prove why what they are saying is true. If you have read any of these books, you need to be very discerning about what you have read because Satan wants to deceive us. If you look up the ancient manuscript evidence and the writings of the early church fathers who quote the phrases or verses that are missing, you will soon see that what the MODERN TRANSLATIONS INCLUDING THE NIV supporters are stating is not the same as they make it sound. They are long on rhetoric and they speak confidently that what they are saying is fact. However, upon closer observation one realizes that they are stating opinions as fact. They do not give factual ancient manuscript evidence of the manuscripts that contain a variant and those that do not, to prove what they so confidently affirm. They give just enough information to get one to believe what they want us to believe.

### *What does eclectic mean?*

Webster's: **ECLECTIC**, a. [Gr. to choose.] Selecting; choosing

When the NU Greek text is described as being eclectic, what does that mean? Because the Greek manuscripts which were used to compile the NU Greek text do not read the same, the compilers of the NU text needed to choose which readings they would put in their version of the Greek text. **They were not able to follow any one manuscript completely because each of the manuscripts had readings at various places that they did not believe were correct. They therefore chose from the various manuscripts the reading that they thought was best and what they thought was most likely the original reading.** The process that they used is called the **eclectic method and the resulting text is called an eclectic text.** The term "eclectic" is defined by Webster's Dictionary as: **"Selecting; choosing; not original nor following any one model or leader, but choosing at will from the doctrines, works, etc., of others."** (emphasis added) The key to understanding the eclectic method is understanding that it does not follow any one manuscript, nor does it totally follow any set of rules, but that **it is choosing at will from the various conflicting**

**manuscripts** — some from one manuscript and some from others. The following is a simplified fictional example of how the eclectic process works:

The traditional reading: "He ate an apple that was sour and it set his teeth on edge."  
(the majority of manuscripts)

Manuscript #1 (a copy dated 350 years after the original): "John Doe ate a green apple."

Manuscript #2 (a copy dated 350 years after the original): "John Smith ate a green apple."

Manuscript #3 (a copy dated 400 years after the original): "John Smith ate an apple."

Man made eclectic text: "John Smith ate a green apple."

*Reason given in the man made eclectic text for selecting this reading:*

(Note: This is wording that is taken from the companion book for the USB 3<sup>rd</sup> edition Greek text — ***A Textual Commentary on the Greek New Testament by Bruce Metzger*** — and applied to this example. The underlined phrases which indicate speculation and the subjective opinion of the Committee are found over and over and over in that book. It is there that the Committee explains why they chose or omitted some of the different readings.):

"In the opinion of the Committee, the name Smith is probably more accurate than Doe since manuscript #1 is the only place the name John Doe is found and Smith is a more likely name. The expanded reading 'and it set his teeth on edge' was most likely added by a later scribe to explain what a green apple does since the oldest and best manuscripts do not have this reading." (emphasis added)

***The eclectic method is not an exact science. It is very subjective.***

*Is the Textus Receptus based on one ancient Greek manuscript ?*

***No, the Textus Receptus is not based on one ancient Greek manuscript.*** Of all the ancient Greek manuscripts, there is not one ancient manuscript that contains all of the books of the New Testament. Sinaiticus and Vaticanus contain the most number of books, but they do not have all of the books of the N.T. Some manuscripts contain only the Gospels, some only the epistles or some of the epistles, some only the book of Acts. Many are fragments in which parts are missing because of their age. Therefore it is an impossibility for a Greek text, the TR or the NU to be based on only one manuscript. ***An ancient manuscript can read exactly the***

**same as the TR for the passage it covers, but that does not mean that the TR is translated only from that one manuscript.**

**Why there is a need for a compiled Greek text to translate the New Testament from.**

**There is a need for a compiled Greek text of the complete New Testament, because none of the ancient Greek manuscripts contain the entire New Testament. That is why the Textus Receptus and the NU Greek texts were compiled, to give Bible translators a complete Greek text to translate the New Testament into modern languages.**

*Is the Textus Receptus eclectic?*

**No, the Textus Receptus is not an eclectic text.** This is a significant point. If the Textus Receptus was also eclectic there would be little difference between the TR and the NU texts because they would have the same kinds of problems. The scholars who support the NU text often lead a person to assume that the TR is also eclectic. They give facts that lead to that conclusion. But if you observe carefully what they say they are not foolish enough to state that the TR is an eclectic Greek text. **The TR is a compiled Greek text but not an eclectic Greek text.** There is a fundamental difference between the way that the TR and the NU Greek texts are compiled.

**Because none of the ancient Greek manuscripts contain all of the New Testament, in order to have all the books that have been canonized in the New Testament, the New Testament has had to be compiled from a number of ancient Greek manuscripts. The TR used manuscripts that have the same reading as each other, where they contained the same passages of Scripture.** The TR is a compiled text because a number of Greek manuscripts had to be used to supply all the books of the Bible. At the same time, approximately 90-95% of the Greek manuscripts have the same reading as the TR. These manuscripts are not all identical in that they do not each contain the same passages of Scripture, and misspellings, differences in punctuation (things that fall under the category of "typos"). Where these manuscripts contain the same passages, the basic reading is the same. This is the significant difference between the majority of the manuscripts and the small group of manuscripts that the NU text is based on.

*Why aren't the same standards used to discredit the TR as are used to discredit the NU?*

The only reason the NU text can be discredited is because the same standard is applied to the TR and to the manuscripts it is based on. If both texts had the same characteristics, the NU text could not be discredited. That is why supporters of the MODERN TRANSLATIONS INCLUDING THE NIV try to make the TR appear to have the same characteristics as the NU text rather than prove the allegations against the NU text are false.

Should the majority be considered right when it comes to examining variations between manuscripts?

An assumption should never be made that the majority of manuscripts is always right. There are a number of other things to also look at. There are a number of old versions as well as some of the writings of the early Christians which date from the same time as Sinaiticus and Vaticanus. Some of the evidences are 100 years or more older than Sinaiticus and Vaticanus. One example of this is finding I John 5:7-8 quoted by Cyprian in AD 251.

A big consideration also is the characteristics of the manuscripts that contain the variant reading. Sinaiticus, Vaticanus, C, D, L, and W each have a large number of corrupt readings that none of the other five have, as well as a large number of corrupt readings in which only one or two of the other five have. There are very few variant readings where all six have the same reading - I believe there is only one!

### *A further testimony that the NU Greek text is not reliable*

The MODERN TRANSLATIONS INCLUDING THE NIV, NASB, and a number of other modern versions do not completely follow the NU Greek text in translating. Some places they use the Textus Receptus or other sources rather than strictly translating from the Greek of the NU Greek text. In researching what was changed in the Bible in the MODERN TRANSLATIONS INCLUDING THE NIV, it was not a simple matter of comparing the Textus Receptus and the NU Greek texts and noting what was changed. There were many places where something was removed or changed in the Greek in the NU Greek text but it was not removed or changed in the MODERN TRANSLATIONS INCLUDING THE NIV. I also found that if something was missing in the MODERN TRANSLATIONS INCLUDING THE NIV it did not automatically mean it was also missing in the NASB and vice versa. **Each translation has done its own picking and choosing on conflicting readings.**

**By not strictly translating from the NU Greek text, the translators of the MODERN TRANSLATIONS INCLUDING THE NIV, NASV, and others testify that the NU Greek text is not completely reliable.**

*In many of the passages it is "meat" that has been removed*

**There is a significant amount that has been removed in the MODERN TRANSLATIONS INCLUDING THE NIV from Scripture that has important information.** In some cases it may be only a word or two that was removed but it was part of the "meat" of that verse. In most cases an entire phrase is removed such as **"For the son of man is come to save that which was lost" Matt. 18:11!!** **The main issue with the MODERN TRANSLATIONS INCLUDING THE NIV is not the modernization of the English and the modernizing of the "thees" and "thous" but what the MODERN TRANSLATIONS INCLUDING THE NIV has removed from God's words.**

## *A deceptive argument that no essential doctrine has been removed*

One of the key arguments in books supporting the MODERN TRANSLATIONS INCLUDING THE NIV translation is that no essential doctrine has been removed, and that a particular phrase in question can be found elsewhere in the Bible. This is an argument that I have heard and read many times. This reasoning is used to make it appear insignificant what the MODERN TRANSLATIONS INCLUDING THE NIV has removed from God's Words. The reason this argument is probably stressed is because some of the other earlier translations that were based on earlier editions of the modern eclectic Greek text totally omitted the virgin birth and the blood of Jesus. The MODERN TRANSLATIONS INCLUDING THE NIV to the best of my knowledge does not totally remove any essential doctrine from Scripture. However; that is part of Satan's deception. Satan learned from his mistake and was more subtle in the MODERN TRANSLATIONS INCLUDING THE NIV. The argument that it is okay to remove something as long as all reference to a particular doctrine is not removed is a poor argument when applied to Scripture. God's Word is truth and is pure. "Every **WORD** of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his **WORDS**, lest he reprove thee, and thou be found a liar." Prov. 30:5,6 "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Deut. 12:32 God has commanded us over and over not to add to, or to take away from His Words.

The argument that something can still be found elsewhere in Scripture is also a poor argument because one could remove several entire books from the New Testament and you could still find every essential doctrine. Because it can still be found does not justify it being removed in a number of other passages. God repeats things over and over for emphasis. There are also some Christians who think that they should be able to find something more than once in Scripture before they consider it important and obey it.

## *The term "doctrine" has been almost totally removed in the MODERN TRANSLATIONS INCLUDING THE NIV*

It is amazing, with the argument that no essential doctrine has been removed, that the term doctrine itself has been almost totally removed in MODERN TRANSLATIONS INCLUDING THE NIV. The KJV has the word doctrine 50 times. The MODERN TRANSLATIONS INCLUDING THE NIV only has the word doctrine 5 times! The MODERN TRANSLATIONS INCLUDING THE NIV usually uses the words teaching or instruction. These terms convey a somewhat different thought than doctrine. Teaching and instruction is what one does. Doctrine is what one believes. Today the Church focuses on issues and often uses the term issues rather than doctrine. Issues are controversial, each person has their own opinion. God says doctrine is either sound doctrine or false doctrine.

In thinking of doctrine, as you look at individuals and churches that you know that have made significant changes in what they believe and practice in the last 20 years,



what translation of the Bible do they use? Is it a modern translation? Or is it the KJV? The individuals and churches that have not made significant changes in what they believe and practice, what translation do they use? The KJV or a modern translation? What you want to look for is a cause and effect sequence of the majority of persons and churches. There are always a few individual people or churches that do not fit into the pattern of the majority. Wisdom is the ability to see cause and effect sequences of things, actions, and teachings, and then make decisions that steer us toward a closer walk with Jesus, rather than on a course where the majority of the people on that path are moving away from Him.

*The phrase order of many verses has been significantly changed in the MODERN TRANSLATIONS INCLUDING THE NIV*

The result of significantly changing the phrase order is that it is difficult for the KJV/NKJV and the MODERN TRANSLATIONS INCLUDING THE NIV to exist together in a congregation. If someone is reading in the MODERN TRANSLATIONS INCLUDING THE NIV translation, it is easy to get lost following along in another translation and vice versa. What the moving around of the phrase order does, is it hides what the MODERN TRANSLATIONS INCLUDING THE NIV has removed, added, and changed so that it is not readily apparent. It makes the comparison of the MODERN TRANSLATIONS INCLUDING THE NIV and the KJV much more difficult. The moving around of the phrase order and hiding the verse numbers in paragraph form has probably been the main reason most of us never discovered all the phrases and verses that had been removed before this.

*The deception that people need us to make the Bible easier to understand so that they can understand it*

One of the interesting things about the Bible is that God wrote it in such a way that a person cannot fully understand it without the Holy Spirit giving understanding. Jesus also purposely used parables when speaking to the multitudes so that they would not fully understand what He was talking about<sup>9</sup>. He would then reveal at a later time to those who were totally committed to Him what He was saying (that was before the Holy Spirit was given). Understanding of Scripture is in relation to how much one hears and how much one wants to hear what God is telling them. Jesus said "Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." (Mk. 4:24,25) One's ability to understand what God is saying in the Bible is not in relation to the Bible knowledge one has nor one's understanding of the definitions of Bible words.

**One of the main reasons that many have chosen the MODERN TRANSLATIONS INCLUDING THE NIV is so that it would be easier to understand and easier for new Christians to understand.** The MODERN TRANSLATIONS INCLUDING THE NIV has been around now for about 20 years and it is time for some evaluating. Is the MODERN TRANSLATIONS INCLUDING THE NIV resulting in people better understanding God's Word than the previous generation? The proof of true understanding is obedience. Is our generation (the baby boom generation) walking in closer obedience to the Word of God than the previous



generation that had the KJV? Does Generation X have a better understanding of God's Word, and are they walking in greater obedience to the Word of God than the previous generation? Is there a firmer belief that the MODERN TRANSLATIONS INCLUDING THE NIV has the very words of God and that they are valued, memorized and meditated upon? My observation is that the MODERN TRANSLATIONS INCLUDING THE NIV has not resulted in greater understanding and obedience to God's Word.

### ***GOD'S WORD IS PURE, IS TRUTH, AND IS NOT TO BE ALTERED***

I originally thought that the main verse in the Bible that said we should not add to or remove from the Word of God was in Revelation 22:18,19. Since that verse was in the context of the Book of Revelation, I assumed it only applied to the Book of Revelation and that God did not say much in the rest of Scripture about adding to, or removing from His Word. What I discovered when I searched for verses on this subject was that it is a concept that God gives us throughout all of Scripture.

