

# Serious Omissions in the NIV Bible

by Keith Piper

A Study of the **omissions, changes** and **causes** of corruption in modern Bible versions and evidence for the King James Version representing the preserved original text of the Bible.

"Then cometh the **devil** and **taketh away the word**....." Luke 8:12

"If **any man** shall **take away** from the **words**..." Revelation 22:19

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# 1. SERIOUS OMISSIONS IN THE NIV BIBLE

## Introduction.

Is God able to **preserve His word** to today?

Did Christians from 350 AD to 1881 AD not have the correct Word of God, until the Westcott and Hort heretics “saved the day” for God, the Bible, Christians and the world? Is God in control of Bible preservation or not? If God can give us His infallible word in the first century, is He unable to preserve it for Christians up to the 20th century?

By the year 500 AD, the NT manuscript text chosen by the **wealthy upper classes** who could afford to ignore the expense, was without exception of the Byzantine/KJV text type. Why?

These parchments being stained with purple and written in silver or gold, tell us that these wealthy, upper class Christians, who had greater knowledge of, and access to the true NT text, clearly preferred the Byzantine KJV text over the Alexandrian papyri. They would have known of the Alexandrian texts as corrupt, and hence rejected them. This is a strong argument for KJV readings. See “The Text of the NT” by Kurt Aland, p.77.

1. “Ye shall **not ADD** unto the **WORD** which I command you, **neither** shall ye **DIMINISH** ought from it,…” Deuteronomy 4:2.
2. “Satan cometh immediately and **TAKETH AWAY THE WORD**…” Mark 4:15.
3. Jesus said: “Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law**, till all be fulfilled.” Matthew 5:18.
4. “If any man **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.” Revelation 22:19.

## I. KEY CHANGES TO DISCUSS INITIALLY.

### 1. The NIV in **Luke 11:2-4 omits key parts of the LORD’S PRAYER.**

The devil would not want us to pray these omitted words.

Matthew 6:9-13 in both KJV and NIV includes these omitted words in the Lord’s Prayer.

NIV, NASB, et al	Luke 11:2-4	KJV
<u>OMIT</u> Father <u>OMIT</u> , hallowed be your name. Your kingdom come, <u>OMIT</u> .	<b>Our</b> Father <b>which art in heaven</b> hallowed be thy name. Thy kingdom come. <b>Thy will be done,</b> <b>as in heaven so in earth.</b>	Give us each day our daily bread. Forgive us our sins for we also forgive everyone who sins against us. And lead us not into temptation <u>OMIT</u> .
	Give us day by day our daily bread And forgive us our sins; for we also forgive everyone that is indebted to us. And lead us not into temptation; <b>but deliver us from evil.</b>	

- a) **Which “FATHER”?** New Agers pray to another father which is not in heaven, but is the “god of this world”. “Ye are of your father the devil”. John 8:44. Satan likes being called “Father” because he wants to be like the Most High.
- b) **“OUR”** must be removed because it opposes the New Age idea of the “universal fatherhood of God”. They think God is the Father of all people. They object to God being the Father only of Christians (John 1:12).
- c) **“WHICH ART IN HEAVEN”** identifies the Father to be worshipped as God in heaven and not the devil.
- d) **“THY WILL BE DONE, AS IN HEAVEN, SO IN EARTH”**. The devil does not want us to pray that God’s will be done on earth as it is in heaven. Hence it is omitted.
- e) **“DELIVER US FROM EVIL”**. The devil doesn’t want us to pray for God to deliver us from evil but rather he wants evil to come to us. Evil is too black and white. The devil doesn’t want us to think about good and evil, heaven and hell. Hence he removes them from the Luke 11:2-4 Lord’s Prayer in modern versions.

**2. The NIV, in Isaiah 14:12, BLASPHEMES CHRIST by putting Him in the place of Lucifer the devil?**

NIV	Isaiah 14:12	KJV
How you have fallen from heaven, <b><u>O MORNING STAR,</u></b>		How art thou fallen from heaven, <b><u>O Lucifer, son of the morning!</u></b>
		how art thou cut down to the ground, which did weaken the nations. v.12 Thou hast said in thine heart.... I will be like the most High. v.14
But you are brought down to the <b><u>GRAVE</u></b>		Yet thou shalt be brought down to <b><u>hell.</u></b> (v15)

“Lucifer” (KJV) becomes “Morning Star” (NIV).

But JESUS Christ calls Himself “the bright and morning star” in Revelation 22:16. So the NIV by inserting “morning star” in Isaiah 14:12,

- a) **Removes all mention of Lucifer** as the devil’s personal name from Scripture.
- b) **Blasphemes Christ** by accusing Him as the **One who weakens the nations.** v.12
- c) **Denies Christ’s deity** by stating that Christ wanted to be **like the most High.** v.14
- d) **Blasphemes Christ** by predicting that He will be **brought down to hell.** v.15
- e) They change “**hell**” to “**grave**”, thus **removing the warning against hell.** v.15
- f) **Blasphemes Christ** by saying that He has **fallen from heaven.** v.12.

**Note:** “MORNING STAR” (NIV) is a wrong translation because:

- a) “STAR” (3556 Kokab) appears nowhere in Isaiah 14:12.
- b) “MORNING” (7837 shachar) appears only once in v.12, (son of the morning), not twice as NIV claims.
- c) “LUCIFER” (1966 heylel) comes from the root word “to shine” (1984 halal), and means “shining one” or “bright one”.
- d) The Septuagint translates it as:  
“How has Lucifer, that rose in the morning, fallen from heaven”.

3. NIV in **Micah 5:2** says **Christ has an ORIGIN**, wrongly making Him a **CREATED being**.

NIV	Micah 5:2	KJV
whose <b>origins</b> are from of old, from ancient times.		whose <b>goings forth</b> have been from of old, from everlasting.

**Note:** This is sickening heresy for NIV to say that Christ had an origin. It makes Christ a creature, and not God. "Goings forth" in KJV means that Christ always existed.

"**Of old**" (qedmah in Hebrew, 6924) means eternal, everlasting and is used of Jehovah in Habakkuk 1:12, "Art thou not from everlasting, O Jehovah my God, mine Holy One?" "**from everlasting**" (olam in Hebrew, 5769) means eternity, always, time out of mind.

4. NIV **omits "FORNICATION"** from the sins listed with sodomy in Romans 1:29.

NIV	Romans 1:29	KJV
They have become filled with every kind of wickedness,	_____	Being filled with all unrighteousness
<b>OMIT</b>	_____	<b>fornication,</b>
Evil	_____	wickedness,
Greed	_____	covetousness,
Depravity	_____	maliciousness,
They are full of envy	_____	full of envy,
Murder	_____	murder,
Strife	_____	debate,
Deceit	_____	deceit,
Malice	_____	malignity,
They are gossips	_____	whisperers.

**Note:** The word "fornication" has been completely removed from NIV and replaced with "sexual immorality" which allows the individual to define it.

5. NIV comes from a **WRONG SPIRIT** because **it fails the test of not being able to confess** that "**Jesus Christ is come in the flesh.**" I John 4:3.

NIV	I John 4:3	KJV
But every spirit that does not acknowledge Jesus <b>OMIT</b> is not from God. This is the spirit of the antichrist.		And every spirit that confesseth not that " <b>Jesus Christ is come in the flesh</b> " is not of God, and this is that spirit of antichrist.

This is an amazing test for the NIV to fail, because it proves that the NIV comes from a spirit that is not from God. The NIV cannot confess here that "Jesus Christ is come in the flesh". John says that NIV has the spirit of antichrist, as seen by its many omissions of Christ's names, titles and attributes.

To merely confess "Jesus", is not passing this test, because Paul warns us of people coming and preaching "another Jesus". Which Jesus are they confessing?

They may be confessing a different Jesus - "If he that cometh preacheth **another Jesus**, whom we have not preached..." (II Corinthians 11:4).

## II. THE NIV DOWNGRADES JESUS CHRIST.

### 1. The NIV changes Matthew 5:22 to teach that CHRIST SINNED.

NIV	Matthew 5:22	KJV
Anyone who is angry with his brother <u>OMIT</u> will be subject to judgment.		That whosoever is angry with his brother <u>without a cause</u> shall be in danger of the judgment.

Because Jesus showed righteous anger in Mark 3:5, the NIV makes Christ a sinner subject to judgment. If Christ is a sinner, He cannot be our Saviour.

Bible critics love the NIV here because they claim Christ to be a sinner due to His anger in overthrowing the money changers' tables (John 2:15), and how He looked on the religious leaders with anger at them rebuking Him for healing on the Sabbath in Mark 3:5. This is another contradiction in modern versions.

The KJV is consistent and without contradictions.

### 2. NIV denies Jesus' VIRGIN BIRTH in Luke 2:33 by stating that **Joseph was Jesus' father.** This denies that God was His Father. If Joseph was Jesus's father, then Jesus inherited a sin nature and He would be unable to save us. What a worry if the NIV is true!

NIV	Luke 2:33	KJV
The <u>child's father</u> and mother.		<u>Joseph</u> and his mother marvelled.

### 3. The NIV denies Christ WORSHIP in 6 out of 12 passages.

NIV (4352)		KJV (4352)
a man with leprosy came and <u>knelt</u> .	Matt. 8:2	there came a leper and <u>worshipped</u> him,
a ruler came and <u>knelt</u> before him	9:18	there came a certain ruler and <u>worshipped</u> him.
Woman came and <u>knelt</u> before him.	15:25	Then came she and <u>worshipped</u> him
Servant <u>fell on his knees</u> before <u>OMIT</u> him. (NKJV omits worshipped)	18:26	The servant <u>fell down</u> and <u>worshipped</u> him.
Mother of Zebedee's sons <u>kneeling</u> <u>down</u> . (NKJV omits worship)	20:20	the mother of Zebedee's children <u>worshipping</u> him,
he ran and <u>fell on his knees</u>	Mark 5:6	he ran and <u>worshipped</u> him.

Jesus Christ is God because **He is worshipped.**

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10.

"Let all the angels of God worship him." Hebrews 1:6.

12 times in the New Testament, Jesus is worshipped (Greek: proskuneo 4352), yet the NIV and NASV change **worship**<sup>4352</sup> (KJV) to **kneel** (NIV) or **bow down** (NASV).

**Question:** What is the difference?

**Kneel** or **bow down** is a position of the **body**, whereas **worship** is an attitude of the **spirit**. Worship in Greek is "proskuneo"<sup>4352</sup>. Bow is "kampto, klino, or tithemi", and is used only in a mocking manner by Christ's executioners. For example:

"and bowing (tithentes) their knees worshipped (prosekunoun) him." Mark 15:19.

The other 6 times that the NIV translates “proskuneo” as “worship are: Matthew 2:11; 14:33; 28:9,17; Luke 24:52; and John 9:38. Why is the NIV inconsistent? The NIV therefore detracts from Christ’s Deity.

4. The NIV in Ephesians 3:9 removes Christ from being **CREATOR**.

NIV	Ephesians 3:9	KJV
God, who created all things <u>OMIT</u>		God, who created all things <b>by Jesus Christ.</b>

5. The NIV lowers Christ from being God’s **SON** and **CHILD**, to **merely God’s SERVANT**. All believers are God’s servants.

NIV		KJV
has glorified his <b>servant</b> Jesus.	Acts 3:13	hath glorified his <b>Son</b> Jesus
raised up his <b>servant</b> <u>OMIT</u>	Acts 3:26	raised up his <b>Son</b> Jesus.
holy <b>servant</b> Jesus	Acts 4:27	holy <b>child</b> Jesus.
holy <b>servant</b> Jesus	Acts 4:30	holy <b>child</b> Jesus.

6. NIV removes Christ from being our **SOURCE OF STRENGTH** in Philippians 4:13. New Agers see Philippians 4:13 as a “fill in the blank” deity.

NIV	Philippians 4:13	KJV
I can do everything through <b>him</b> who gives me strength.		I can do all things through <b>Christ</b> which strengtheneth me.

7. The NIV denies that we have been made an **HEIR OF GOD** through Christ.

NIV	Galatians 4:7	KJV
Since you are a son, God has made you also an heir <u>OMIT</u>		If a son, then an heir of God <b>through Christ.</b>

8. The NIV denies that Christ came to **SAVE LOST SINNERS** in Matthew 18:11.

NIV	Matthew 18:11	KJV
<u>OMIT</u>		For the Son of man is come to save that which was lost.

Why would Westcott and Hort reject Matthew 18:11? Because:

- i) they elevated Sinaiticus and Vaticanus to be the authority over all other manuscripts.
- ii) they add “interpolated either from Luke 19:10 or from an independent source, written or oral” with no historical or manuscript support. Some gullible people believe them. The critical text footnote lists 44 manuscripts with it and 20 without.

9. The NIV changes John 16:16 to deny **CHRIST’S ASCENSION**

NIV	John 16:16	KJV
In a little while you will see me no more, and then after a little while you will see me... <u>OMIT</u>		A little while and ye shall not see me: and again, a little while, and ye shall see me, <b>because I go to the Father</b> <i>Note: This is in all uncials, all cursives, all versions, Nonnas (3<sup>rd</sup> Century), Chrysostom, Cyril (4<sup>th</sup> Century)</i>

**10. The NIV denies Jesus Christ's DEITY in I Corinthians 15:47.**

NIV	I Corinthians 15:47	KJV
the second man is <u>OMIT</u> from heaven.	the second man is <u>THE LORD</u> from heaven.	

This verse is a very clear proof that Jesus Christ is God.

Who is “the Lord from heaven”? Only God is the Lord from heaven. Jesus Christ is God.

The NIV follows the Westcott and Hort, and Vaticanus lie and deletes it.

The KJV reading, “the Lord” is supported by the following manuscript evidence:

**Uncials:** Codex Alexandrinus (400 AD), K, P,

**Minuscules:** 81,104,181,326,330,436,451,614,629,1241,1739,1877,1881,1962,1984,1985,2127,2492,2495.

All the **Lectonaries** quoting I Corinthians 15:47.

**Ancient versions:** Syriac Peshitta (170 AD), Syriac Palestinian (420 AD), Gothic version (341 AD), Syriac Harklensis (616 AD), Armenian (400 AD).

**Early writers:** Origen, Basil, Chrysostom, Maximinus, Cyril, Euthalius, Theodoret, Cosmas, John of Damascus.

Also, doctrinally, no man has ever originated from heaven, because God dwells in light which no man can approach unto (I Timothy 6:16), and all men originate from earth. Even Christ's humanity originated from earth. However, Christ's deity came from heaven.

**11. NIV denies Jesus' OMNIPRESENCE and hence denies Jesus' DEITY in John 3:13.**

NIV	John 3:13	KJV
No one has ever gone into heaven except the one who came from heaven the Son of man <u>OMIT</u> .	And no man hath ascended up to heaven but he that came down from heaven, even the Son of man <u>which is in heaven.</u>	

**Q1:** How can Jesus talk to Nicodemus at Jerusalem and be in heaven at the same time?

**Answer:** Only God can be in 2 places at once, so John 3:13 shows that Jesus is God. Hence the NIV coming from corrupt Vaticanus and Westcott and Hort, omits this proof passage of Jesus Christ's Deity.

**Q2:** Why does the footnote not tell us that the clause omitted “which is in heaven”, is contained in all manuscripts in the world, except 5 of bad character?

It is found in all the Latin versions and all the Syriac versions, the Coptic, Ethiopic, Georgian and Armenian versions (10 versions), and by 38 church fathers.

995 manuscripts have it, with 5 omitting it (Burgon).

The NIV, by omitting this phrase, and not informing the reader of the great mass of manuscript evidence for its inclusion, serves to perplex the weak, unsettle the doubting, and to mislead the ill-informed. We retain this phrase because:

- i) It is quoted by manuscripts from **every area** of ancient Christendom,
- ii) It is **more ancient** (by 200 years) than the manuscript evidence for omitting it.
- iii) It is quoted by **more manuscripts**, in the proportion of 99 for to 1 against it.
- iv) It is quoted by **highly respected writers**. Origen, Didymus, Epiphanius, Cyril, Athanasius, Ambrose, Hippolytus 200 AD (vol. 5, p.225), Novatian 220 AD (vol 5. p.622) and Jerome, all quote and recognise the words in dispute.