#### ***Why are we not to add to or remove from God's words?***

1. Because we are not to change God's commands. Deut. 4:2; 12:32
2. So that we will keep the commands of the Lord our God. Deut.4:2
3. Because God's Word is already established in Heaven. Changing God's Word on earth does not change it in Heaven. Ps. 119:89
4. So that we will love God's Word. Ps. 119:140
5. Adding man's words destroys the purity of every word of God. Ps. 119:140; Pr.30:5
6. Because God's Word is true from the beginning. Ps. 119:160
7. So that God will not discipline us. Pr.30:5,6
8. If we change God's words we are a liar (liars have no inheritance with God). Pr.30:5,6
9. God is against those who steal His words so that others can not read them. Jer. 23:30
10. Because we do not want to be called least in the kingdom of Heaven. Mt. 5:18,19
11. Because God's Word will outlast the earth and is not of this earth. Mt. 24:35; Lk.21:33
12. God's Word does not change over time. Lk. 16:17
13. Because ALL Scripture was inspired by God, not by human writers or translators. II Tim. 3:16
14. Because every part of God's Word is profitable. II Tim. 3:16
15. Because it is through the Word of God that the Gospel is preached to others. I Pet. 1:25
16. Because God will add unto us the plagues written in Revelation if we add to it. Rev.22:18,19
17. Because God will remove our name from the Book of Life if we remove from it. Rev. 22:18,19

### *What happens when God's words are added to or removed?*

- People don't keep God's commands Deut.4:2
- It destroys the extreme purity of the words of God Ps.12:6
- It keeps people from being changed 100% into the person God wants them to be. Ps.19:7
- People won't love God's Word as much. Ps. 119:140
- God will reprove that person and they will be found a liar. Pr. 30:5,6
- People lose their fear of God. Eccl. 3:14
- God is against those who remove His words. Jer. 23:29,30
- God will add to that person the plagues written in the Book of Revelation and God will remove that person's name from the Book of Life!!!

### *What does God say?*

Note how often God speaks about His individual Words.

Deut. 4:2 "Ye shall not add unto the **word** which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you."

Deut. 12:32 "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

Ps. 12:6 "The **WORDS** of the LORD are pure **WORDS**: as silver tried in a furnace of earth, purified seven times."

Ps. 19:7 "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple."

Ps. 89:34 "My covenant will I not break, nor alter the thing that is gone out of my lips."

Ps. 119:89 "Forever, O LORD, thy word is settled in heaven."

Ps. 119:140 "Thy **word** is very pure: therefore thy servant loveth it."

Ps. 119:152 "Concerning thy testimonies, I have known of old that thou hast founded them for ever."

Ps. 119:160 "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever."

Prov. 30:5,6 "Every **WORD** of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his **WORDS**, lest he reprove thee, and thou be found a liar."

Eccl. 3:14 "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him."

Is. 40:8 "The grass withereth, the flower fadeth: but the **word** of our God shall stand for ever."

Jer. 23:29,30 "Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the LORD, that steal my **WORDS** every one from his neighbour."

Matt. 4:4 "But he answered and said, It is written, Man shall not live by bread alone, but by every **WORD** that proceedeth out of the mouth of God."

Matt. 5:18,19 "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Matt. 24:35 "Heaven and earth shall pass away, but my **WORDS** shall not pass away."

Mark 13:31 "Heaven and earth shall pass away: but my **WORDS** shall not pass away."

Lk. 16:17 "And it is easier for heaven and earth to pass, than one tittle of the law to fail."

Lk. 21:33 "Heaven and earth shall pass away, but my **WORDS** shall not pass away."

John 10:35 "If he called them gods, unto whom the word of God came, and the scripture cannot be broken;"

Roma 3:31 "Do we then make void the law through faith? God forbid: yea, we establish the law."

II Tim. 3:16 "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"

I Pet. 1:23-25 "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the **word** of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Rev. 22:18,19 "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the

plagues that are written in this book: And if any man shall take away from the **WORDS** of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

*How many variations and of what kind can we tolerate in a text before we say it is the work of Satan?*

There will possibly always be some question about the right wording for a few passages in the TR. However, **the NU has not followed the reading of even one manuscript, but has added words to and removed words from each of the manuscripts that it is based on. The NU text cannot claim that it has neither added nor removed words from each and every manuscript that exists. When we look at the differences that exist between the TR and the NU, the NU has made hundreds of significant changes in areas that Satan wants to undermine -- the deity and Lordship of Jesus Christ, salvation, and the Judgment, prayer and fasting, and others.**

*Why the Textus Receptus can be trusted as having the Words of God.*

The Textus Receptus is an **established, fixed Greek text that has been held by Christians for almost 500 years as having the very Words of God. Approximately 95% of all known Greek manuscripts have the same reading as the Textus Receptus. It is not an eclectic Greek text that has been pieced together from conflicting manuscripts like the NU Greek text.**

Critics of the Textus Receptus throw a lot of mud at it. In evaluating what they say, the majority of it is merely opinion and personal biases. In checking out statements by critics about particular phrases or verses that they say were clearly added by a later scribe, without fail **I have found that phrase or verse was quoted as Scripture in the writings of one of the early Church Fathers a hundred or more years before the date of the earliest manuscript that did not have it.** The phrase or verse was not clearly added by a later scribe.

**The vast difference in reading between Sinaiticus, Vaticanus, A,C, and D when compared with each other, not to mention when compared with the majority, tell us that these are inferior, corrupt manuscripts that can not be trusted or relied on as containing the very Words of God. God tells us that He has preserved the very words of His Word. **The majority of the manuscripts agree with each other and the Textus Receptus is based on these.****

**We have a choice between two Greek texts: The NU which is based on a few manuscripts that have significant differences in reading from each other and from the majority of manuscripts in 1000's of places, and the TR which is based on over 5000 Greek manuscripts which agree. The Textus Receptus is the one we can put our confidence and trust in as containing**

*the very words of God's Word. It is not based on a handful of corrupt manuscripts.*

## Section 2

### What has been changed in the Modern Greek Text

*The following passages address facts that are easily verified.*

Because of the seriousness of the situation with how God's Word has been handled the following passages address only facts that you can easily verify - what has been removed from and added to the Bible in the MODERN TRANSLATIONS INCLUDING THE NIV translation. This section addresses changes that have been made to the Bible because of the Greek text that the MODERN TRANSLATIONS INCLUDING THE NIV is translated from. **Many of these words, phrases, and verses are also missing in the NASV, the ASV, the RSV, the NRSV, the Contemporary English Version, the New Jerusalem Bible, the Living Bible, the New American Bible, and others which are translated from the same incomplete Greek text as the MODERN TRANSLATIONS INCLUDING THE NIV.**

This section does not address the more subjective issues of how Greek words have been translated. Where it is mentioned that something is changed to a different reading, **it is the MODERN TRANSLATIONS INCLUDING THE NIV's Greek text that has also been changed. It is not a translation issue of how a Greek word should be translated.**

For those who do not know Greek, a good way of evaluating the differences between the Textus Receptus and the modern NU text is to compare the MODERN TRANSLATIONS INCLUDING THE NIV side by side with the KJV (or with the New KJV which notes in the margin some of the following omissions); and note what has been changed and removed in the MODERN TRANSLATIONS INCLUDING THE NIV, since the MODERN TRANSLATIONS INCLUDING THE NIV is based on an eclectic Greek text which is different from the Greek text that the KJV was translated from.

***Essentially what you are doing is comparing the two different Greek texts in English in addition to comparing the two translations.*** Then look at your findings as a whole to see what the pattern is in the differences. **Are they petty differences, such as different ways of saying the same thing? Or are they significant changes which remove or alter important concepts in the Bible?** You don't have to be a scholar or know Greek to do it. Then you can go to the Greek and research the differences further.

One problem you will encounter in comparing the MODERN TRANSLATIONS INCLUDING THE NIV and the KJV is that the MODERN TRANSLATIONS INCLUDING THE NIV significantly changes the word order of many verses. Sometimes it takes a

while to discover what has been removed and what has just been changed around. Don't give up. The more verses you check out for yourself the more it will stand out to you the broad scope of Satan's work in the MODERN TRANSLATIONS INCLUDING THE NIV.

**( \* ) - indicates an entire verse that was removed.**

### *The Deity of Jesus Christ and His Lordship [in 40 key verses]*

Beware of books that are written in support of the MODERN TRANSLATIONS INCLUDING THE NIV. I have seen two different books that were defending the MODERN TRANSLATIONS INCLUDING THE NIV that took 8-10 verses on the Deity of Christ, and put them into a table comparing the KJV and the MODERN TRANSLATIONS INCLUDING THE NIV. The verses were carefully selected so that it appears that the MODERN TRANSLATIONS INCLUDING THE NIV is stronger than the KJV on the Deity of Christ. If one looked only at their table and did not look at the list of verses below one would be convinced that the MODERN TRANSLATIONS INCLUDING THE NIV strengthens the Deity of Christ. (Verses in the MODERN TRANSLATIONS INCLUDING THE NIV that they say strengthens the Deity of Christ: Jn. 1:18; Phil. 2:6; Titus 2:13; and II Pet. 1:1. Please note "strengthen" is an opinion of the writers in support of the MODERN TRANSLATIONS INCLUDING THE NIV. These verses in the KJV can also be interpreted as supporting the Deity of Christ. Phil. 2:6 in the MODERN TRANSLATIONS INCLUDING THE NIV in my opinion weakens the Deity of Christ "did not consider equality with God something to be grasped.")

All of the passages listed below are not subjective opinions of how a word or phrase should be translated from the Greek. These are all facts. The following is not in the MODERN TRANSLATIONS INCLUDING THE NIV and its Greek text, or has been added in the MODERN TRANSLATIONS INCLUDING THE NIV and changed in its Greek text.

Matt. 1:25 removed - "firstborn" (From "And knew her not till she had brought forth her firstborn son: and he called his name JESUS.")

**Matt. 13:51 removed "Lord" (from "Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.")**

Matt. 19:16 removed - "Good" (From "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?")

Matt. 19:17 removed - "God" (From "And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments") Also part of v.17 is changed because "good" was removed in v. 16.

**Matt. 22:32 "God" is changed to "He" implying that Jesus did not consider Himself as God.**

Matt. 23:8 removed - "even Christ" (from "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.")

Matt. 24:36 adds "nor the Son" (To "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only")

Matt. 27:24 removed - "just" (From "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it

Matt. 28:6 removed - "Lord" (from "He is not here: for he is risen, as he said. Come, see the place where the Lord lay.")

Mk. 9:24 removed - "and said with tears, Lord," (From "And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.")

Mk. 12:29 removed - "Lord" (from "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord")

Lk. 2:33 "Joseph "is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to "the child's father" implying that Joseph was Jesus' father. ("And Joseph and his mother marvelled at those things which were spoken of him.")

Lk. 2:43 "Joseph and his mother" is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to "his parents", implying Joseph was Jesus' father. ("And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.")

Lk. 4:41 removed - "Christ" (from "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.") (Christ means Messiah)

Lk. 7:31 removed - "And the Lord said" (from "And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?")

Lk. 9:35 removed - "beloved"(from "And there came a voice out of the cloud, saying, This is my beloved Son: hear him.)

## added - " whom I have chosen"



**Lk. 22:31 removed - "And the Lord said" (from "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:")**

**Jn. 1:27 removed - "is preferred before me"(from "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.")**

**Jn. 3:13 removed - " which is in heaven" (from "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.")**

**## Jn. 6:69 "And we believe and are sure that thou art that Christ, the Son of the living God" (KJV) is changed to "We believe and know that you are the Holy One of God." (MODERN TRANSLATIONS INCLUDING THE NIV)**

**## Jn. 8:24 added - "the one I claim to be" ("I told you that you would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins." MODERN TRANSLATIONS INCLUDING THE NIV)**

**Jn. 8:28 added - "the one I claim to be" ("So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me." MODERN TRANSLATIONS INCLUDING THE NIV)**

**Jn. 8:35 "The Son abideth forever" is changed to "a son belongs to it forever" ("And the servant abideth not in the house for ever: but the Son abideth ever."KJV)**

**Jn. 8:38 "My Father" is changed to "the Father" ("I speak that which I have seen with my Father: and ye do that which ye have seen with your father."KJV)**

**Jn. 9:35 "Son of God" is changed to "Son of man" ("Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" KJV)**

**Jn .16:16 removed - "Because I go to the Father" (From "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.")**

**## Acts 2:30 removed - "according to the flesh, he would raise up Christ" (From "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne")**

**Acts 3:26 "his Son Jesus" is changed to "his servant" ("Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." KJV)**

**Rom. 6:11 removed - "our Lord" (from "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.")**

**Rom. 14:10 "Judgment seat of Christ" is changed to " judgment seat of God" ("But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." KJV)**

**I Cor. 5:5 removed - "Jesus" (from "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.")**

**I Cor. 15:47 removed - "the Lord" (From "The first man is of the earth, earthy: the second man is the Lord from heaven.")**

Removed:

**## I Cor. 16:22 removed - "Jesus Christ" (From "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha")**

Removed:

**## Gal. 3:17 removed - "in Christ" (From "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.")**

**## Eph. 3:9 removed - "by Jesus Christ" (From "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ")**

**## Eph. 3:14 removed - "of our Lord Jesus Christ" (From "For this cause I bow my knees unto the Father of our Lord Jesus Christ")**

**Col. 1:2 removed - "and the Lord Jesus Christ" (From "To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.")**

**I Thess. 1:1 removed - "from God our Father, and the Lord Jesus Christ" (From " Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ")**

**## I Tim. 3:16 removed - "God" (From "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the**

**Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory")**

**I Tim. 5:21 removed - "Lord" (From "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality")**

**II Tim. 4:1 removed - "Lord" (From "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;")**

**## II Tim. 4:22 removed - "Jesus Christ" (From "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.")**

**Titus 1:4 removed - "Lord" Also removed "mercy" (From "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour).**

Heb. 2:7 removed - "and didst set him over the works of thy hands" (From "Thou madest him a little lower than the angels; thou crownedest him with glory and honour, and didst set him over the works of thy hands:")

Heb. 7:21 removed - "after the order of Melchisedec" also removed: "For those priests were made without an oath"( From "For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec")

**## I Jn. 4:3 removed - "Christ is come in the flesh" (From "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.")**

**### \*I Jn. 5:7,8 removed the entire verse 7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one " also v 8 "in earth"**

This is the clearest verse on the Trinity. Although it is claimed by the supporters of the MODERN TRANSLATIONS INCLUDING THE NIV that there are no early manuscripts before the 16th century to support verse seven there is a mystery here:

- It is also claimed in "A Textual Commentary on the Greek New Testament", the companion book for the UBS 3<sup>rd</sup> edition of the Greek Text that this passage is quoted by none of the Greek Fathers.<sup>10</sup> However, I found that Cyprian quoted it in 251 AD.
- Cyprian writing in AD 251 (100 years before the Sinaiticus and Vaticanus manuscripts) quotes from this verse: "And again it is written of the Father, and of the Son, and of the Holy Spirit, 'And these three are one'"<sup>11</sup>

- In the footnotes of the UBS 3<sup>rd</sup> edition Greek text, **the oldest manuscripts that they state do not have this verse are Sinaiticus and Vaticanus - 350 AD**. Most of the manuscripts listed as not having it are late - 9th to 14th centuries!
- **## Both the MODERN TRANSLATIONS INCLUDING THE NIV and the NASB treat the elimination of this verse in different ways. Other places they eliminate verses without any attempt to reorder the verse numbers. Here the MODERN TRANSLATIONS INCLUDING THE NIV splits up verse eight to give the appearance that there is a verse seven. The NASB divides verse six to create a verse seven.**

### *Salvation and the Judgment*

This section reveals some of the most significant phrases and verses that have been removed in the MODERN TRANSLATIONS INCLUDING THE NIV. It would be one thing if a verse or two had been changed on the gospel message. Even that would be serious. But verse after verse has been changed on Salvation and the Judgment. You will see in the section "Manuscript evidence given by the UBS Greek text" that these words, phrases, and verses are missing in only a few manuscripts, and that they are not always missing in the same manuscripts. There is also a high number of passages where there is no manuscript basis given for the phrases that have been removed. The translators of the MODERN TRANSLATIONS INCLUDING THE NIV lead us to believe that they have only removed erroneous phrases. We raise this question: Why are these words, phrases, and verses that were removed error?