Some early writers (Origen, and Jerome) sometimes end the verse at “Son of man” because they are emphasizing the first part of the verse. “The Revision Revised,” J. Burgon, p.133

12. The NIV denies Jesus Christ's **DEITY** in I Timothy 3:16

NIV	I Timothy 3:16	KJV
<b>HE</b> appeared in a body.		<b>GOD</b> was manifest in the flesh

This change from "God" (KJV) to "He" (NIV) sabotages the verse most strongly proving that Jesus Christ is 100% God. (Westminster Confession, Section 8, par.2).

John Burgon in "The Revision Revised", p.485-497, shows that "God" (theos) is the correct reading because:

- 1) "Theos" (God) is the reading in **300 Greek manuscripts** containing I Timothy 3:16. Only 5 late manuscripts (9th, 12th, 13th Century) omit "God". The Uncials, Aleph, A and C have been altered so that either "God" or "who" can be deduced. (see point 5).
- 2) All the **Lectionaries** from the 4<sup>th</sup> Century onwards read "Theos" (God).
- 3) **Early Church writers** quote "Theos" meaning "God" as follows:  
**First Century:** Ignatius (90 AD) in 3 places, Barnabus (90 AD).  
**Second Century:** Hippolytus (190 AD) in 2 places in the second century.  
**Third Century:** Thaumaturgus (270 AD), Dionysius of Alexandria (264 AD), the work "Constitutiones Apostolicae" (250 AD).  
**Fourth Century:** Didymus of Alexandria (309 AD), Basil the Great (355 AD), Gregory of Nazianzus (355 AD) in 2 places, Gregory of Nyssa (370 AD), Diodorus (370), Chrysostom (380 AD) in 3 places.  
**Fifth Century:** Codex Alexandrinus, (420 AD) Cyril of Alexandria (410 AD) in 2 places, Theodoret of Syria (420 AD) in 4 places, Athanasius' appendix (430 AD), Euthalius (458 AD), Macedonius II (496 AD).  
**Sixth Century:** Severus of Antioch (512 AD), etc.
- 4) **Ancient versions** showing "God" are:  
The Latin version (195 AD), Syriac Peshito version (170 AD), Harklean version (616 AD), Gothic version (341 AD), Ethiopic version (450 AD), Georgian version (550 AD), Slavonic Version (840 AD).
- 5) **Greek grammar rule** forbids "os" meaning "who" because:  
"mystery" being a **neuter** noun (in Greek), cannot be followed by **masculine pronoun** (os) - "who". (p.426 Burgon).  
Also, the few (6) manuscripts which have "who" (os) in the place of "God", do not have a complete sentence without the subject "God".  
"Who was manifest in the flesh" makes no sense.  
Also, logically, there would be no mystery in a man being manifested in the flesh.  
The NIV, to avoid having a clause with no subject, arbitrarily drops the word "who" and invents a new word "He", which is not found in any Greek manuscript.
- 6) **The uncials** Aleph, A & C have been altered so that either "God" or "who" can be deduced. Although the middle stroke that distinguishes "God" from "who" has been retouched, the fine original stroke is discernible at each end of the fuller stroke of the corrector. (os) is the abbreviation of God in the manuscripts.  
See Wetstein in 1716, quoted in "True or False", D.O. Fuller, p.33.

13. The NIV denies the **TRINITY** and **DEITY of CHRIST** in I John 5:7,8. This is called ‘The Johanne Comma’.

NIV	I John 5:7,8	KJV
For there are three that testify <u>OMIT</u> <u>OMIT</u> <u>OMIT</u> <u>OMIT</u> the Spirit, the water, and the blood; and the three are in agreement.		For there are three that (oi=masc) bear record <b>in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear record in earth,</b> the Spirit, and the water, and the blood and these (oi=masc) three agree in one”.

I John 5:7,8 is omitted by all modern versions. It is called the “famous Trinitarian Proof text”. Modernists claim that this passage ought not to be in the Bible, because it is not in most Greek manuscripts. Only 6 Greek manuscripts before the 7th Century omit v.7,8. (14 manuscripts before the 9th Century).

**Background:** Erasmus omitted it from his first edition of the printed Greek N.T. (1516), because it occurred in the Latin Vulgate and not in any Greek manuscript. To quieten the outcry that followed, he agreed to restore it if one Greek manuscript could be found containing it. Two Greek manuscripts, Codex 61 and 629 were presented, so Erasmus included it in his 1522 edition. Since these manuscripts are late (15th and 16th centuries) some think the readings are corrupt. What do we answer?

What early manuscript evidence exists for I John 5:7,8?

**i) Early church writers:**

- **Cyprian** 200-258 AD. “The Lord says, ‘I and the Father are one;’ and again it is written of the Father, and of the Son, and of the Holy Spirit, ‘And these three are one.’” If Cyprian quotes I John 5:7 from his Bible in 200-258 AD, it must be a valid reading. His Bible was copied from an older manuscript containing this verse. Cyprian lived only 100 years after John wrote the book of I John. Cyprian would have had access to the original manuscript to check.
- **Priscillian** 350 AD, a Spanish bishop quotes I John 5:7,8.
- **Idacius Clarus** 360 AD, who opposed Priscillian quotes it.
- **Varimadum** 380 AD.
- **Cassiodorus** 485 AD.
- **Cassian** 435 AD.
- **Victor Vita** 489 AD.
- **Jerome** 450 AD.
- **Fulgentius** 533 AD.
- **Ps. Vigilius** 484 AD.
- **Ansbert** 660 AD.

**ii) Early Bible Versions:** Old Syriac 170 AD.

Old Latin 200 AD, in North Africa and Italy.

Italic 4th and 5th century. – Italic - Monacensis 7th century.

Italic - Speculum 9th century.

Latin Vulgate 4th, 5th century.

**iii) Greek minuscule manuscripts:**(UBS Greek NT, p.824; History of Debate over I John 5:7,8,p268).

- 221 in the 10th century.(variant).
- 636 in the 15th century. (margin).
- 88 in the 12th century.(margin).
- 61 in the 16th century.(Codex Montfortianus)
- 629 in the 14th century.(Ottobanianus)
- 918 in the 16th century. (an Escorial ms).
- 429 in the 14th century (margin).
- 2318 (a Bucharest manuscript).

- iv) **Early writings:** Liber Apologeticus 350 AD. Council of Carthage 415 AD.
- v) **Greek grammar rules demand its presence.** NIV has mismatched genders in v. 7,8.

**Question 1:** If the NIV is right in omitting the Johannine comma, then why do we have a **masculine** Greek article (**oi**) in v.7 (**oi** marturoentes = that bear record in heaven) wrongly agreeing with **three neuter** nouns (Spirit, water and blood) in v.8?

Spirit, water and blood are all **neuter** Greek nouns with **neuter** Greek articles, which would dictate a **neuter** Greek article in v.7, (if the Johannine comma was never in the original), but we have masculine articles (**oi**) in v.7,8. Why?

**Question 2:** What is it that causes the masculine Greek article (**oi**) in v.7 and (**oi**) in v.8?

**Answer:** It is the **two masculine nouns (Father and Word)** of the **Johannine comma** in v.7. These control the gender of the article connected with them to be a masculine article (**oi**) which is what we have.

Hence the problem is solved if the Johannine comma is part of the Greek text.

Therefore, the NIV and NWT have wrong Greek grammar by omitting the Johannine comma, as seen by them having a **masculine** article in verse 7 wrongly agreeing with **three neuter** nouns (Spirit, water and blood) in verse 8.

**Question 3:** Why would the Johannine Comma be absent from some **Greek** manuscripts, but present in **the Latin** manuscripts?

Firstly, because of a similar ending in v.7 and v.8, a scribe may have been distracted in v.7, but when resuming his copying, his eye fell on v.8 from where he continued copying, thus accidentally omitting the Johannine Comma.

Copies of this would have multiplied the mistake.

Secondly, between 220-270 AD, the heresy that Greek Christians were fighting was not Arianism (denying Christ’s deity) as this had not yet arisen, but Sabellianism (named after Sabellius) which taught that the Father, Son and Holy Spirit were identical, and that God the Father died on the cross when Christ died on the cross. The statement in the Johannine comma that “these three are one” seemed to support the Sabellian heresy that the Father, Son and Holy Spirit are identical. If, during the course of this controversy, manuscripts were discovered which had accidentally lost the Johannine Comma as described above, it is easy to see how the orthodox party would consider these mutilated manuscripts to be the true text.

In the Greek speaking east, where the struggle against Sabellianism was most intense, the Johannine comma came to be unanimously rejected.

However, in the Latin manuscripts of Africa and Spain, where the influence of Sabellianism was not so great, the Johannine Comma was retained. This explains why the Johannine comma is strongly represented in the Latin manuscripts, and why we should retain it today. Source: “KJV defended”. E.F. Hills, p.204-208.

**14. The NIV denies Jesus Christ’s RESURRECTION BODY in Ephesians 5:30.**

NIV	Ephesians 5:30	KJV
For we are members of his body <u>OMIT</u>		For we are members of his body, <b>of his flesh, and of his bones.</b>

The NIV caters to the New Age movement which allows for an afterlife of the soul or spirit, but does not believe in a bodily resurrection.

NIV	Acts 2:30	KJV
But he was a prophet, and knew that God had promised him on oath that he would place one of his descendants <u>OMIT</u> on his throne.		Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, <b><u>according to the flesh he would raise up Christ</u></b> to sit on his throne.

This omission by NIV removes the fleshly, bodily resurrection of Christ.

**15. Each of these 4 NIV alterations detracts from Christ's RIGHT TO JUDGE.**

NIV		KJV
We will all stand before <b>God's</b> judgment seat. (According to NIV, God is the judge, not Christ).	Romans 14:10	We shall all stand before the judgment seat of <b>Christ</b> .
That the day of the <b>Lord</b>	II Thess. 2:2	that the day of <b>Christ</b> is at hand.
We should not test the <b>Lord</b>	I Cor. 10:9	Neither let us tempt <b>Christ</b> .
To seat <b><u>one of his descendants</u></b> upon his throne.	Acts 2:30	He would <b><u>raise up Christ</u></b> to sit on his throne.

**16.** The NIV removes "**LORD**" 39 times, "**CHRIST**" 52 times, and "**JESUS**" 87 times from the KJV New Testament. This is 178 removals of our Saviour's name.

It is very important to give Jesus Christ His rightful position as "Lord".

- i) "God hath made that same Jesus whom ye have crucified both **Lord** and **Christ**." Acts 2:36.
  - ii) "That the name of our **Lord** Jesus Christ may be glorified." II Thessalonians 1:4,12.
  - iii) "If thou shalt confess with thy mouth the **Lord** Jesus...thou shalt be saved." Rom 10:9  
"No man can say that Jesus is the **Lord** but by the Holy Ghost." I Corinthians 12:3.
  - iv) "Certain men crept in unawares....ungodly men....denying the only **Lord** God and our **Lord** Jesus Christ". Jude 4.
  - v) "There shall be false teachers among you...even denying the **Lord**..." II Peter 2:1.
- Lord** used in conjunction with **Jesus Christ** proves His eternal **Deity** and **pre-existence**. "Lord" connects **Jesus Christ** of the New Testament, with "**LORD**" of the Old Testament. Jehovah, Jesus Christ and the Holy Spirit are alone given this title. II Corinthians 3:17.

**17.** NIV doesn't want Christ to be **SET OVER** the works of creation in Hebrews 2:7.

NIV	KJV
You have made him a little lower than the angels, You crowned him with glory and honour, <u>OMIT</u>	Thou madest him a little lower than the angels, thou crownedst him with glory and honour, <b><u>and didst set him over the works of thy hands</u></b>

Having a kingdom without Christ as King is the vision of Amillennialists, and New Age millennialians. They do not want Christ's Kingdom to come.

### III. THE NIV CHANGES SALVATION VERSES.

1. The NIV in Mark 10:24 says it is **HARD TO ENTER the kingdom of God.**

NIV	Mark 10:24	KJV
Children, how hard it is <u>OMIT</u> to enter the kingdom of God.		Children, how hard it is <b><u>for them that trust in riches</u></b> to enter into the kingdom of God.

It is very hard to enter the kingdom if you have to work to enter.

For those who trust their riches, they feel so secure that they don't need Christ.

It is easy to enter the kingdom if you humble yourself and call on Christ to save you.

A rich person will find it very hard to humble himself and call on Christ to save him.

2. The NIV omits **CHRIST'S BLOOD** in Colossians 1:14.

NIV	Colossians 1:14	KJV
In whom we have redemption <u>OMIT</u> the forgiveness of sins.		In whom we have redemption <b><u>through his blood</u></b> even the forgiveness of sins.

We all know that salvation is by the shed blood of Christ.

“without the shedding of blood is no remission.” Hebrews 9:22.

Maybe the devil wants “the blood” out of the Bible, because believers overcome the devil by “the blood of the Lamb.” Revelation 12:11.

3. NIV teaches **UNIVERSALISM** (ie. that everybody is or will be saved).

NIV (God is in all = pantheism)		KJV (God is in Christians)	
One God and Father....in <u>OMIT</u> all.	Eph. 4:6	One God and Father....in <b><u>you</u></b> all.	
The nations <u>OMIT</u> will walk by its light.	Rev. 21:24	The nations <b><u>of them which are saved</u></b> shall walk in the light of it:	

4. NIV teaches here that **SALVATION IS A PROCESS** that one grows in.

NIV	I Peter 2:2	KJV
Like newborn babes, crave pure <u>spiritual</u> milk <u>OMIT</u> so that by it you may <u>grow</u> <b><u>up in your salvation.</u></b>		As newborn babes, desire the sincere milk <b><u>of the word</u></b> that ye may <u>grow</u> thereby.

We “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ” (II Peter 3:18), and “your faith groweth exceedingly” (II Thessalonians 1:3), but never does the Scripture say that we “grow up in our salvation”. This is because the UBS Greek text adds words “eis soterion” (in salvation), which are not in KJV/Textus Receptus. All Scripture teaches that salvation is an event occurring at one instant of time. A baby doesn't grow up in his birth, but in his new life. The NIV, by translating the Greek word “logikon” as “spiritual” instead of “the word”, points people away from the Word of God as the method of growth.

5. NIV teaches **PROCESS Theology**. Bible salvation is being born again in an **instant**.

NIV		KJV
who <b>are turning</b> to God	Acts 15:19	<b>are</b> turned to God.
to us who <b>are being</b> saved	I Cor 1:18	us which <b>are</b> saved.
those who <b>are being</b> saved	II Cor 2:15	in them that <b>are</b> saved.
you, because the darkness <b>is passing</b>	I John 2:8	you: because the darkness <b>is past</b> .

6. Consider these **8 NIV omissions** which **ALTER DETAILS OF THE GOSPEL**.

**Question:** In John 6:47, what must a person believe to have eternal life?

KJV says we must believe on Christ, but NIV omits this.

NIV		KJV
He who believes <u>OMIT</u> has everlasting life.	John 6:47	He that believeth <b>on me</b> hath everlasting life.
blessing of <u>OMIT</u> Christ	Rom 15:29	blessing of <b>the gospel of</b> Christ
In preaching the gospel I may offer <b>it</b> <u>OMIT</u> free of charge, and so not make use of my rights in preaching <b>it</b> .	I Cor 9:18	When I preach the gospel I may make the <b>gospel of Christ</b> without charge, I abuse not my power in <b>the gospel</b> .
you, because the darkness <b>is passing</b>	I John 2:8	you: because the darkness <b>is past</b> .
<u>OMIT</u> neither circumcision...	Gal. 6:15	<b>For in Christ Jesus</b> neither circumcision availeth anything,
You also <b>were included</b> in <b>Christ</b>	Eph. 1:13	In whom ye also <b>trusted</b> ,
Redemption of those who are God's <u>OMIT</u> possession.	Eph. 1:14	redemption of the <b>purchased</b> possession
<u>OMIT</u> This is my body which is <u>OMIT</u> for you.	I Cor. 11:24	<b>Take eat</b> , this is my body, which is <b>broken</b> for you:

7. The NIV **MINIMIZES OUR NEED TO BE SAVED**.

The New Age movement says there's nothing to be saved from.