Matt. 9:13 removed - **"to repentance"** (from "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.")

**\*Matt. 18:11 removed the entire verse - "For the son of man is come to save that which was lost"**

Matt. 20:16 removed - **"for many be called, but few chosen"** (From "So the last shall be first, and the first last: for many be called, but few chosen.")

Matt. 22:13 removed - "and take him away" (from "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.")

**Matt. 24:42 "hour" is changed to "day" (in "ye know not what hour your Lord doth come.")**

Matt. 25:13 removed - "wherein the Son of man cometh" (from "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.")

Mk. 1:14 removed - "of the kingdom" (From "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God")

Mk. 2:17 removed - "to repentance" (From "When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.")

Mk. 4:12 **removed - "sins"; also "converted" is changed to "turn"** (From "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.")

Mk. 6:11 **removed - "verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city."** (From "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city")

**\*Mk. 9:44 removed the entire verse - "where their worm dieth not, and the fire is not quenched"**

Mk. 9:45 removed - **"into the fire that never shall be quenched:"** (From "And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:")

**\*Mk. 9:46 the entire verse is removed - "where their worm dieth not and the fire is not quenched."**

Mk. 10:24 removed - **"for them that trust in riches"** (From "And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!")

**\*Mk. 11:26 removed the entire verse - "But if you do not forgive, neither will your Father which is in heaven forgive your trespasses."**

Lk. 9:55,56 **removed - "and said, ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives but to save them."** (From "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village")

**\*Lk. 17:36 the entire verse is removed - "Two men shall be in the field; the one shall be taken, and the other left"**

Jn.3:15 **removed - "should not perish"** (From "That whosoever believeth in him should not perish, but have eternal life.")

Jn. 4:42 **removed - "the Christ"** (From "And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.")

Jn. 6:47 removed - "**on me**" (From "He that believeth on me hath everlasting life")

Acts 2:41 removed - "gladly" (From "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.")

**\*Acts 8:37 removed the entire verse - "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God"**

Acts 19:10 **removed - "Jesus"** (From "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord **Jesus**, both Jews and Greeks")

Acts 24:15 **removed - "of the dead"** (From "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.")

Rom. 1:16 **removed - "of Christ"** (from "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.")

Rom. 9:28 removed - "**For he will finish the work, and cut it short in righteousness"** (From "**For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.**")

Rom. 10:15 removed - "**that preach the gospel of peace**" and "**of good things**" (Is. 52:7) (From "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!")

Rom. 11:6 **removed - "but if it be of works, then is it no more grace: otherwise work is no more work."** (From "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.")

I Cor. 5:7 **removed - "for us"** (From "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed **for us**")

I Cor. 9:18 **removed - "of Christ"** (From "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.")

\*\*\* Gal.4:7 **removed - "through Christ"** (From "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God **through Christ**")

Eph. 1:13 **removed - "In whom ye also trusted"** (From "**In whom ye also trusted**, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise")

Col 1:14 **removed - "through his blood"** (from "In whom we have redemption **through his blood**, even the forgiveness of sins:")

Col. 3:6 removed - "**on the children of disobedience**" (From "For which things' sake the wrath of God cometh **on the children of disobedience:**")

\*\*\* Heb 1:3 removed - "**by Himself**"; and "**our**" (From "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had **by himself** purged **our** sins, sat down on the right hand of the Majesty on high")

Heb. 8:12 removed - "and their iniquities" (From "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more")

\*\*\* I Pet. 2:2 added - "**up in your salvation**" (MODERN TRANSLATIONS INCLUDING THE NIV "Like newborn babies, crave pure spiritual milk, so that by it you may grow **up in your salvation**")

\*\*\* I Pet. 4:1 removed - "**for us**" (from "Forasmuch then as Christ hath suffered **for us** in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;")

II Pet. 2:17 removed - "forever" (from "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.")

\*\*\* II Pet. 3:10 "**the earth also and the works that are therein shall be burned up**" is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to: "and the earth and everything in it will be laid bare"

I Jn. 4:19 removed - "Him" (from "We love Him, because he first loved us. ")

I Jn. 5:13 removed - "**and that ye may believe on the name of the Son of God.**" (from "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God")

Jude 1:23 removed - "with fear" (from "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.")

added - "to others show mercy, mixed with fear"



Rev. 20:12 "stand before God" is changed to "standing before the throne" ("And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." KJV)

## *Jesus*

Lk.4:41 **removed - "Christ"** (From, "And devils also came out of many, crying out, and saying, Thou art **Christ** the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.")

Rom. 15:8 **removed - "Jesus"** (from "Now I say that **Jesus** Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:")

Rom. 16:18 **removed - "Jesus"** (from "For they that are such serve not our Lord **Jesus** Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.")

II Cor. 4:6 removed - "Jesus" (from "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ")

Gal. 6:15 removed - "For in Christ Jesus" (from "For in Christ Jesus neither circumcision availeth any thing , nor uncircumcision, but a new creature.")

Col. 3:13 **"Christ" (forgave) is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to "Lord"** ("Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." KJV)

I Pet. 5:14 removed - "Jesus" (from "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.")

Rev. 12:17 removed - **"Christ"** (from "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus **Christ**.")

## *The Holy Spirit*

Jn. 7:39 removed - "Holy" (From "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.")

Acts 8:18 removed - "Holy" (From "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money")

Rom. 8:1 removed - "who walk not after the flesh, but after the Spirit." (From "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.")

Rom. 15:19 removed - "of God" (from "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ")

I Cor. 2:13 removed - "Holy" (from "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.")

I Pet. 1:22 removed - "through the Spirit"; "a pure"(heart) (from "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently")

### *Angels*

Matt. 22:30 removed - "of God" (from "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.")

Matt. 25:31 removed - "holy" (From "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:")

Acts 7:30 removed - "of the Lord" (from "And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.")

Rev. 11:1 removed - "and the angel stood" (from "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

### *Prayer and Fasting*

Prayer and fasting are an important action in spiritual warfare against Satan and his kingdom. The importance of prayer and fasting is significantly weakened in the MODERN TRANSLATIONS INCLUDING THE NIV by what is removed.

Matt. 6:6 removed - "openly" (from "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly")

Matt. 6:13 removed from the Lord's prayer - "For thine is the kingdom, and the power, and the glory, forever. Amen"(from "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.") Also adds - "one"("And lead us not into temptation, but deliver us from the evil one." MODERN TRANSLATIONS INCLUDING THE NIV)

Matt. 9:14 removed - "oft" (much) (From "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?")

\*Matt. 17:21 removed the entire verse - "Howbeit this kind goeth not out but by prayer and fasting."

Mk. 9:29 removed - "and fasting" (From "And he said unto them, This kind can come forth by nothing, but by prayer and fasting")

Mk. 13:33 removed - "and pray" (From "Take ye heed, watch and pray: for ye know not when the time is.")

Luke 11:2-4 removed from the Lord's prayer - "our"; "which art in heaven"; "Thy will be done, as in heaven, so in earth"; and "but deliver us from evil" (From " And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.")

Acts 1:14 removed - "and supplication" (From "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren")

Acts 10:30 "fasting until this hour" is changed (in their Greek text) to "praying at this hour" ("And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing" KJV)

I Cor. 7:5 removed - "fasting and" (From "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.")

## *Communion*

Matt. 26:28 removed - "new" (from "For this is my blood of the new testament, which is shed for many for the remission of sins")

Mk. 14:22 removed - "eat" (from "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body")

Mk. 14:24 removed - "new" (from "And he said unto them, This is my blood of the new testament, which is shed for many.")

I Cor. 11:24 removed - "take eat"; and "broken" (from "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.")

I Cor. 11:29 removed - "unworthily" ("For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.")

### *Crucifixion and Resurrection*

A significant amount has been removed in the MODERN TRANSLATIONS INCLUDING THE NIV from the Crucifixion and Resurrection account.

Matt. 26:59 removed - "and elders" (from "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death")

Matt. 26:60 removed - "**false witnesses**" (from "At the last came two false witnesses")

Matt. 27:2 removed - "Pontius" (from "And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.")

Matt. 27:34 "vinegar" is changed to "wine" (in "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink")

**\*\*\* Matt. 27:35 removed - "that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." (From "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.")**

Matt. 27:42 removed - "If" (from "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.")

Matt. 27:64 removed - "by night" (from "Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.")

Matt. 28:2 removed - "from the door" (from "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it")

Matt. 28:9 removed - "And as they went to tell his disciples" (From "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.")

Mk. 14:19 removed - "and another said, Is it I?" (From "And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?")

Mk. 14:27 removed - "because of me this night" (From "And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.")

Mk. 14:68 removed - "and the cock crew" (From "But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.")

Mk. 14:70 removed - "and thy speech agreeth thereto." (From "And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.")

**\*Mk. 15:28 removed the entire verse - "And the scripture was fulfilled, which saith, And he was numbered with the transgressors."**

Lk. 22:64 removed - "they struck him on the face" (From "And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?")

Lk. 22:68 removed - "nor let me go." (from "And if I also ask you, ye will not answer me, nor let me go")

\*Lk. 23:17 removed the entire verse - "For of necessity he must release one unto them at the feast."

Lk. 23:23 removed - "and of the chief priests" (From "And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.")

Lk. 23:25 removed - "unto them" (From "And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.")

Lk. 23:38 removed - "in letters of Greek, and Latin, and Hebrew" (From " And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.")

Lk. 24:1 removed - "and certain others with them." (From " Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.")

Lk. 24:4 removed - "much" (from "And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments")

Lk. 24:17 added - "They stood still, their faces" (Added in " He asked them, "What are you discussing together as you walk along?" They stood still, their faces downcast" MODERN TRANSLATIONS INCLUDING THE NIV)

Jn. 19:16 removed - "and led him away" (From "Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.")

### *Divorce and Remarriage*

See also the section "*Inaccurate Translation of Words in the MODERN TRANSLATIONS INCLUDING THE NIV*"

Matt. 19:9 removed one third of the verse- "and whoso marrieth her which is put away doth commit adultery" (From "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.") (By removing this phrase, the MODERN TRANSLATIONS INCLUDING THE NIV removes the reason why remarriage is sin.)

### *Fornication*

See also the section "Inaccurate Translation of words in the MODERN TRANSLATIONS INCLUDING THE NIV".

Rom. 1:29 removed - "fornication" (from "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whispers,")

Gal. 5:19 removed - "fornication" (from "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness")

### *Forgiveness*

Matt. 5:44 removed - "bless them that curse you, do good to them that hate you"; "which despitefully use you," (From "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;")

Matt. 18:35 removed - "their trespasses" (from "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.")

Mk. 11:26 The entire verse was removed (It is also included in the section on salvation and judgment) - "But if you do not forgive, neither will your Father which is in heaven forgive your trespasses."

Lk. 17:3 removed - "against thee" (from "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him")

Rom. 1:31 removed - "implacable"(unforgiving) (from "Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:")

Heb. 10:30 removed - "saith the Lord" (From "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.")

### *Unity of thought*

See also the section "*Inaccurate Translation of Words in the MODERN TRANSLATIONS INCLUDING THE NIV*".

I Cor. 3:3 removed - "and divisions" (from "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?")

Phil. 3:16 removed - "by the same rule, let us mind the same thing." (From "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing ")

### *Listening to God*

Matt. 11:15 removed - "to hear" (from "He that hath ears to hear, let him hear")

Mk. 4:24 " and unto you that hear shall more be given" (KJV) is changed to "and even more." (MODERN TRANSLATIONS INCLUDING THE NIV) (Changed in: "And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. (KJV) "Consider carefully what you hear," he continued. "With the measure you use, it will be measured to you--and even more. (MODERN TRANSLATIONS INCLUDING THE NIV)

\*Mk. 7:16 removed the entire verse - "If any man have ears to hear, let him hear."

### *Pharisees and Scribes*

Matt. 15:14 removed - "alone"; and "of the blind" (from "Let them alone: they be blind leaders of the blind And if the blind lead the blind, both shall fall into the ditch.")

Matt. 16:3 removed - "O ye hypocrites" (from "And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?")

Matt. 23:4 removed - "and grievous to be borne" (from "For they bind heavy burdens and grievous to be borne and lay them on men's shoulders; but they themselves will not move them with one of their fingers.")

\*Matt. 23:14 removed the entire verse "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation"

Matt. 23:19 removed - "fools and" (from "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?")

Matt. 26:3 removed - "and the scribes" (from "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas")

Mk. 7:2 removed - "And when" and "they found fault" (from "And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault")

Mk.7:8 removed - "as the washing of pots and cups: and many other such like things ye do." (from "For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do")

Lk.11:44 removed - "scribes and Pharisees, hypocrites!" (from "Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them")

Lk. 11:54 removed - "and seeking"; "that they might accuse him." (from "Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.")