NIV		KJV
<u>OMIT</u>	Matt. 18:11	For the Son of man is come <b>to save that which was lost</b> .
<u>OMIT</u>	Luke 9:55,56	For the Son of man is not come to destroy men's lives, but to <b>save them</b> .
The nations <u>OMIT</u> will walk by its light.	Rev. 21:21	The nations <b>of them which are saved</b> shall walk in the light of it.

8. NIV omits a key verse showing that salvation cannot be partly by works and partly by grace. It is impossible to mix grace and works, for one cancels the other. **Salvation is free**.

NIV	Romans 11:6b	KJV
<u>OMIT</u>		But if it be of <u>works</u> then it is no more <u>grace</u> ; otherwise work is no more work.

### 9. The NIV MINIMISES MAN'S SIN.

NIV		KJV
though the Lord makes his life a <u>guilt</u> offering.	Isaiah 53:10	When thou shalt make his soul an offering <b>for sin.</b>
Christ, our Passover lamb, has been sacrificed <u>OMIT</u>	I Cor. 5:7	Christ our Passover is sacrificed <b>for us</b>
Christ suffered <u>OMIT</u> in his body	I Peter 4:1	Christ hath suffered <b>for us</b> in the flesh
for the sins the people <b>had committed in ignorance</b>	Heb. 9:7	for the errors of the people (not in Greek)
experts in the law rejected Gods purpose <b>for</b> themselves	Luke 7:30	Lawyers rejected the counsel of God <b>against</b> themselves.

### 10. NIV in Romans 1:16 is **ashamed of the gospel of Christ** because it omits “of Christ.”

NIV	Romans 1:16	KJV
I am not ashamed of the Gospel <u>OMIT</u> , because...		For I am not ashamed of the Gospel <b>of Christ:</b> for...

Which gospel is the NIV talking about?

Paul warns us about many other false gospels in II Corinthians 11:4, (“another gospel”) but only the “gospel of Christ” is the true Gospel.

“If any man preach any other gospel unto you.....let him be accursed.” Galatians 1:9.

## IV. CHANGES THAT DIMINISH GODLINESS.

1. The NIV goes easy and vague on sodomites or **HOMOSEXUALS** in the following 5 verses, replacing it with “**male shrine prostitutes**”, an obsolete archaic profession.

One can be a practising homosexual, but not a male shrine prostitute or a homosexual offender. This removes any Bible criticism or warning against homosexuality.

The NIV’s Dr. Virginia Mollencott says:

“My lesbianism has always been a part of me”. Episcopal Witness, June 1991.

NIV		KJV
not a <b>shrine prostitute</b>	Deut. 23:17	nor a <b>sodomite</b>
He expelled the <b>male shrine prostitutes</b>	I Kings 15:12	took away the <b>sodomites.</b>
He rid the land of the rest of the <b>male shrine prostitutes</b>	I Kings 22:46	the remnant of the <b>sodomites</b> , he took out
The <b>male shrine prostitutes</b>	II Kings 23:7	the houses of the <b>sodomites</b>
Nor <b>male prostitutes</b> nor <b>homosexual offenders</b>	I Cor. 6:9	not <b>effeminate</b> , nor <b>abusers of themselves with mankind</b>

The NIV editors aided the AIDS epidemic by silencing God’s warnings against sodomy.

2. The NIV omits “**TAKE UP THE CROSS**” in Mark 10:21.

NIV	Mark 10:21	KJV
Then come, <u>OMIT</u> follow me		and come, <b>take up the cross</b> , and follow me

New Christianity has put down their cross, not liking death to self (Galatians 2:20). They choose a “crown”, not a “cross”; “Happy” not “holy”; “easy” not “right”; and “now” not “later”.

The temptation to skip the **cross**, and capture the **crown** was presented to Christ by Satan in the wilderness. (Matthew 4, Luke 4).

For Jesus and Christians, the cross comes first, then the crown comes later in heaven.

“If we suffer with him; we shall reign with him”. II Timothy 2:12.

The devil doesn’t want us to fight him, but to take it easy.

**3. The NIV adds “WITHOUT PASSING JUDGMENT” to Romans 14:1, which opens the door for all kinds of sin entering a church?**

NIV	Romans 14:1	KJV
Accept him whose faith is weak, <b><u>without passing judgment</u></b> on disputable matters	Him that is weak in the faith receive ye, but	<b><u>not to doubtful disputations</u></b>

In this verse, the NIV and the New Age movement say **don’t judge anyone**.

The NIV tones down sin in this verse so as not to offend anyone or condemn sinners.

Many people today want a Bible that shows no act as sinful.

KJV means: “don’t receive him if he is going to dispute over doubtful issues”.

NIV here means the opposite: “Accept him, don’t judge him, no matter what he believes”.

**The NIV here means when you have a dispute, don’t judge anyone.**

**4. NIV omits “DON’T BEAR FALSE WITNESS” in Romans 13:9.**

NIV	Romans 13:9	KJV
The Commandments Do not commit adultery, Do not murder, Do not steal OMIT Do not covet	For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, <b><u>Thou shalt not bear false witness,</u></b> Thou shalt not covet	

**Question:** Why did they drop the 8th commandment from Romans 13:9?

**Question:** Isn’t changing or omitting from God’s Word a form of “bearing false witness”? There are many man-made doctrines, such as celibacy, mass, purgatory, penance, prayers to Mary and Saints, infant sprinkling, confirmation, penance, idolatry, indulgences, gospel of works, confessional, inquisition etc, which bear false witness.

**5. NIV omits the command to PARTAKE WORTHILY in the Lord’s Supper.**

NIV	I Corinthians 11:29	KJV
For anyone who eats and drinks <b><u>OMIT</u></b> without recognizing the body of the Lord eats and drinks judgment on himself.	For he that eateth and drinketh <b><u>UNWORTHILY</u></b> eateth and drinketh damnation to himself, not discerning the Lord’s body.	

Roman Catholicism teaches that participating in the **Mass is essential to gain salvation**. The NIV in I Cor. 11:29 omits the word “unworthily”. Why? The word “unworthily” in the KJV means that we need to be right with God (saved and sin confessed) **BEFORE** we take the Lord’s Supper or God will chasten us.

On the other hand, Roman Catholic doctrine of Communion says:

1. Confess sin to a priest first, then
2. Come to Mass to get salvation and worthiness to God **AFTER** the mass.

Catholic trusting the Mass for salvation, means that “eating Christ’s flesh” makes us worthy to God, yet the KJV “unworthily” means that we must be worthy **BEFORE** the Lord’s Supper. I Corinthians 11:28 says that we must examine ourselves and v.31 says that we must first judge ourselves in order to then partake in the Lord’s Supper worthily.

The United Bible Society NT Critical apparatus Greek text gives over 53 manuscripts which contain “unworthily”, and only 14 that omit “unworthily”, a ratio of 4:1.

**6. The NIV omits or minimises references to BIBLE STUDY in the following verses.**

NIV	KJV	
Man shall not live on bread alone <u>OMIT</u>	Luke 4:4	Man shall not live by bread alone, but <b>by every word of God</b>
<b>Be diligent</b> (Devil doesn’t want us to study the Bible)	I Tim. 4:15	<b>Meditate</b> upon these things: (Gk:3191 – to consider, weigh, ponder over something, so as to be able to perform well. Equal to meditate.) S Zodhiates
<b>Do your best</b> to present yourself (Devil doesn’t want us to study the Bible)	II Tim 2:15	<b>Study</b> to show thyself approved
<b>Be shepherds</b> (only Christ is stated as our Shepherd)	Acts 20:28	<b>Feed</b> the church of God (means: feed them Bible doctrine).
The word of God is living and <b>active</b> (A butterfly is active, but not powerful)	Heb. 4:12	The word of God is quick and <b>powerful</b>

The devil doesn’t want us to study, meditate, feed people, live by or have confidence in the power of God’s Word the Bible. We thus see the devil’s influence in the NIV.