Lk. 20:23 removed - "Why tempt ye me?" (from "But he perceived their craftiness, and said unto them, Why tempt ye me?")

Jn. 5:16 removed - "and sought to slay him" (from "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day")

Acts 5:33 removed - "took counsel" (From "When they heard that, they were cut to the heart, and took counsel to slay them.")

### *Additional Changes*



One of the things you will observe in this section is that there is a lot of significant information that has been removed from the Word of God in the MODERN TRANSLATIONS INCLUDING THE NIV. Satan's tactic has not been to completely remove doctrines from the Bible, but to remove parts of sentences here and there. The result is that what God says in His Word is weakened in the MODERN TRANSLATIONS INCLUDING THE NIV and most modern translations. What is changed and removed in the MODERN TRANSLATIONS INCLUDING THE NIV does not strengthen God's Word. If it was error, the Scriptures would be strengthened by it being removed.

Matt. 1:23 removed - "Behold" (from "Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.")

Matt. 3:16 removed - "unto him" (From "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:")

Matt. 5:22 removed - "without a cause" (From "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."))

Matt. 6:1 "alms" is changed in their Greek text to "acts of righteousness" ("Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." KJV)

Matt. 6:4 removed - "openly" (From "That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.")

Matt. 7:8 added - "the door" (Added to: "For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.")

Matt. 7:28 removed - "And it came to pass" (from "And it came to pass, when Jesus had ended these sayings, the people were a astonished at his doctrine:")

Matt. 10:3 removed - "Lebbaeus whose surname was" (from "Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus")

Matt. 10:42 removed - "only" (from "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.")

Matt. 11:2 removed - "two of" (From "Now when John had heard in the prison the works of Christ, he sent two of his disciples")

Matt. 14:30 removed - "boisterous" (from "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.")

Matt. 14:33 removed - "came and" (from "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God")

Matt. 15:6 removed - "or his mother" (from "And honor not his father or his mother , he shall be free. Thus have ye made the commandment of God of none effect by your tradition.")

Matt. 15:8 removed - "draweth nigh unto me with their mouth" (From "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.")

Matt. 16:4 removed - "the prophet" (From "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.")

Matt. 17:11 removed - "shall first" (from "And Jesus answered and said unto them, Elias truly shall first come, and restore all things.")

Matt. 19:20 removed - "from my youth up" (from "The young man saith unto him, All these things have I kept from my youth up: what lack I yet?")

Matt. 19:29 removed - "or wife" (from "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life")

Matt. 20:7 removed - "and whatsoever is right, that shall ye receive." (From "They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.")

Matt. 20:22 removed - "**and be baptized with the baptism I am baptized with**" (From " But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.")

Matt. 20:23 removed - "**and be baptized with the baptism that I am baptized with**" (From "And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am ` baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.")

**\*\*\* Matt. 21:4 removed - "All" (from "All this was done, that it might be fulfilled which was spoken by the prophet, saying,")**

Matt. 21:12 removed - "of God" (from "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves")

Matt. 24:7 removed - "and pestilences" (from "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows")

Matt. 26:1 removed - "And it came to pass" (from "and it came to pass, when Jesus had finished all these sayings, he said unto his disciples,")

Matt. 28:20 removed - "amen" (From "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.")

**\*\*\* Mk. 1:2 added - "in Isaiah" (in "It is written in Isaiah the prophet:" MODERN TRANSLATIONS INCLUDING THE NIV) It is a quote from Mal. 3:1 not Isaiah!!**

Mk. 1:42 removed - "And as soon as he had spoken" (From "And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.")

Mk. 2:2 removed - "and straightway" (from "And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.")

Mk. 2:16 removed - "and drinketh" (from "And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?")

Mk. 3:5 removed - "as the other" (from "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.")

Mk. 3:14 added - "designating them apostles" (in "He appointed twelve--designating them apostles" MODERN TRANSLATIONS INCLUDING THE NIV)

Mk. 3:15 removed - "to heal sicknesses"(from "And to have power to heal sicknesses, and to cast out devils")

Mk. 3:16 added - "These are the twelve he appointed:" (in "These are the twelve he appointed: Simon (to whom he gave the name Peter);" MODERN TRANSLATIONS INCLUDING THE NIV)

Mk. 4:4 removed - "of the air" (from "And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.")

Mk. 4:40 added - "still" (in "Do you still have no faith?" MODERN TRANSLATIONS INCLUDING THE NIV)

Mk. 5:3 added - "any more" (in "no one could bind him any more" MODERN TRANSLATIONS INCLUDING THE NIV)

Mk. 6:33 removed - "and came together unto him." (From "And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out went them, and came together unto him.")

Mk. 6:36 removed - "for they have nothing to eat." (From "Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat")

Mk. 8:26 removed - "nor tell it to any in the town." (From "And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.")

Mk. 9:38 removed - "answered him"; and "and he followeth not us" (From "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

Mk 9:49 removed - "and every sacrifice shall be salted with salt." ( From "For every one shall be salted with fire, and every sacrifice shall be salted with salt.")

Mk. 10:21 removed - "take up the cross" (from "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.")

Mk. 11:8 removed - "in the way" (From "And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.")

Mk. 11:10 removed - "**that cometh in the name of the Lord:**" (From "Blessed be the kingdom of our father David, **that cometh in the name of the Lord**: Hosanna in the highest.")

Mk. 11:23 removed - "Be thou removed" (from "say unto this mountain, Be thou removed")

Mk. 12:4 removed - "and at him they cast stones"; "and sent him away" (From "And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.")

Mk. 12:23 removed - "when they shall rise" (From, "In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife")

Mk. 12:30 removed - "this is the first commandment." (from "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.")

Mk. 12:33 removed - "and with all the soul" (from "And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.")

Mk. 13:8 removed - "and troubles" (from "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows")

Mk. 13:11 removed - "neither do ye premeditate" (From, "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.")

Mk. 13:14 removed - "**spoken of by Daniel the prophet**" (From, "But when ye shall see the abomination of desolation, **spoken of by Daniel the prophet**, standing where it ought not, let him that readeth understand, then let them that be in Judea flee to the mountains:")

**\*\*\* Mk. 16:9-20 The MODERN TRANSLATIONS INCLUDING THE NIV indicates that this passage is not part of the Word of God.** When I was told in college that this was probably not part of the Bible, it subconsciously significantly weakened my faith in the authority and reliability of the Bible. **What they have not told us is that this passage is missing in only two manuscripts - codex sinaiticus and codex vaticanus.** Even in those manuscripts there is evidence from the spacing that it was intentionally omitted.<sup>12</sup>

Lk. 1:28 removed - "blessed art thou among women." (From, "And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.")

Lk. 1:29 removed - "And when she saw him" (From, "And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.")

Lk. 2:40 removed - "in spirit" (from "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.")

Lk.4:4 removed - "but by every word of God" (From, "And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.")

Lk. 4:8 removed - " and said unto him, Get thee behind me, Satan: for" (From, "And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.")

Lk. 4:18 removed - "to heal the brokenhearted" (From, " The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,")

Lk. 5:38 removed - "and both are preserved." (From, "But new wine must be put into new bottles; and both are preserved.")

Lk. 6:10 removed - "as the other" (From, "And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.")

Lk. 7:28 removed - "prophet"; "Baptist" (from "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.")

Lk. 8:43 removed - "which had spent all her living upon physicians" (From, " And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,")

Lk. 8:45 removed - "and they that were with him"; "and sayest thou, Who touched me?" (From, "And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?")

Lk. 8:48 removed - "be of good comfort" (From, "And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.")

Lk. 8:54 removed - "And he put them all out" (From, "And he put them all out, and took her by the hand, and called, saying, Maid, arise.")

Lk. 9:54 removed - "even as Elias did?" (From, "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?")

Lk. 11:11 removed - "shall ask bread of any of you ";and "will he give him a stone?" (From, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?")

Lk. 12:39 removed - "he would have watched," (From, "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.")

Lk. 17:9 removed - "I trow (think) not" (From, "Doth he thank that servant because he did the things that were commanded him? I trow not.")

Lk. 18:24 removed - "that he was very sorrowful" (From, "And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!")

Lk. 19:5 removed - "and saw him" (from "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.")

Lk. 19:45 removed - "and them that bought" (from "And he went into the temple, and began to cast out them that sold therein, and them that bought")

Lk. 20:30 removed - "took her to wife, and he died childless." (From, "And the second took her to wife, and he died childless.")

Lk. 21:4 removed - "of God" (from "For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.")

Lk. 22:14 removed - "twelve" (From, "And when the hour was come, he sat down, and the twelve apostles with him.")

Lk. 24:42 removed - "and of an honeycomb" (From "And they gave him a piece of a broiled fish, and of an honeycomb.")

Lk 24:49 removed - "of Jerusalem" (from "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.")

Lk. 24:53 removed - "and blessing" and "Amen" (from "And were continually in the temple, praising and blessing God. Amen.")

Jn. 1:51 removed - "Hereafter" (from "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man)

\*Jn. 5:3,4 removed an entire verse - " waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

Jn. 6:11 removed - "to the disciples, and the disciples" (From "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.")



Jn. 6:22 removed - "save that one whereinto his disciples were entered" (From "The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone")

Jn. 7:33 removed - "unto them" (from "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.")

Jn.7:53-8:11 The MODERN TRANSLATIONS INCLUDING THE NIV indicates this is not scripture. They fail to mention that it is present in over 900 manuscripts of John, and that other ancient witnesses testify to its presence.<sup>13</sup>

Jn. 8:9 removed - "being convicted by their own conscience" (From "And they which heard it being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.")

Jn. 8:10 removed - "and saw none but the woman" (From "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?")

Jn. 8:59 removed - "going through the midst of them, and so passed by." (From "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.")

Jn. 9:4 "I" is changed to "we" (From " I must work the works of him that sent me, while it is day: the night cometh, when no man can work." KJV)

Jn. 9:11 removed - "the pool of" (From " He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.")

Jn. 10:26 removed - "as I said unto you." (From "But ye believe not, because ye are not of my sheep, as I said unto you.")

Jn 11:41 removed - "where the dead was laid" (From " Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.")

Jn.12:1 removed - "which had been dead" (From "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.")

Jn. 14:28 removed - "I said" (from "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.")

Jn. 15:7 removed - "ye shall" (from "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you")

Jn. 15:8 added - "showing yourselves to" removed - "so shall ye" (This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. MODERN TRANSLATIONS INCLUDING THE NIV)

Jn. 17:12 removed - "in the world" (from "While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.")

Jn. 21:3 removed - "immediately" (from "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.")

Acts 2:7 removed - "and marveled" and "one to another" (From "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans")

Acts 2:47 "to the church" is changed (in their Greek text) to "to their number" ("Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." KJV)

Acts 3:6 removed - "rise up" (From "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk")

Acts 5:24 removed - "the high priest" (From "Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.")

Acts 5:32 removed - "his" (From "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.")

Acts 6:13 removed - "blasphemous words" (from "And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:")

Acts 7:37 removed - "him shall ye hear" (From "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.")

Acts 9:5 removed - "And the Lord said"; and "it is hard for thee to kick against the pricks." (From "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.")

Acts 9:6 removed - "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him" (From "And he trembling and

astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.")

Acts 10:6 removed - "he shall tell thee what thou oughtest to do" (From "He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.")

Acts 10:12 removed - "and wild beasts" (From "Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.")

Acts 10:21 removed - "which were sent unto him from Cornelius; and said, Behold" (From "Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?")

Acts 10:32 removed - "who when he cometh shall speak unto thee" (From "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee")

Acts 13:42 added - "Paul and Barnabas" instead of "Jews"

removed - "the Gentiles" (From "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.")

Acts 15:18 "Known unto God are all His works from the beginning of the world" is changed (in their Greek text) to "that have been known for ages"

Acts 15:24 removed - "Ye must be circumcised, and keep the law"

"To whom we gave no such commandment" is paraphrased (not word for word): "without our authorization" (From "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

\*Acts 15:34 removed the entire verse - "Notwithstanding it pleased Silas to abide there still."

Acts 17:5 removed - "which believed not" (from "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.")

Acts 17:26 "blood" is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to "man" ("6 And hath made of one blood all nations of men for to dwell

on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" KJV)

Acts 18:17 "all the Greeks" is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to "they all" ("Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things." KJV)

Acts 18:21 removed - "I must by all means keep this feast that cometh in Jerusalem: but" (From "But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.")

Acts 18:25 "Lord" is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to "Jesus" (" This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." KJV)

Acts 20:15 removed - "and tarried at Trogyllium" (From "And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.")

Acts 21:8 removed - "we that were of Paul's company"; "entered into the" (From "And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.")

Acts 21:22 removed - "the multitude must needs come together: for" (From "What is it therefore? the multitude must needs come together: for they will hear that thou art come.")

Acts 21:25 removed - "that they observe no such thing" (From " As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.")

Acts 22:9 removed - "and were afraid" (from "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.")

Acts 22:20 removed - "unto his death" (from "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.")

Acts 23:9 removed - "let us not fight against God" (from "And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God")

Acts 23:15 removed - "tomorrow" (from "Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.")

Acts 23:30 removed - "that the Jews"; "farewell" (from "And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.")

\*Acts 24:6-8 removed - "and would have judged according to our law. 7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands, 8 Commanding his accusers to come unto thee"

Acts 24:26 removed - "that he might loose him" (From "He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him")

Acts 25:16 removed - "to die" (from "To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.")

Acts 26:30 removed - "And when he had thus spoken" (From "And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:")

Acts 28:16 removed - "the centurion delivered the prisoners to the captain of the guard" (From " And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.")

\*Acts 28:29 removed the entire verse - "And when he had said these words, the Jews departed, and had great reasoning among themselves

Rom 3:22 removed - "and upon all" (from "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:")

Rom. 4:11 removed - "also" (from "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.")

Rom. 9:31 removed - "of righteousness" (from "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.)

Rom. 9:32 removed - "of the law" (from "Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;")

Rom. 13:9 removed - "Thou shalt not bear false witness" (From "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.")