**7. The NIV omits “FASTING” 5 times, and weakens our PRAYER LIFE 3 times.**

NIV	KJV	
<u>OMIT</u>	Matthew 17:21	<b>This kind goeth not out but by prayer and fasting.</b>
This kind can come out only by prayer. <u>OMIT</u>	Mark 9:29	This kind can come forth by nothing but by prayer and <b>fasting</b>
in <b>hunger</b>	II Cor 6:5	in <b>fastings</b>
devote yourselves to <u>OMIT</u> prayer	I Cor 7:5	give yourselves to <b>fasting</b> and prayer
Four days ago I was <u>OMIT</u> praying	Acts 10:30	Four days ago I was <b>fasting</b> .... and prayed
pray <u>OMIT</u> that	Luke 21:36	pray <b>always</b> that
in prayer <u>OMIT</u>	Acts 1:14	in prayer and <b>supplication</b>
the <u>OMIT</u> prayer	James 5:16	the <b>effectual fervent</b> prayer

**8. The NIV has removed HONESTY 13 times, replacing it with vaguer words.**

Do you think that the KJV might produce more honest Christians than modern versions? The word “honesty” is not a part of the New Age vocabulary.

NIV		KJV
those with a <b>noble</b> and good heart	Luke 8:15	they, which in an <b>honest</b> and good heart
choose seven men from among you who are known to be <u>OMIT</u> full of the <u>OMIT</u> Spirit	Acts 6:3	Look ye out among you seven men <b>of honest report,</b> full of the <b>Holy</b> Ghost and wisdom,
Be careful to do <b>what is right</b> in the eyes of everybody.	Rom 12:17	Provide things <b>honest</b> in the sight of all men.
<u>OMIT</u>	Rom 13:9	<b>Thou shalt not bear false witness.</b>
Let us behave <b>decently,</b>	Rom 13:13	Let us walk <b>honestly,</b>
Rather, we have renounced secret and <b>shameful ways</b>	II Cor. 4:2	But have renounced the hidden things of <b>dishonesty.</b>
Taking pains to do <b>what is right</b> whatever is <b>noble,</b>	II Cor. 8:21	Providing for <b>honest</b> things,
So that your daily life may <b>win the respect</b> of outsiders,	Phil. 4:8	Whatever things are <b>honest,</b>
in all godliness and <b>holiness</b>	I Thes 4:12	That ye may walk <b>honestly</b> toward them that are without,
desire to live <b>honourably</b> in	I Tim. 2:2	life in all godliness and <b>honesty</b>
live such <b>good lives</b>	Heb. 13:18	in all things willing to live <b>honestly.</b>
found them <b>false</b>	I Peter 2:12	Having your conversation <b>honest</b>
who turn aside to <b>false gods</b>	Rev. 2:2	hast found them <b>liars</b>
they have been led astray by <b>false gods</b>	Psalm 40:4	such as turn aside to <b>lies</b>
	Amos 2:4	their <b>lies</b> caused them to err.

16 times the NIV avoids using the strong words of “honest, deceit, lies”, in every case using a vague, watered down alternative. The KJV does not lie.

“Surely they are **my people**, children that **will not lie**: so he was their **Saviour**” Isaiah 63:8

**9. The NIV changes “RIGHTEOUSNESS” (KJV) to “PROSPERITY”.**

“Men shall be...covetous” II Timothy 3:1,2.

NIV		KJV
with me are...wealth and <b>prosperity.</b>	Prov. 8:18	with me are...riches and <b>righteousness.</b>
finds life, <b>prosperity</b> and honour.	Prov.21:21	findeth life, <b>righteousness</b> and honour.
<u>OMIT</u>	Rom. 9:28	<b>cut it short in righteousness.</b>

**There is a big difference between being prosperous and being righteous.**

One can be prosperous, but not righteous.

The Laodicean church was “rich and increased with goods, but...wretched, miserable, poor” Revelation 3:17,18.

**10.** The NIV tells us to **take PRIDE in ourselves**, or **to BOAST**, whereas **God resists the proud** (James 4:6; I Peter 5:5). The New Age movement calls for extra self esteem. “The Bible never urges self acceptance, self love, self confidence, self esteem nor any other selfisms popular today. The seductive gospel of self-esteem is now preached by prominent pastors”. D. Hunt.

“God resisteth the **proud**”. (James 4:6; I Peter 5:5). “The **pride** of life” (I John 2:16).

“being lifted up with **pride**, he fall into the condemnation of the devil”. I Timothy 3:6.

“**pride** goeth before destruction”. Proverbs 16:18.

Notice how the NIV changes “rejoicing” (Greek: kauchaomai) to “pride or boasting” (Gk: huperephanos). The word for “pride or boast” (Gk: huperephanos) is not in these verses.

NIV		KJV
Now this is our <b>boast</b> .	I Cor. 1:12	For our <b>rejoicing</b> is this
you can <b>boast</b> of us just as	II Cor. 1:14	we are your <b>rejoicing</b>
we will <b>boast</b> of you to take <b>pride</b> in us	II Cor. 5:12	to <b>glory</b> on our behalf
I take great <b>pride</b> in you.	II Cor. 7:4	great is my <b>glorving</b> of you
Then he can take <b>pride</b> in himself	Gal. 6:4	then shall he have <b>rejoicing</b>
brother...ought to take <b>pride</b>	James 1:9	brother of low degree <b>rejoice</b>
the rich <b>should take pride</b> in his low position, (note: “should take pride” is not in any Greek ms)	James 1:10	But the rich, in that he is made low

The NIV promotes self esteem by removing **meekness 31 times** (KJV) to **4 times** (NIV).

**11.** The NIV **changes “WORD” to “MESSAGE”**. “Words” are accurate, but a “message” allows for less accuracy and some error. Dynamic Equivalence Theory is false.

NIV attacks inerrancy of Bible		KJV “the Word”
<u>OMIT</u>	Acts 10:37	<b>That word</b>
tell the people the full <b>message</b>	Acts 5:20	to the people <b>all the words</b> <sup>4487</sup>
who heard the <b>message</b> ...	Acts 4:4	them which heard the <b>word</b> <sup>3056</sup>
These are not the <b>sayings</b>	John 10:21	These are not the <b>words</b> <sup>4487</sup> of him
because you <b>say so</b> ....	Luke 5:5	at thy <b>word</b> <sup>4487</sup> I will let down the net
catch Jesus in something he <b>said</b>	Luke 20:20	take hold of his <b>words</b> <sup>3056</sup>
his <b>message</b> had authority.	Luke 4:32	for his <b>word was with power</b> <sup>3056</sup>
the <b>message</b> of the Lord	II Thess3:1	the <b>word</b> <sup>3046</sup> of the Lord...free course

Greek: Rhema (4487) = to utter definite words; logos (3056) = word spoken as the expression of intelligence. S. Zodiates

It is well known that the devil hates the word of God, hence we see “the word” replaced with something else in new versions.

NIV translators do not believe that the Bible is the 100% inspired Word of God.

The infallible Word of God becomes merely a message for a period of time (age).

The NIV is a deliberate attempt to destroy the doctrine of verbal inspiration of the Bible.

“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.....” Revelation 22:19.

God considers every word to be important. Words are the building blocks of any message.

To change the words is to change the message.

The Bible is “God’s message” and not his words, contends Linton. He believes the Bible is “the wrong side of a beautiful embroidery. The picture is still there, but knotted, blurry - not beautiful, not perfect.” He calls Christians “amusingly uninformed”, who “presume the Holy Spirit dictated the actual **words** of the text of the original writers”.

“The NIV: Making of a Contemporary Translation” p.17-19, 34, 111, 117.

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.” Matthew 5:18. (A “jot” is the smallest letter and a tittle is the smallest ornament placed on a letter.)

Spurgeon rejected Westcott and Hort’s changed Revised Version as a “TRICK to play”, as “belittling inspiration and inerrancy” and as a “loss of infallibility.”