Rom. 14:6 removed - "and he that regardeth not the day, to the Lord he doth not regard it." (From "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, or he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.")

Rom. 14:21 removed - "or is offended, or is made weak." (From "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.")

Rom. 15:29 removed - "of the gospel" (From "And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ")

\*Rom. 16:24 removed the entire verse - "The grace of our Lord Jesus Christ be with you all. Amen"

I Cor. 1:4 removed - "my" (from "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;")

I Cor. 1:14 removed - "God" (from "I thank God that I baptized none of you, but Crispus and Gaius;")

I Cor. 2:4 removed - "of man's" (from "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:")

I Cor. 6:20 removed - "and in your spirit, which are God's." (From "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's")

I Cor. 10:28 removed - "for the earth is the Lord's, and the fullness thereof:" (From "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:")

I Cor. 14:34 removed - "Let your" (from "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.")

II Cor. 5:18 removed - "Jesus" (from "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation")

Gal. 3:1 removed - "that ye should not obey the truth"; and "among you" (From "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? ")

Gal. 5:21 removed - "murders" (from "Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.")

Eph. 4:6 removed - "you" (from "One God and Father of all, who is above all, and through all, and in you all")

Eph. 4:9 removed - "first" (from "Now that he ascended, what is it but that he also descended first into the lower parts of the earth")

Eph. 5:30 removed - "of his flesh, and of his bones." (from "For we are members of his body, of his flesh, and of his bones")

Col. 2:2 removed - "and of the Father" (from "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;")

Col. 2:7 removed - "therein" (from "Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving")

Col. 2:18 removed - "not" (from "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,")

Col. 4:15 A man's name is changed to a woman's name and "his" to "her" (house) ("Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house" KJV)

I Thes. 2:15 removed - "their own" (from "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:")

I Thes. 3:2 removed - "and minister of"; "and our" (from "And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:")

added - "in spreading"

I Thes. 5:27 removed - "holy" (from "I charge you by the Lord that this epistle be read unto all the holy brethren.")



II Thes. 2:4 removed - "as God" (from "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God")

I Tim. 2:7 removed - "in Christ" (from "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.")

I Tim. 3:3 removed - "not greedy of filthy lucre" (a bishop) (From "Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;")

I Tim. 4:12 removed - "in spirit" (from "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity")

I Tim. 5:4 removed - "good and" (from "But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.")

I Tim. 5:16 removed - "man or" (from "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.")

I Tim. 6:5 removed - "from such withdraw thyself." (From "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.")

I Tim. 6:7 removed - "and it is certain" (from "For we brought nothing into this world and it is certain we can carry nothing out")

I Tim. 6:19 "eternal life" is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to "life that is truly life" ("Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." KJV)

II Tim. 1:11 removed - "of the Gentiles" (from "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.")

Titus 2:7 removed - "unconruptness" (from " In all things shewing thyself a pattern of good works: in doctrine shewing unconruptness, gravity, sincerity,")

Heb.3:6 removed - "firm unto the end"; "his own" is changed to "God's"

added - "faithful" ("But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. KJV "But Christ is faithful as a son over God's house. And we are his house, if we hold on to our courage and the hope of which we boast." MODERN TRANSLATIONS INCLUDING THE NIV)

Heb. 6:10 removed - "labor of";and "name" (from "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.")

Heb. 10:9 removed - "O God" (from "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.")

Heb. 10:12 "man" is changed in their Greek text to "priest" ("But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;" KJV)

Heb. 10:34 removed - "in heaven" (from "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.")

Heb. 11:11 removed - " also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she"

Added - "Abraham, even though he was past age--and Sarah herself was barren--was enabled to become a father because he" ("Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." KJV)

Heb. 11:37 removed - "were tempted" (from "they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;")

Heb. 12:20 removed - "or thrust through with a dart" (From "For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:")

James 1:26 removed - "among you" (from " If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.")

James 4:12 added - "and Judge" ("2 There is only one Lawgiver and Judge, the one who is able to save and destroy. But you--who are you to judge your neighbor?" MODERN TRANSLATIONS INCLUDING THE NIV)

I Pet. 4:14 removed - "on their part he is evil spoken of, but on your part he is glorified." (From "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.")

I Pet. 5:10 removed - "Jesus" (from "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.")

II Pet. 1:21 removed - "holy" (from " For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.")

I John 1:4 removed - "unto you"; "your" is changed to "our" (from "And these things write we unto you, that your joy may be full.")

I John 2:7 removed - "from the beginning" (from "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.")

I John 3:1 added - "And that is what we are!" ("How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. (MODERN TRANSLATIONS INCLUDING THE NIV)")

I John 3:14 removed - "his brother" (from "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.")

II John 1:9 removed - "of Christ" (from "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.")

Jude 1:25 added - "through Jesus Christ our Lord, before all ages" ("to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.(MODERN TRANSLATIONS INCLUDING THE NIV)")

Rev. 1:8 removed - "the beginning and the ending"(from "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.")

Rev. 1:11 removed - "Saying, I am Alpha and Omega, the first and the last:"; and "which are in Asia" (from "Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.")

Rev. 1:20 removed - "which thou sawest" (from "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.")

Rev. 5:4 removed - "and to read" (from "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.")

Rev. 5:14 removed - "four and twenty"; and "him that liveth for ever and ever."  
(from "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.")

Rev. 6:3 removed - "and see" (from "And when he had opened the second seal, I heard the second beast say, Come and see.")

Rev. 7:5-8 removed - "were sealed" 11 times (from "

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Asher were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 7 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.")

Rev. 8:7 added - "a third of the earth was burned up" ("The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.")

Rev. 11:17 removed - "and art to come"(from "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Rev. 14:5 removed - "before the throne of God." (from "And in their mouth was found no guile: for they are without fault before the throne of God.")

Rev. 14:15 removed - "for thee" (from "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.")

Rev. 15:2 removed - "and over his mark" (from "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.")

Rev. 16:7 removed - "another out of" (from "And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.")

Rev. 16:14 removed - "of the earth and" (from "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.")

Rev. 19:1 removed - "the Lord" (from "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:")

Rev. 21:2 removed - "John" (from "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.")

Rev. 21:24 removed - "of them which are saved" (from "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.")

Rev. 22:1 removed - "pure" (from "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.")

## Section 3

### Manuscript evidence given by the UBS Greek text

This chapter is probably the most important chapter in the whole book. Here you can see for yourself the manuscript **evidence that the compilers of the NU text give** for what they have removed and changed in the Greek text. It is one thing to read a book in support of the MODERN TRANSLATIONS INCLUDING THE NIV and the reasonings that are given in general and ambiguous terms. It is another to see the actual manuscript evidence that is given for yourself. These are the only early Greek manuscripts that NU Greek text quotes that did not have the reading. When it is stated that the "best" manuscripts do not have a particular reading, these manuscripts are what they are referring to.

**The following is the manuscript basis that the United Bible Society's Greek text gives as the basis for why they did not include the words, phrases and verses in the NU Greek text.** This information is taken from the foot notes in the UBS 3<sup>rd</sup> Edition Greek Text and the companion book, *A Textual Commentary on the Greek New Testament by Bruce Metzger*. That book explains why something was removed, added or changed in the NU Greek text.

Each manuscript is identified by a letter, number or a combination of a letter and a number such as: C, 085, or p35. The date of the manuscript is beside it so that for each passage you can tell at a glance the age that they give for each manuscript.

In this section I have stated what was removed, followed by all the Greek manuscripts through the eighth century that are listed in the two above mentioned books as the basis for why it was removed or changed in the NU Greek text.

*There are a number of things for you to observe in this section:*

1. Notice that the **two main manuscripts given as the basis for removing something from the Word of God are the manuscripts Sinaiticus and Vaticanus**. But notice that they do not always have the same reading (both are not always listed together). The Sinaiticus and Vaticanus do not always have the same word, phrase, or verse removed. Notice that they are not identical manuscripts.
2. Notice how **only a few early manuscripts before 800 AD support a word, phrase, or verse being removed**.
3. Notice how the **same Greek manuscripts are not listed for each verse**.
  - It illustrates what John Burgon stated that the main manuscripts used to change God's Word, **Sinaiticus, Vaticanus, A, C, and D do not read the same**. He only found one place where they all five agreed together in respect to a "various" reading. A "various" reading being a reading that is different from the majority of manuscripts.<sup>14</sup>
  - It indicates **a significant amount of subjectivity on the part of the compilers of the MODERN TRANSLATIONS INCLUDING THE NIV's Greek text (The NU Greek text) as to what would be removed**.
  - These **manuscripts are not identical**. They do not read the same as each of the others.
4. Observe how most of the manuscript evidence is around **300 or more years after most of the original manuscripts of the New Testament were written**. If you think back to what has happened since **1701**, you soon realize that **300 years is not very close to the originals**. The manuscript evidence used to change the words of the Bible is not as ancient as the MODERN TRANSLATIONS INCLUDING THE NIV supporters make it sound.
5. **Note the frequency of no manuscript documentation** for something being removed. **Of the 60 passages listed here, 28 of them — that is almost half of the passages — do not have any documentation by the UBS 3<sup>rd</sup> edition Greek text for why it was removed from the Word of God!** The UBS 3<sup>rd</sup> edition Greek text has considerable documentation for phrases with variant readings where it was decided to keep the traditional reading. It surprised me **how often it left out documentation when it removed something significant**.
6. Notice for yourself that **there has never been a single ancient Greek manuscript that reads the same as the MODERN TRANSLATIONS INCLUDING THE NIV's Greek text!** You will not find a single manuscript that is listed for every verse!

To remove subjectivity on my part in the selection of verses to use as examples here, I chose the first 30 verses in each of the two most important sections: the Deity of Jesus Christ and His Lordship, and Salvation and the Judgment. One would assume that verses in these sections would be the best documented with manuscript evidence because of the significance of what is being removed or changed.

\* indicates an entire verse that was removed.

\*\* indicates that they give no manuscript basis for why it was removed from their Greek text!

### *The Deity of Jesus Christ and His Lordship*

Matt. 1:25 removed - "firstborn" (From "And knew her not till she had brought forth her firstborn son: and he called his name JESUS")

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

071 5th/6th centuries

\*\*Matt. 13:51 removed "Lord" (from "Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.")

They give no manuscript basis for why this was removed from their Greek text!

Matt. 19:16 removed - "Good" (From "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?")

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

D 5th/6th centuries

L 8th century

Matt. 19:17 removed - "God" (From "And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments") Also part of v.17 is changed because "good" was removed in v. 16.

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

L 8th century

Matt. 22:32 "God" is changed to "He" implying that Jesus did not consider Himself as God.

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

W 5th century

L 8th century

\*\*Matt. 23:8 removed - "even Christ" (from "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.")

They give no manuscript basis for why this was removed from their Greek text!

Matt. 24:36 adds "nor the Son" (To "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only")

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

D 5th/6th centuries



Matt.27:24 removed - "just" (From "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.")

Vaticanus 350 AD 4th century

D 5th/6th centuries

Matt. 28:6 removed - "Lord" (from "He is not here: for he is risen, as he said. Come, see the place where the Lord lay")

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

Mk. 9:24 removed - "and said with tears, Lord," (From "And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.") They give no manuscript basis for why this was removed!

\*\*Mk. 12:29 removed - "Lord" (from "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord")

They give no manuscript basis for why this was removed from their Greek text!

Lk. 2:33 "Joseph" is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to "the child's father" implying that Joseph was Jesus' father. ("And Joseph and his mother marvelled at those things which were spoken of him.")

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

D 5th/6th centuries

W 5th century

\*\*Lk. 2:43 "Joseph and his mother" is changed in the MODERN TRANSLATIONS INCLUDING THE NIV's Greek to "his parents", implying Joseph was Jesus' father. ("And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.")

They give no manuscript basis for why this was changed in their Greek text!

\*\*Lk.4:41 removed - "Christ" (from "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.") (Christ means Messiah)

They give no manuscript basis for why this was removed from their Greek text!

\*\*Lk. 7:31 removed - "And the Lord said" (from "And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?")

They give no manuscript basis for why this was removed from their Greek text!

Lk. 9:35 removed - "beloved" (from "And there came a voice out of the cloud, saying, This is my beloved Son: hear him.)

added - "whom I have chosen"

p45 3<sup>rd</sup> century

p47 3<sup>rd</sup> century

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

L 8th century

(over 2,200 Greek manuscripts have "beloved" and do not have "whom I have chosen")

\*\*Lk. 22:31 removed - "And the Lord said" (from "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:")

They give no manuscript basis for why this was removed from their Greek text!

\*\*Jn. 1:27 removed - "is preferred before me" (from "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.")

They give no manuscript basis for why this was removed from their Greek text!

Jn. 3:13 removed - " which is in heaven" (from "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.")

p66 2nd/3rd centuries

p75 3rd century

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

W 5th century

L 8th century

(over 2,000 Greek manuscripts have "which is in heaven")

Jn. 6:69 "And we believe and are sure that thou art that Christ, the Son of the living God." (KJV) is changed to "We believe and know that you are the Holy One of God." (MODERN TRANSLATIONS INCLUDING THE NIV)

p75 3rd century

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

C 5th century

D 5th/6th centuries

W 5th century

L 8th century

\*\*Jn. 8:24 added - "the one I claim to be" ("I told you that you would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins." MODERN TRANSLATIONS INCLUDING THE NIV)

They give no manuscript basis for why this was added to their Greek text!

\*\*Jn. 8:28 added - "the one I claim to be" ("So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me. MODERN TRANSLATIONS INCLUDING THE NIV)

They give no manuscript basis for why this was added to their Greek text!

\*\*Jn. 8:35 "The Son abideth forever" is changed to "a son belongs to it forever" ("And the servant abideth not in the house for ever: but the Son abideth ever." KJV)  
They give no manuscript basis for why this was changed in their Greek text!

Jn. 8:38 "My Father" is changed to "the Father" ("I speak that which I have seen with my Father: and ye do that which ye have seen with your father." KJV)  
p66 2nd/3rd centuries  
p75 3rd century  
Vaticanus 350 AD 4th century  
C 5th century  
L 8th century

Jn. 9:35 "Son of God" is changed to "Son of man" ("Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" KJV)  
p66 2nd/3rd centuries  
p75 3rd centuries  
Sinaiticus 350 AD 4th century  
Vaticanus 350 AD 4th century  
D 5th/6th centuries  
W 5th century

\*\*Jn. .16:16 removed - "Because I go to the Father" (From "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.")  
They give no manuscript basis for why this was removed from their Greek text!

Acts 2:30 removed - "according to the flesh, he would raise up Christ" (From "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne")  
Sinaiticus 350 AD 4th century  
Vaticanus 350 AD 4th century  
A 5th century<  
C 5th century  
p74 7th century (It gives apparent support for this to be removed)

\*\*Acts 3:26 "his Son Jesus" is changed to "his servant" ("Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." KJV)  
They give no manuscript basis for why this was removed from their Greek text!

Rom. 6:11 removed - "our Lord" (from "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.")  
p46 2nd/3rd centuries  
Vaticanus 350 AD 4th century  
A 5th century  
D 5th/6th centuries

Rom. 14:10-12 "Judgment seat of Christ" is changed to "judgment seat of God"  
 ("But why dost thou judge thy brother? or why dost thou set at nought thy brother?  
 for we shall all stand before the judgment seat of Christ." KJV)

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

A 5th century

C 5th century

D 5th/6th centuries

### *Salvation and the Judgment*

\*\*Matt. 9:13 removed - "to repentance" (from "But go ye and learn what that  
 meaneth, I will have mercy, and not sacrifice: for I am not come to call the  
 righteous, but sinners to repentance.")

They give no manuscript basis for why this was removed from their Greek text!

\*Matt. 18:11 removed the entire verse - "For the son of man is come to save that  
 which was lost"

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

L 8th century

Matt. 20:16 removed - "for many be called, but few chosen" (From "So the last shall  
 be first, and the first last: for many be called, but few chosen.")

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

L 8th century

085 6th century

\*\*Matt. 22:13 removed - "and take him away" (from "Then said the king to the  
 servants, Bind him hand and foot, and take him away, and cast him into outer  
 darkness; there shall be weeping and gnashing of teeth.")

They give no manuscript basis for why this was removed from their Greek text!

\*\*Matt. 24:42 "hour" is changed to "day" (in "ye know not what hour your Lord doth  
 come." KJV)

They give no manuscript basis for why this was removed from their Greek text!

Matt. 25:13 removed - "wherein the Son of man cometh" (from "Watch therefore,  
 for ye know neither the day nor the hour wherein the Son of man cometh.")

p35 3-7<sup>th</sup> centuries

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

A 5th century

C 5th century

D 5th/6th centuries

L 8th century

W 5th century  
047 8th century

Mk. 1:14 removed - "of the kingdom" (From "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God")

Sinaiticus 350 AD 4th century  
Vaticanus 350 AD 4th century  
L 8th century

\*\*Mk. 2:17 removed - "to repentance" (From "When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.")

They give no manuscript basis for why this was removed from their Greek text!

\*\*Mk. 4:12 removed - "sins"; also "converted" is changed to "turn" (From "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.")

They give no manuscript basis for why this was removed from their Greek text!

\*\*Mk. 6:11 removed - "verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city." (From "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city")

They give no manuscript basis for why this was removed from their Greek text!

Mk. 9:44 removed the entire verse - "where their worm dieth not, and the fire is not quenched"

v.45 removed - "into the fire that never shall be quenched:" (From "And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:")

\*v.46 the entire verse is removed - "where their worm dieth not and the fire is not quenched."

Sinaiticus 350 AD 4th century  
Vaticanus 350 AD 4th century  
C 5th century  
L 8th century  
W 5th century

Mk. 10:24 removed - "for them that trust in riches" (From "And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!")

Sinaiticus 350 AD 4th century  
Vaticanus 350 AD 4th century

\*Mk. 11:26 removed the entire verse - "But if you do not forgive, neither will your Father which is in heaven forgive your trespasses."

Sinaiticus 350 AD 4th century  
 Vaticanus 350 AD 4th century  
 W 5th century

Lk. 9:55,56 removed - "and said, ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives but to save them." (From "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village")

p45 3<sup>rd</sup> century

p75 3<sup>rd</sup> century

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

A 5th century

C 5th century

W 5th century

L 8th century

\*Lk. 17:36 the entire verse is removed - "Two men shall be in the field; the one shall be taken, and the other left"

p75 3<sup>rd</sup> century

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

A 5th century

W 5th century

L 8th century

\*\*Jn.3:15 removed - "should not perish" (From "That whosoever believeth in him should not perish, but have eternal life.")

They give no manuscript basis for why this was removed! from their Greek text

\*\*Jn. 4:42 removed - "the Christ" ((From "And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.")

They give no manuscript basis for why this was removed from their Greek text!

Jn. 6:47 removed - "on me" (From "He that believeth on me hath everlasting life")

p66 2<sup>nd</sup>/3<sup>rd</sup> centuries

p75 3<sup>rd</sup> century

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

C 5th century

\*\*Acts 2:41 removed - "gladly" (From "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.")

They give no manuscript basis for why this was removed from their Greek text!

\*Acts 8:37 removed the entire verse - "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God"

p45 3<sup>rd</sup> century

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

A 5th century

C 5th century

p74 7th century

\*\*Acts 19:10 removed - "Jesus" From "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks")

They give no manuscript basis for why this was removed from their Greek text!

Acts 24:15 removed - "of the dead" (From "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.")

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

A 5th century

C 5th century

p74 7th century

\*\*Rom. 1:16 removed - "of Christ" (from "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.")

They give no manuscript basis for why this was removed from their Greek text!

Rom. 9:28 removed - "For he will finish the work, and cut it short in righteousness" (From "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.")

p46 2<sup>nd</sup>/3<sup>rd</sup> centuries

Sinaiticus 350 AD 4th century

Vaticanus 350 AD 4th century

A 5th century

\*\*Rom. 10:15 removed - "that preach the gospel of peace" and "of good things" (Is. 52:7) (From "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!")

They give no manuscript basis for why this was removed from their Greek text!

Rom. 11:6 removed - "but if it be of works, then is it no more grace: otherwise work is no more work." (From "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.")

p45 3<sup>rd</sup> century



Sinaiticus 350 AD 4th century  
 A 5th century  
 C 5th century  
 D 5th/6th centuries

\*\*I Cor. 5:7 removed - "for us" (From "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us")

They give no manuscript basis for why this was removed from their Greek text!

\*\*I Cor. 9:18 removed - "of Christ" (From "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.")

They give no manuscript basis for why this was removed from their Greek text!

## Section 4

### The MODERN TRANSLATIONS INCLUDING THE NIV is not a literal translation

The MODERN TRANSLATIONS INCLUDING THE NIV is a thought for thought translation as opposed to a literal translation. Each passage of God's Word is rich with thoughts or insights. Each time you read it new insights stand out. If you have ten people read a passage they might each have something different that stands out to them. Of those insights or thoughts, which one should a translator translate for? When the translators translate for a specific insight (thought), it limits the full range of insights and applications to our lives that that can be gleaned and that God intended. When translators translate thoughts rather than words they destroy the translation's usefulness for Bible study. There are many places in the MODERN TRANSLATIONS INCLUDING THE NIV where the thought is similar but words have been left untranslated from the Greek and others have been added that are not in the Greek in order to give the thought that they are "translating". The result is that there are many filler words that are the words of men rather than the Words of God.

**Jay P. Green Sr. estimates that 20-25% of the English words in the MODERN TRANSLATIONS INCLUDING THE NIV were added without having a direct translation from the Hebrew or Greek.** In addition, he estimates that approximately 5% of the original Greek words were not translated. This is in addition to what was removed by their modern Greek text.<sup>15</sup>

Because the MODERN TRANSLATIONS INCLUDING THE NIV does not indicate the words which were added like the KJV does, in reading only the MODERN TRANSLATIONS INCLUDING THE NIV, one has no way of knowing which words were added and are the words of man and which words are the Words of God. Most Christians have had no way of verifying the MODERN TRANSLATIONS INCLUDING

THE NIV's accuracy. They have ignorantly relied heavily on it, assuming that it is a literal translation.

There are a number of passages that I have memorized and meditated upon and then read them in the MODERN TRANSLATIONS INCLUDING THE NIV. I discovered that not all the insights could be gleaned in the MODERN TRANSLATIONS INCLUDING THE NIV because of the way they had translated for a specific insight. I further discovered in looking up the Greek that the MODERN TRANSLATIONS INCLUDING THE NIV's selection of words for those passages was not as accurate a translation. This is the type of thing that one cannot discover by a casual reading of the passage. At first glance they appear to say the same thing. An example of translating for a thought rather than literally is in Matt.19:9 (the exception clause on divorce) where the word for fornication/adultery is translated "marital unfaithfulness." At first glance the term seems to mean the same as adultery. However, "marital unfaithfulness" is a broad term that can give "license" in many situations. There is never a divorce where marital unfaithfulness does not exist. The act of divorce is the ultimate act of marital unfaithfulness. The term "marital unfaithfulness" is not a literal translation from the Greek.

The problem with the MODERN TRANSLATIONS INCLUDING THE NIV is that we may be understanding what the MODERN TRANSLATIONS INCLUDING THE NIV is saying, but is it what God said?

### *Inaccurate translation of words in the MODERN TRANSLATIONS INCLUDING THE NIV*

This section was included to show how the inaccurate translation of words in the MODERN TRANSLATIONS INCLUDING THE NIV is affecting the application of God's Word in the lives of Christian's today. This is not a complete list of inaccurate translations in the MODERN TRANSLATIONS INCLUDING THE NIV.

Fortunately, today we have resources that we can find out what the Greek words mean without needing to know Greek. It is easy and fun to look up words in the back of the Strong's concordance or to click on the Strong's numbers on a Bible computer program and find out for yourself what the word really means. I am including the Strong's numbers in parentheses following the word being discussed. I strongly encourage you to look some of the Strong's numbers up for yourself. It is one thing to read the following, but when you check things out for yourself, you see first-hand the poor translation and mistranslation of some of the words in the MODERN TRANSLATIONS INCLUDING THE NIV.

### *Deity of Christ*

Rom. 5:19 MODERN TRANSLATIONS INCLUDING THE NIV adds - "man" (in "one man the many will be made righteous.) "Man" is not in any Greek text!

### *Salvation*

Ps. 19:7 "The Law of the Lord is perfect converting (7725) the soul." (KJV) The MODERN TRANSLATIONS INCLUDING THE NIV has "reviving". The Hebrew word means a definite turning around, getting back, not refreshing.

### *Divorce and Remarriage*

Jer. 3:1 KJV - "They say (559), If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again (7725) to me, saith the LORD." The words "they say" are removed in the MODERN TRANSLATIONS INCLUDING THE NIV making Deut. 24:1-4 on divorce a command that God gave rather than a command that Moses gave (see Mt. 19:8). Deut. 24:1-4 was not God's command. "If a man divorces his wife and she leaves him and marries another man, should he return to her again? Would not the land be completely defiled? But you have lived as a prostitute with many lovers-- would you now return to me?" declares the LORD. The MODERN TRANSLATIONS INCLUDING THE NIV's rewriting of this verse makes God contradict Himself in verses 8-12,22; 4:1

Matt. 5:32; 19:9 The MODERN TRANSLATIONS INCLUDING THE NIV uses the term "marital unfaithfulness" (4202)

In doing a word study on the "exception" clauses (Matt. 5:32; 19:9), I have found no basis for the MODERN TRANSLATIONS INCLUDING THE NIV's translation - "marital unfaithfulness". It is more accurately translated "fornication, prostitution, or adultery". The phrase "marital unfaithfulness" allows for much more than adultery as a basis for remarriage.

As I stated earlier the term "marital unfaithfulness" at first glance appears to convey a similar thought as the Greek word, because we come from the perspective of knowing what it means and read it as meaning adultery. However, for one who has not come from a KJV background or for one who is going through a divorce or who is divorced, the term "marital unfaithfulness" can have a totally different meaning. It allows remarriage after every divorce. Divorce is the ultimate in marital unfaithfulness. The one who initiates the divorce is maritally unfaithful. In every divorce, at least one spouse, if not both, view the other as maritally unfaithful. If they are both committed to each other, why would they divorce? If each one agrees to the divorce, they are both maritally unfaithful.

The term "marital unfaithfulness" is a broad term that also gives a license for a spouse to divorce and remarry because they view the other spouse as not being faithful. Some examples are: feeling rejected, an unwillingness to work together, separation, or verbal or physical abuse. The Greek word does not give any of these implications, nor does the rest of Scripture.

### *Prayer Veiling*

I Cor. 11:1-16

The footnote in the MODERN TRANSLATIONS INCLUDING THE NIV which indicates that this passage can be translated to mean the woman's hair is the covering is wrong. There is no Greek manuscript that contains this reading as they imply. Rather they have added and deleted words to twist the Scripture into having the "thought" that they wanted it to have. The Mennonite church has had a rapid decline in women wearing a prayer veiling, as women have adopted this interpretation since the MODERN TRANSLATIONS INCLUDING THE NIV came out. When something is continually before you as a trusted source, you soon accept it to be true even if it is error.

I Cor. 11:2 The MODERN TRANSLATIONS INCLUDING THE NIV removes the word "brethren" (80) which addresses this passage to men rather than women

### *Unity of thought*

The MODERN TRANSLATIONS INCLUDING THE NIV has changed a number of passages that address unity of thought among Believers, to conform with the modern interpretation of unity in the Church that says we agree to disagree. These changes in the MODERN TRANSLATIONS INCLUDING THE NIV hide from Christians what God says about unity among believers.

In the following passages in Acts, the phrase "with one accord", Strongs #3661 — "unanimously, with one accord (mind)" — is inaccurately translated "together" in the MODERN TRANSLATIONS INCLUDING THE NIV.

Acts 1:14 Acts 4:24

Acts 2:1 Acts 5:12

Acts 2:46

I Cor. 1:10 Lit "that you all speak(3004) the same thing(846)" MODERN TRANSLATIONS INCLUDING THE NIV "That all of you agree with one another". The word agree does not give the complete thought. Everyone speaking the same thing has greater implications than just agreeing. People agree to disagree but they are not speaking the same thing.