**From C.H. Spurgeon’s ‘Final Manifesto’  
given to his students at his Baptist College, April 1891.**

“It is sadly common among ministers to add a word or subtract a word from the passage, or in some way debase the language of sacred writ....Our reverence for the Great Author of Scripture should forbid all mauling of His Words...

No alteration of Scripture can by any possibility be an improvement...Today it is still the self-same mighty Word of God that it was in the hands of our Lord Jesus...

If this Book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terribly, but we shall set up instead of him a horde of little popelings, fresh from college....Are these correctors of Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so?...But where shall infallibility be found? ‘The depth saith, It is not in me’ yet those who have no depth at all would have us imagine that it is in them; or else by perpetual change they hope to hit upon it!”

All possibility of certainty is transferred from the spiritual man to a class of persons whose scholarship is pretentious, but who do not even pretend to spirituality. We shall gradually be so bedoubted and becriticized that only a few of the most profound will know what is the Bible and what is not, and they will dictate to all the rest of us. I have no more faith in their mercy than their accuracy....They will rob us of all that we hold most dear, and glory in the cruel deed. This same ‘reign of terror’ we will not endure, for we still believe that God reveals Himself rather to babes than to the wise and prudent....We do not despise learning, but we will never say of culture or criticism, ‘These be thy gods, O Israel.’”

Do you see WHY men would lower the degree of inspiration in Holy Writ, and would fain reduce us to be supplanted....whenever a man begins to lower your view of inspiration, it is because he has a trick to play, which is not easily performed in the light....To these who belittle inspiration and inerrancy we will give place by subjection, no, not for an hour!”

(This was proclaimed ten years **AFTER** the Revised Version was published in 1881, engineered, domineered and dominated by Westcott & Hort whose Greek Text theory (“the oldest is the best”) has proven to be the **worst imaginable**).

**12. The NIV in these verses discourages Christians from SEEKING TO BE PERFECT or complete. The NIV here waters down perfection.**

NIV		KJV
So that the man of God may be <u>OMIT</u> , thoroughly equipped for every good work.	II Tim. 4:17	That the man of God may be <b>perfect</b> , thoroughly furnished unto all good works.
.....who are <b>loved</b> by God.	Jude 1	.....who are <b>sanctified</b> by God
Love your enemies <u>OMIT</u> <u>OMIT</u> and pray for those who <u>OMIT</u> persecute you. (The omitted parts are hard to do)	Matt. 5:44	Love your enemies <b>bless them that curse you,</b> <b>do good to them that hate you,</b> and pray for them which <b>despitefully use you, and</b> persecute you.

13. The NIV in these verses **encourages FIERCENESS** by these omissions and changes. “Men shall be ... fierce” II Timothy 3:2.

NIV		KJV	
<u>OMIT</u>	Matt. 5:44	<b>do good to them that hate you.</b>	
<u>OMIT</u>	Mark 11:26	<b>But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.</b>	
envy <u>OMIT</u>	Gal. 5:21	envyings <b>murders *</b>	
<b>Don't extort money.</b>	Luke 3:14	<b>Do violence</b> to no man,	
<b>not lovers</b> of the good.	II Tim. 3:3	<b>despisers</b> of those that are good	
one who loves <b>what is good.</b>	Titus 1:8	a lover of <b>good men.</b>	

\* “Neither repented they of their murders”. Revelation 9:21 (in the Tribulation).

14. The NIV in these verses **changes “BLASPHEMY”** (KJV) to “**SLANDER**”. Blasphemy means “speaking evil of God, claiming the attributes of God”.

NIV		KJV	
Out of the heart comes <b>slander</b>	Matthew 15:19	Out of the heart proceed.. <b>blasphemies</b>	
<b>slander</b>	Mark 7:22	<b>blasphemy</b>	
rid yourselves of... <b>slander</b>	Col. 3:8	put off... <b>blasphemy</b>	
People will be.... <b>abusive</b>	II Tim. 3:2	Men shall be... <b>blasphemers</b>	
no one will <b>malign</b> the word of God.	Titus 2:5	the word of God be not <b>blasphemed.</b>	
They said many other <b>insulting</b> things to him	Luke 22:65	Many other things <b>blasphemously</b> they spake against him.	
who are <b>slandering</b> ....	James 2:7	Do they not <b>blaspheme</b> that worthy....	
became <b>abusive</b>	Acts 18:6	opposed themselves and <b>blasphemed</b>	
I know the <b>slander</b>	Rev 2:9	I know the <b>blasphemy</b> of them	
to <b>slander</b> his name	Rev 13:6	to <b>blaspheme</b> his name	

Slander is speaking evil of men. Blasphemy is speaking evil of God.

Blaspheme (or a derivative) occurs 58 times in KJV and 39 times in NIV.

15. The NIV in these verses **DISHONOURS GOD.**

NIV		KJV	
the only <u>OMIT</u> God.	I Tim 1:17	the only <b>wise</b> God.	
Grace, <u>OMIT</u> and peace from God	Titus 1:4	Grace, <b>mercy</b> and peace from God	
I was <b>angry</b> with.....	Heb. 3:10	I was <b>grieved</b> with that generation (Ps 95:10)	

The NIV in Titus 1:4 and Hebrews 3:10 shows God to be unmerciful and angry, The KJV here glorifies God showing Him as merciful and grieved at sin, yet loving the sinner.

**16. The NIV glosses over or COVERS UP the evil in mankind.**

The NIV and champions of self-esteem portray man as lovable and attractive.

The KJV shows man as a disobedient, wicked, vile, envious, superstitious, weak, ignorant transgressor. Notice how the NIV paints a better picture of man:

NIV		KJV
<u>OMIT</u>	Luke 22:64	they struck him on the face
<u>OMIT</u>	Luke 22:68	nor let me go
<u>OMIT</u>	Luke 11:54	that they might accuse him
<u>OMIT</u>	Matt. 15:8	This people draweth nigh unto me with their mouth
<u>OMIT</u>	Mark 15:28	And the scripture was fulfilled which saith, “And he was numbered with the <u>transgressors</u> ”.
The wrath of God is coming <u>OMIT</u>	Col. 3:6	the wrath of God cometh <b><u>on the children of disobedience.</u></b>
You are <b>very religious.</b>	Acts 17:22	ye are <b>too superstitious.</b>
our <b>lowly</b> bodies.	Phil. 3:21	our <b>vile</b> body
My conscience is clear.	I Cor. 4:4	<b>I know nothing of myself.</b>
we speak as men <b>approved</b> of God.	I Thess. 2:4	We were <b>allowed</b> of God
<u>OMIT</u> ...He will punish those who do not know God.	II Thess. 1:8	<b>In flaming fire</b> taking vengeance on them that know not God
the whole world is under the <b>control of the wicked one.</b>	I John 5:19	the whole world <b>lieth in wickedness</b>
Woe to the <u>OMIT</u> earth.	Rev. 12:12	Woe to the <b>inhabiters of</b> the earth.

**17. NIV omits “HOLY” nine times, where the word is in the Greek Received Text.**

	NIV		KJV
<b>ANGELS</b>	All the <u>OMIT</u> angels	Matt. 25:31	all the <b>holy</b> angels with him
<b>HOLY SPIRIT</b>	<u>OMIT</u> Spirit had not been given	John 7:39	<b>Holy</b> Ghost was not yet given
	the <u>OMIT</u> Spirit was	Acts 8:18	The <b>Holy</b> Ghost was given
	The <u>OMIT</u> Spirit	I Cor. 2:13	The <b>Holy</b> Ghost teacheth
<b>DEACONS</b>	Choose seven men from among you <u>OMIT</u> full of the Spirit	Acts 6:3	Look ye out among you seven men of honest report, full of the <b>Holy</b> Ghost
<b>WIDOWS</b>	<u>OMIT</u>	I Cor. 7:34	That she may be <b>holy</b>
<b>BRETHREN</b>	<u>OMIT</u>	I Thess 5:27	All the <b>holy</b> brethren
<b>SCRIPTURE WRITERS</b>	<u>OMIT</u>	II Peter 1:21	<b>Holy</b> men of God spake
This lowers divine inspiration by denying the holiness of those whom God used to write Scripture.			
<b>PROPHETS</b>	The <b>spirits</b> of the prophets	Rev. 22.6	Of the <b>holy</b> prophets
Satan doesn't want angels, deacons, widows, brethren, Scripture writers or prophets to be <b>holy</b> .			