I Pet. 3:8 "Be ye all of one mind(3675)" is changed to "live in harmony" (MODERN TRANSLATIONS INCLUDING THE NIV)

### *The Name "Jesus"*

The following is a partial listing where the name "Jesus"(2424) has been removed in the MODERN TRANSLATIONS INCLUDING THE NIV even though it is in the Greek!

Mt. 8:29

Mt. 16:20

Acts 3:26

II Cor. 4:6 I Pet. 5:10,14

Rom. 15:8 II Cor. 5:18

Rom. 16:18 Gal. 6:15

### *Child Training*

Deut. 6:7 MODERN TRANSLATIONS INCLUDING THE NIV - "Impress them on your children" is inaccurate and is much weaker than KJV - "Teach them diligently(8150) to your children"

### *Corporal punishment*

Heb. 12:6 "scourge"(3146) MODERN TRANSLATIONS INCLUDING THE NIV "punish" The MODERN TRANSLATIONS INCLUDING THE NIV removes the only reference in the New Testament to corporal punishment.

### *Forgiveness*

Luke 11:4 (The Lord's Prayer) MODERN TRANSLATIONS INCLUDING THE NIV "we also forgive everyone who sins against us". A literal translation is "indebted"(3784) which includes "sins" but also means much more.

### *Debt*

Rom. 13:8 MODERN TRANSLATIONS INCLUDING THE NIV "Let no debt remain outstanding" (The MODERN TRANSLATIONS INCLUDING THE NIV indicates that debt is okay as long as the payments are current) The KJV - "Owe(3784) no man(3367) anything(3367)"

### *Fornication*

The term fornication, which means sexual relations before marriage, is not used at all in the MODERN TRANSLATIONS INCLUDING THE NIV.

### *Additional Inaccuracies*

Joshua 1:7 removed - "observe"(8104) (from "observe to do")

Joshua 1:8 removed - "observe"(8104) (from "observe to do")

Ps. 19:7 "the testimony(5715) of the Lord is sure, making wise the simple" The MODERN TRANSLATIONS INCLUDING THE NIV - "statutes". The Hebrew word means: testimony, witness, the stories of how God worked in people's lives (not statutes or commands)

Ps. 119 "testimonies"(5715) is changed in the MODERN TRANSLATIONS INCLUDING THE NIV to "statutes" every place the word "testimonies" is used.

Ps. 62:3 "How long will ye imagine mischief against a man? ye shall be slain(7523) all of you: as a bowing wall shall ye be, and as a tottering fence."(KJV) The MODERN TRANSLATIONS INCLUDING THE NIV inaccurately changes it to : "How long will you assault a man? Would all of you throw him down-- this leaning wall, this tottering fence?"

Rom. 1:17 "the righteousness(1343) of God(2316) revealed from faith(4102) to faith(4102)" is changed to "a righteousness from God is revealed, a righteousness that is by faith from first to last"

Rom. 10:16 "But they have not all obeyed(5219) the gospel(2098) " is changed to "But not all the Israelites accepted the good news" (MODERN TRANSLATIONS INCLUDING THE NIV)

The word "behold" is left untranslated many times in the MODERN TRANSLATIONS INCLUDING THE NIV.

Beware of translations that do not indicate what words are added

The KJV uses italics to indicate words which are not in the Greek which the translators added to make the English flow smoothly. When you see a word in italics you know right away that it is not part of the Greek, and you know not to base insights and interpretations on that word or words. However, when a translation such as the MODERN TRANSLATIONS INCLUDING THE NIV does not use italics, a person does not know which words are translated words and which words are filler words. Therefore a person may be basing an insight or interpretation on the words of men rather than on the Words of God and not know it. By not using italics in a translation where the insight (thought) is translated rather than the literal words (such as the MODERN TRANSLATIONS INCLUDING THE NIV), the words of men are elevated to the same status as the Words of God. That is wrong. There are some verses where not using italics does not make much difference. But there are other passages where it does, especially in a translation like the MODERN TRANSLATIONS INCLUDING THE NIV that is not a word for word translation.

## Section 5

# The MODERN TRANSLATIONS INCLUDING THE NIV is affecting the Church's doctrine and the understanding of God's will on the major doctrines facing us today

**Version:** A different perspective, a different reading, a different understanding, it says something different, a different application can be applied.

Most churches & individuals who use the KJV, from what I have observed, still believe and practice much the same way as they did 20 or 30 years ago.

Many persons and churches who have made great changes in what they believe and practice from 20 or 30 years ago have done so after changing Bible versions. The MODERN TRANSLATIONS INCLUDING THE NIV is more than just another way of saying what the KJV says. Subconsciously, it undermines the authority of God's commands (thus says the Lord) and it subconsciously encourages one to interpret God's commands in whatever way they would like. The Modern Translations including the MODERN TRANSLATIONS INCLUDING THE NIV has added words, removed words, retranslated words, and mistranslated words to create it's own version of what God said. People then feel free to create their own version of interpretation of what God says - everyone does what is right in their own eyes.

When there are several different versions of the same thing, which one is correct? Rather than create a better understanding of what God has said, different versions of what God has said undermines the authority of God's Word. Where there are two different versions of the same thing, what is truth? Which one is right? Or is truth open for personal interpretation? Using different versions of the Bible undermines the authority of the Bible; it has undermined the authority of preaching; it has undermined the authority of preachers and teachers of the Word. Change in beliefs and practice are a result, because there are question marks put on what God has said- "Is that really what God meant?" Instead of hearing, "This is what God has commanded us," you hear, "I like the way it says it in \_\_\_\_\_ version."

Thus the MODERN TRANSLATIONS INCLUDING THE NIV and many of the other modern translations are undermining the Church's doctrine and the understanding of God's will on the major issues facing us today.



### *What does "I Believe what the Bible says" mean?*

When a person says that they believe what the Bible says: what Bible are they talking about? Which version of the Bible are they basing their beliefs on? The MODERN TRANSLATIONS INCLUDING THE NIV and KJV in many places do not say the same thing. Two totally different interpretations and applications result from reading and following the two different versions of the Bible. In addition to the MODERN TRANSLATIONS INCLUDING THE NIV and KJV, there are over 100 different English versions of the Bible. With such a large number of versions and many saying things different, especially the thought for thought (dynamic equivalent) versions, what is the final authority?

The standard response has been that the Bible is the final authority. However with such a large number of versions of the Bible and many saying things different, that response has become ambiguous. Each person can pick and chose from the smorgasbord of Bible versions the readings what he or she likes best and then do what is right in their own eyes. Subconsciously each person becomes the final authority rather than the Bible.

It is in the subconscious that the authority of the Bible has been destroyed the most. Most Christians would still verbally say that the Bible is still the final authority for faith and practice. However, that is only lip service. When it comes to specific doctrines (they are often incorrectly called issues- a term that allows them to be viewed as controversial issues rather than as sound doctrine or false doctrine), we soon see that each person is setting themselves up as the final authority rather than the Bible.

The Church needs one standard, one foundation, one version of the Bible to stand upon as the final authority. Not that we hold that English translation as an inspired English translation, in which the translators were inspired in the same way the original writers were inspired by the Holy Spirit. The Church needs one translation which we can hold as the infallible Word of God which we can confidently trust in as having the very Words of God. We need one translation upon which to stand as the final authority rather than many in which to swim.

Of All the English versions, the KJV is still the best translation for the Church to stand on. For many, many years the KJV has been the foundation upon which the Church has stood. In more recent years scholars have lead us to doubt its authority and to question it. However, we see the scholars have led us in error with corrupt Greek manuscripts, misguiding facts, and a man made NU Greek text. When we strip away all that error and the translations made from the man made NU Greek text, we see that of the translations based on the Textus Receptus, the KJV is still the translation that the Church trusts the most.

### *We Wrestle not against flesh and Blood*

God has told us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). This is especially true with a spiritual subject of this significance - the Word of God. It is not man that we are dealing with, but Satan himself who is behind all of this. Satan is out to destroy everything that he can that is of God. God also warns us that there "are false apostles, deceitful workers, transforming themselves into the apostles of Christ. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if **his ministers** also be transformed as the ministers of righteousness; whose end shall be according to their works." (II Cor. 11:13-15)

### *The Ph.D. pedestal*

The Church has put higher education and those with doctor's degrees on a pedestal. Higher Education has become a high place in the church. Subconsciously those in the church today have taken the view that those who are more educated are the ones who have the authority to interpret the Bible and say how it applies to society today. Those who are less educated are hesitant to speak authoritatively on Bible doctrine because they do not have the education that other's do. This view by Christians is a mistake. Jesus rebuked the professors and scholars (the scribes and Pharisees) over and over because they did not understand the Scriptures. Jesus called these highly educated religious leaders: you fools, hypocrites, blind leaders of the blind, whited sepulchers, serpents, and brood of vipers (Matt. 23).

It would be a mistake to say that every highly educated person teaches error. The Apostle Paul is a New Testament example of a highly educated man who spoke the truth, and God used him mightily. However, his education was not what qualified him for the Lord's service. It is also a mistake to assume that a highly educated person is best qualified to interpret Scripture and to say what is truth and error. The error and misinformation that the scholars have taught us about the MODERN TRANSLATIONS INCLUDING THE NIV and the NU Greek text is only the tip of the iceberg of false teaching that we are receiving from scholars today. In researching other doctrines, I am discovering that there are many, many things which are being stated as fact and are believed as fact by many highly educated people, but it does not line up with historical evidence or other passages of Scripture. I am discovering that many are not true scholars. They are merely puppeting what others have told them. There are few who have searched the real evidence for themselves. Many are relying on the research of others, and are merely repeating what they have read or been told not realizing that it is not accurate information.

We must be like the Bereans and search the Scriptures diligently for ourselves to see if what we are being taught is truth. A person does not need to be educated to understand God's will and His Word. Jesus in one of His prayers said " I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matthew 11:25,26) Another place God tells us, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the

prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (I Cor. 1:19,20)

As Christians we must reject the Ph.d. pedestal and not honor one Christian's teaching over another because of their higher education. In fact the opposite of what is commonly believed is true, the more education that a person has, the less likely they are to understand the truth of God's will and His Word. God tells us in the above verses that He has hid His things from the wise and prudent and has revealed them unto babes. This is true today. There are many highly educated persons who can speak in great and glowing terms but who do not understand the truth of God's Word. If you evaluate what they are saying closely, you will discover that they are approaching the Bible as either a literary book or as a history book; and not as a living book that contains the very Words of God which applies directly to us and our culture today.

### ***The MODERN TRANSLATIONS INCLUDING THE NIV and KJV cannot both be called good translations.***

We have before us this situation: The KJV and MODERN TRANSLATIONS INCLUDING THE NIV do not totally have the same content. The MODERN TRANSLATIONS INCLUDING THE NIV does not have much that the KJV has. God has told us that it is sin to remove from His words in the Scriptures. Because of this we cannot call both the KJV and the MODERN TRANSLATIONS INCLUDING THE NIV good translations.

### ***What translation should I use?***

The most important consideration is not the translation one chooses but the Greek text that was used by the translation to translate from. At the present there are only a few translations that are based on the traditional text (Textus Receptus): The KJV, the New KJV, the Modern KJV, the Literal Translation and the 21st Century KJV. The KJV is an excellent translation that has stood the test of time. The "out of date" words are easily learned by expanding your vocabulary to include them. I know a number of Christians who did not grow up in a Christian home who use the KJV and have a better grasp of Scripture than many Christians who grew up in Christian homes and who now use the MODERN TRANSLATIONS INCLUDING THE NIV. I had no problem understanding the KJV language as a child.

The New KJV for the most part reads close to the KJV. However there are some questions about its accuracy. I have discovered that the Old Testament is translated from a modern Hebrew text. I do not know much at this point what has been altered in this text. I would appreciate seeing any findings that you have on the NKJV.

### ***Conclusion***

Has the MODERN TRANSLATIONS INCLUDING THE NIV been translated from the best ancient Greek manuscripts? NO! It has been translated from a modern Greek text that reads differently than any Greek manuscript that is in existence. It was

translated from the NU Greek text which is a modern eclectic Greek text that was pulled together from a handful of ancient manuscripts, of which not one of them reads the same as any other manuscript, while the majority (Around 95%) of the existing manuscripts are in agreement. The result is that the NU Greek text has removed, added, and changed many words in the Bible. Any translation, the MODERN TRANSLATIONS INCLUDING THE NIV included, based upon the NU Greek text is therefore unreliable and guilty of breaking God's command not to add to, or remove His Words.

In addition, the MODERN TRANSLATIONS INCLUDING THE NIV is not a fixed translation. It is still open for additional changes. In the March 29, 1997 edition of World magazine they reported how the MODERN TRANSLATIONS INCLUDING THE NIV was quietly going "gender-neutral" in the US. The MODERN TRANSLATIONS INCLUDING THE NIVI (Modern Translations including the MODERN TRANSLATIONS INCLUDING THE NIV Inclusive Language Edition) was already being sold in England. After an outcry from Christians, Zondervan and the International Bible Society stated that they abandoned changes in the MODERN TRANSLATIONS INCLUDING THE NIV in the US — all the while maintaining that the gender-neutral translation would have been more "accurate". In 1996 Zondervan published the New International Reader's Version which was gender-neutral. (They have since the outcry stated that they intend to revise it to change the language.)

The MODERN TRANSLATIONS INCLUDING THE NIV cannot be trusted. Its publisher (Zondervan) is owned by non-Christians that have no interest in serving Jesus as Lord and being faithful to His Word, but only in making money off of gullible Christians. (Why should Christians go into Satan's camp to get their Bibles?) Its Greek text is corrupt and is being continually revised, leaving the MODERN TRANSLATIONS INCLUDING THE NIV with a corrupt and changing foundation. Jesus told us to be like the wise man and build our house upon a rock and not upon shifting sand.

What is your choice? Will you build your Christian life upon the solid rock of God's Word which we find in the KJV and the other accurate translations based on the TR, or will you build your life on the shifting sand of the MODERN TRANSLATIONS INCLUDING THE NIV and other modern translations which are based on the NU Greek text?

Bill and Kate recently bought a brand new home and they are so proud of it! A spacious house it is, complete with the wide front porch and gingerbread trim they've always wanted. Preparing to move, they chose the most professional, acclaimed movers in town. These movers had been to college for their profession and were THE movers in town. In Bill and Kate's 20 years of marriage and in their many travels to other countries they had acquired many valuable items. They wanted everything moved with the greatest of care.

Moving day came and went and Bill and Kate were soon greatly enjoying their new home. They enjoyed entertaining and were soon having friends and neighbors over.

One day Ken and Judy, some old friends of theirs from another state, came to spend a few days with them and to see where they now lived. How happy they all were to see each other. Of course, Bill and Kate immediately showed Ken and Judy through their new home. And they told them how they were so happy with the movers. They were so professional and even wore suits instead of T-shirts and jeans. The movers had the best of manners and spoke with such refined speech.

That night as Ken and Judy were getting ready to retire for the night, they were talking about the house. "They sure do have a nice house!" said Judy.

"Yes, they do," replied Ken. "But something seems a little strange. Their last house was so cramped that they had a lot of their belongings in storage. I would have thought all that stuff would be displayed now that they have all this room. But the rooms were surprisingly empty."

"You know, come to think of it," said Judy, "I didn't see some of the things I liked so much. Like that antique mantel clock, for instance, or the covered bridge painting. They must have a bunch of things in the attic."

The next day as the two couples were visiting, Judy mentioned that she missed seeing the antique mantel clock that she liked so well. "Yeah," said Bill. "It's just one of those things. When you move you always miss something or can't find it. There have been a few things we haven't been able to find."

"Would you like us to help you go through some boxes to look for some things?" volunteered Ken. "I know there's a lot to moving."

"Naw," replied Bill. "We have so much stuff it doesn't really matter. Besides, there really isn't much in the attic."

The longer Ken and Judy were there, the more things they noticed were missing. Judy noticed that half of Kate's best silverware was gone. There were other things such as the handmade rug from India, a flowered fan from China, a hand blown vase, an old afghan from Aunt Martha, a tiffany lamp, a drawer out of the refrigerator, the rungs off a rocker, the piano bench, the computer keyboard, and one string on the guitar. They kept mentioning more and more things to Bill and Kate.

Finally, on their last day there, Ken and Judy told Bill and Kate, "Look, someone has been pilfering in your belongings. Those movers must have done a professional job of thievery. We think you should go through everything and find out what all is missing and report it. It's obvious something's been going on."

This was too much for Bill. "Look, you guys," he bellowed. "All this stuff isn't that important, okay? We've been making do quite well. So half the good silverware is missing; we'll use the other half. I never really liked Aunt Martha's old afghan anyway. It really doesn't matter! We don't really care! Those movers were the best

and very professional and knew what they were doing. Get off the case! We don't like all this slanderous talk!"

"But Bill," persisted Ken, "you have many precious things gone. Judy and my last count was around 400 items. Besides, if this goes on unchecked, how many other people may be stolen from, too?"

"I'm too busy," declared Bill. "I don't have time to see what all is missing and go through all the legal proceedings it would take. Besides, I don't think we ever really had all that stuff. To tell you the truth, I don't really believe we've been stolen from. What I do know is that you've been throwing doubt on the reputation of the best, most professional movers around. With such words you could ruin their business. And it's hurting our relationship, too."

"But don't you understand?" said Ken. "We're only trying to warn you and help you."

"Don't bother," returned Bill. "It's unwarranted and unwanted. Things are fine and better than ever before. By the way, there's a nice, new hotel right outside of town where you might enjoy spending your last night there."

What a ridiculous little story! Most of us would be up in the air if we knew of just one thing that had been stolen from us.

And yet, how many people have had the very words of God stolen out from under their noses and yet either don't know or don't care? How many people bow before The Scholars saying, "You know best. You know best," instead of agreeing with a God who says, "Heaven and earth shall pass away, but my **words** shall not pass away." and "Every **word** of God is pure." ?

If in your research you find any of the information in this book to be incorrect, please send me a copy of the proof. I would very much like to see it. I am primarily interested in facts, not personal opinions. Each person is entitled to an opinion. However, opinions or information that can not be proven with verifiable facts are merely opinions. Thank you!

Biblical Research Reports  
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### Footnotes:

<sup>1</sup>Revelation 12:9; 20:8

<sup>2</sup>Wisdom Booklet One, Advanced Training Institute Curriculum p.12

<sup>3</sup>John Burgon, *Unholy Hands on the Bible*, Vol. I (Lafayette, Ind. Sovereign Grace Trust Fund) p. 42

<sup>4</sup>Burgon p.D-6

<sup>5</sup>William P. Grady, *Final Authority*, (Schererville, Ind. Grady Publications Inc.) p.101

<sup>6</sup>Burgon, p. D-7

<sup>7</sup>Burgon, p. D-7

<sup>8</sup>Burgon, p. D-6

<sup>9</sup>Matt. 13:10-17,34,35; Mk. 4;33,34

<sup>10</sup>A Textual Commentary on the Greek New Testament p.716

<sup>11</sup>Ante-Nicene Fathers (Peabody, Massachusetts; Hendrickson Publishers, Inc.) vol. 5 p.423

<sup>12</sup>Grady, p. 49-51

<sup>13</sup>NKJV center column notes Thomas Nelson Publishers

<sup>14</sup>Burgon, p.10

<sup>15</sup>Jay P. Green Sr., editor; *Unholy hands on the Bible* Vol. 2 (Lafayette, Ind. Sovereign Grace Trust Fund) p. 119,120

## Addendum:

### *What about the NASV?*

A Message from Frank Logsdon

The following are some highlights and excerpts from a speech by Frank Logsdon about the NASV. The full version "From the NASV to the KJV" can be found on [www.av1611.org/kjv/logsdon.html](http://www.av1611.org/kjv/logsdon.html)

S. Franklin Logsdon (1907-1987) was a respected pastor and popular Bible conference speaker. In the 1950's he was invited by his businessman friend Franklin Dewey Lockman of the Lockman Foundation to prepare a feasibility study which led to the production of the New American Standard Version (NASV). He also helped



interview some of the men who served as translators for this version. He wrote the Foreword which appears in the NASV.

In the later years of his life Logsdon publicly renounced his association with the NASV and other modern versions and stood unhesitatingly for the KJV. What he has to say is significant in light of the fact that many scholars have told us that the NASV is a superior translation and one of the most accurate.

Logsdon states, "I can aver that the project (NASV) was produced by thoroughly sincere men who had the best of intentions. The product, however, is grievous to my heart and helps to complicate matters in these already troublous times."

In talking about the devil's attack on the Bible and his attempt to corrupt it in the minds and hearts of Christians, Logsdon states: "Now he can only do it in one of two ways: either by adding to the Scriptures or by subtracting from the Scriptures. And you mark it down in your little red book: He's too wise to add to because those who have been in the Word for a long time would say, 'Wait a minute; this is not in the Bible.' So he subtracts from it. The deletions are absolutely frightening." Logsdon goes on to say: "Nevertheless, when there is an omission that might be observed, they put in the margin, 'Not in the oldest manuscripts.' But they don't tell you what those oldest manuscripts are. What oldest manuscripts? Or they say, 'Not in the best manuscripts.' What are the best manuscripts? They don't tell you. You see how subtle that is? The average man sees a little note in the margin which says 'not in the better manuscripts' and he takes for granted they are scholars and they must know, and then he goes on. That's how easily one can be deceived."

Logsdon states several times that the KJV is absolutely correct and can be fully trusted. It has been tested as no other piece of literature has ever been tested. He also goes into detail about the history of the 1881 English Revised Version and the 1901 American Standard Version.

### *The New American Standard Version*

"Back in 1956-57 Mr. F. Dewey Lockman of the Lockman Foundation [contacted me. He was] one of the dearest friends we've ever had for 25 years, a big man, some 300 pounds, snow white hair, one of the most terrific businessmen I have ever met. I always said he was like Nehemiah; he was building a wall. You couldn't get in his way when he had his mind on something; he went right to it; he couldn't be daunted. I never saw anything like it; most unusual man. I spent weeks and weeks and weeks in their home, real close friends of the family.

"Well, he discovered that the copyright [on the American Standard Version of 1901] was just as loose as a fumbled ball on a football field. Nobody wanted it. The publishers didn't want it. It didn't get anywhere. Mr. Lockman got in touch with me and said, 'Would you and Ann come out and spend some weeks with us, and we'll work on a feasibility report; I can pick up the copyright to the 1901 if it seems advisable.'

"Well, up to that time I thought the Westcott and Hort was the text. You were intelligent if you believed the Westcott and Hort. Some of the finest people in the world believe in that Greek text, the finest leaders that we have today. You'd be surprised; if I told you, you wouldn't believe it. They haven't gone into it just as I hadn't gone into it; [they're] just taking it for granted.

"At any rate we went out and started on a feasibility report, and I encouraged him to go ahead with it. I'm afraid I'm in trouble with the Lord, because I encouraged him to go ahead with it. We laid the groundwork; I wrote the format; I helped to interview some of the translators; I sat with the translators; I wrote the preface. When you see the preface in the New American Standard, those are my words.

"I got one of the fifty deluxe copies which were printed; mine was number seven, with a light blue cover. But it was rather big and I couldn't carry it with me, and I never really looked at it. I just took for granted that it was done as we started it, you know, until some of my friends across the country began to learn that I had some part in it and they started saying, 'What about this; what about that?'

"Dr. David Otis Fuller in Grand Rapids [Michigan]. I've known him for 35 years, and he would say (he would call me Frank; I'd call him Duke), 'Frank, what about this? You had a part in it; what about this; what about that?' And at first I thought, Now, wait a minute; let's don't go overboard; let's don't be too critical. You know how you justify yourself the last minute.

"But I finally got to the place where I said, 'Ann, I'm in trouble; I can't refute these arguments; it's wrong; it's terribly wrong; it's frightfully wrong; and what am I going to do about it?' Well, I went through some real soul searching for about four months, and I sat down and wrote one of the most difficult letters of my life, I think.

"I wrote to my friend Dewey, and I said, 'Dewey, I don't want to add to your problems,' (he had lost his wife some three years before; I was there for the funeral. Also a doctor had made a mistake in operating on a cataract and he had lost the sight of one eye and had to have an operation on the other one; he had a slight heart attack; had sugar diabetes; a man seventy-four year of age) 'but I can no longer ignore these criticisms I am hearing and I can't refute them. The only thing I can do — and dear Brother, I haven't a thing against you and I can witness at the judgment of Christ and before men wherever I go that you were 100% sincere,' (he wasn't schooled in language or anything; he was just a business man; he did it for money; he did it conscientiously; he wanted it absolutely right and he thought it was right; I guess nobody pointed out some of these things to him) 'I must under God renounce every attachment to the New American Standard.'

"I have a copy of the letter. I have his letter. I've shown it to some people. The Roberts saw it; Mike saw it. He stated that he was bowled over; he was shocked beyond words. He said that was putting it mildly, but he said, 'I will write you in three weeks, and I still love you. To me you're going to be Franklin, my friend, throughout the course,' And he said, 'I'll write you in three weeks.'

"But he won't write me now. He was to be married. He sent an invitation to come to the reception. Standing in the courtroom, in the county court by the desk, the clerk said, 'What is your full name, sir?' And he said, 'Franklin Dewey...' And that is the last word he spoke on this earth. So he was buried two days before he was supposed to be married, and he's with the Lord. And he loves the Lord. He knows different now."

*Frank Logsdon goes on to address what the multitude of translations are doing in the Church:*

- "They cause widespread confusion, because everywhere we go people say, What do you think of this; what do you think of that? What do young people think when they hear all of that?"
- "They discourage memorization. Who's going to memorize when each one has a different Bible, a different translation?"
- "They provide opportunity for perverting the truth. There are all these translations and versions, each one trying to get a little different slant from the others. They must make it different, because if it isn't different why have a new version? It makes a marvelous opportunity for the devil to slip in his perverting influence."
- "These many translations make teaching of the Bible difficult. And I'm finding that more and more as I go around the country. I mentioned this thing the other night. How could a mathematics professor or instructor teach a certain problem in a class if the class had six or eight different textbooks? How about that? How could you do it?"
- "They elicit profitless argumentation. Because everywhere we go they say this one is more accurate. Which one is more accurate? How do they know? And this is not a reflection against those saying this, because I would have done this a few years ago."

Frank Logsdon concludes by saying, "We've had the AV for 362 years. It's been tested as no other piece of literature has ever been tested. Word by word; syllable by syllable. And think even until this moment no one has ever found any wrong doctrine in it, and that's the main thing. He that wills to do the will of God shall KNOW the doctrine."

*Additional Information*

- [The MODERN TRANSLATIONS INCLUDING THE NIV Report \(Condensed\)](#)

The most significant subject facing the Church: The Bible and what has been removed, added and changed in modern translations in the name of scholarship. When two different translations say different things, which one is truth?

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### **Dissident view of the World English Bible Translators:**

From: Michael Paul Johnson <mpj@ebible.org>

Reply-To: [mpj@ebible.org](mailto:mpj@ebible.org)

Summary: What, why, and where is the World English Bible

Keywords: Holy Bible, Holy, Bible, Gospel, Translation, English

Date: 12 May 2004 12:03:59 GMT

What about the King James Only movement?

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May God open their eyes and give them a sound understanding.

If you prefer the King James Version of the Holy Bible, then, by all means, read it and do it. I think that the KJV was a wonderful Contemporary English translation of the Holy Bible when it came out. It has been mightily used by God and has had (and continues to have) a profoundly good impact. Unfortunately, the evolution of the English language continually erodes its value as time goes on. It is now outsold by the excellent Modern Translations including the MODERN TRANSLATIONS INCLUDING THE NIV, for many good reasons.

I guess that there are a few people that seem to believe that the KJV is more accurate than the original Hebrew and Greek of the Holy Bible, and that all the other versions are tainted with heresy and conspiracy. I've read some of their literature. I found it to be some of the most non-Christian and illogical literature that I have endured, thus further proving the claim that the KJV is the only valid Bible to be wrong, at least in my mind. I guess I've now put myself on record as being a heretic in their eyes, but I must follow God, rather than men.