## V. NIV CHANGES WHICH SUPPORT CATHOLIC IDEAS

By changing some verses which are contrary to Catholic ideas, the NIV becomes more attractive to Catholics therefore opening up the market to Catholics. It also promotes the ecumenical movement, making it easier for Protestants and Catholics to work together.

1. Acts 8:37 disproves Catholic **INFANT BAPTISM**. NIV omits this verse.

NIV	Acts 8:37	KJV
<u>OMIT</u>	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

Roman Catholicism sprinkles water on babies and calls it baptism.

Acts 8:37 strongly and clearly disproves this Catholic practice.

The NIV omits Acts 8:37, because the Eunuch having just been saved, and wishing to be baptised states the condition for correct Bible baptism to take place as being.

“I believe that Jesus Christ is the Son of God”.

**Question:** Can a new born baby believe that Jesus Christ is the Son of God? No, never!

Hence Acts 8:37 presents a real problem to Roman Catholic infant sprinklers, because it disallows babies from being baptised because babies **CANNOT** satisfy the condition of believing that Jesus Christ is the Son of God.

Manuscripts that contain Acts 8:37 are Minuscules, 33, 104, 629, 630, 945, 1739, 1877.

**Early church writers:** Irenaeus (202 AD), Tertullian (220 AD), Cyprian (258 AD), Ambrosiaster (350 AD), Pacian (392 AD), Ambrose (397 AD), Augustine (430 AD).

**Ancient versions:** Harklean Syriac (4th cent), Armenian (5th C), Georgian (5th C), Italic (9th C), Old Latin (5th C), E uncial (6th C), Lectionary 59. etc.

By omitting Acts 8:37, infant sprinkling is not rebuked.

2. Having **IDOLS** is pagan. NIV omits this warning.

NIV	I Corinthians 10:28	KJV
But if anyone says to you, this has been offered in sacrifice <u>OMIT</u> then do not eat it.	But if any man say unto you, this is offered in sacrifice <b>UNTO IDOLS</b> , eat not.	
NIV	II Samuel 5:21	KJV
The Philistines abandoned their idols there, and David and his men <b>CARRIED THEM OFF</b> ,	There they left their images, and David and his men <b>BURNED THEM</b> .	

Roman Catholicism does not like being criticised for its many **statues, images or idols**, placed in their churches. It would be better if they removed idols from their system, rather than from God’s Word. The Greek word for “sacrifice unto idols” is “eidolothuton”<sup>1494</sup> which is made of “eidolon”<sup>1497</sup> (idol) and “thuo”<sup>2380</sup> (sacrifice). UBS critical apparatus quotes 29 manuscripts with “unto idols”. Even Sinaiticus has it.

3. Luke 1:28 shows that Mary is just one **AMONG WOMEN**. The NIV omits this.

NIV	Luke 1:28	KJV
<u>OMIT</u>	Blessed art thou <b>among</b> women	

Roman Catholicism's "immaculate conception" of Mary teaches that she, being without sin, is above women, but Luke 1:28 teaches that she is only one among women.

4. The NIV in John 1:42 **hides the meaning of PETER BEING A STONE.**

NIV	John 1:42	KJV
You will be called Cephas (Which being translated is <b>Peter</b> )		Thou shalt be called Cephas, Which is by interpretation, a <b>stone.</b>

Roman Catholicism regards Peter as the Rock, so the NIV rendering of John 1:42 hides the meaning of Peter being only a stone and not the rock as Catholics want him to be. You can't build a church on a stone. Christ is the Rock (I Corinthians 10:4) that the church is built on and not Peter.

5. The NIV in I Peter 1:18 **omits Peter's rebuke of HUMAN TRADITION.**

NIV	I Peter 1:18	KJV
from the empty way of life handed down to you <u>OMIT</u> from you forefathers.		from your vain conversation received <b>by tradition</b> from you fathers

Roman Catholicism elevates church tradition to be more important than Bible doctrine. They don't like St. Peter criticising tradition. Omitting "tradition" from this verse would no doubt please Catholics by allowing them to keep their unbiblical church traditions.

6. **Roman Catholicism over the last 1700 years has TORTURED OR BURNED** at the stake anybody who rejected Roman Catholic dogma.

In Luke 9:51-56, the Samaritans did not receive Jesus on His way to Jerusalem.

James and John asked Jesus permission to "command fire to come down from heaven, and consume them, even as Elias did"? (Luke 9:54).

In verses 55,56 Jesus' reply is left out from the NIV, a full 26 words stolen from the text.

NIV	Luke 9:54-56	KJV
54 When the disciples James & John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them? <u>OMIT</u>		54 And when his disciples James & John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, <b>even as Elias did?</b>
55 But Jesus turned and rebuked them, <u>OMIT</u> <u>OMIT</u> <u>OMIT</u> <u>OMIT</u>		55 But he turned and rebuked them, <b>and said,</b> <b><u>Ye know not what spirit ye are of.</u></b>
56 and they went to another village.		56 <b><u>For the Son of man is not come to destroy men's lives, but to save them.</u></b> And they went to another village.

**Question:** Would Rome want these words removed?

**Answer:** Yes, because this passage in the KJV clearly teaches that it is **wrong for us to burn with fire, torture, or destroy men's lives who reject the Gospel.**

During the Inquisition, the Roman Catholic church from 1100-1800 AD burned, tortured and destroyed 68 million peoples lives.

For example, Bloody Mary from 1550-57 burned over 300 people at the stake.

This verse strongly rebukes the Roman Catholic Inquisition murders.

Some Roman Catholic influence would like this verse cut out of the Catholic NIV.

At least 48 manuscripts contain these verses, while only 29 manuscripts omit them.

7. NIV in Rev 17:6 **does not remind Catholics of their MARTYRING CHRISTIANS.**

NIV	Revelation 17:6	KJV
I saw that the woman was drunk with . . . the blood of <b>those who bore testimony</b> to Jesus		I saw the woman drunken . . . with the blood of <b>the martyrs of Jesus</b>

Although the NIV translation in this verse is equally accurate as the KJV, the removal of the word “martyrs” hides the Roman Catholic history of martyring Christians.

8. “**Firstborn**” in Matthew 1:25 shows that **Mary had OTHER CHILDREN.**

NIV	Matthew 1:25	KJV
gave birth to a <u>OMIT</u> son.		brought forth her <b>firstborn</b> son.

Roman Catholicism’s “**perpetual virginity**” of Mary is disproved if Jesus is **not** Mary’s only Son. The KJV however includes the word “firstborn” in this verse to show that she had other children as well. This is confirmed in Matt 13:55-56, Mark 6:3 & John 19:26-27.

9. The NIV by omitting Matthew 23:14 allows some religious leaders to **DEVOUR WIDOWS’ HOUSES.**

NIV	Matthew 23:14	KJV
<u>OMIT</u>		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.

Roman Catholicism believes that **prayers for the dead** can deliver from **purgatory**.

The NIV omits this verse with the footnote: “Some manuscripts insert verse 14”.

The UBS critical apparatus lists 50 manuscripts with v.14, and only 19 that omit v.14.

Who would want verse 14 removed?

**Question:** Who would make supposed “long prayers” for a widow to get her property?

**Answer:** The context is a religious leader calling himself “Father” in Matthew 23:9.

Originally, we know that Christ spoke these words against the Pharisees, but we can see that this rebuke applies to any religious leader who is guilty of the same practice. The Roman Catholic church tells a widow when her husband dies that he has gone into the fires of purgatory to pay for his sins. The priest offers to say prayers for his speedy release from purgatory if the widow pays money to the priest. The widow normally has just enough spare cash to live on, and can’t afford to pay the priest. Hence, the priest says: “Sell your house and give me the money to pray him out of purgatory”.

She being a loyal Catholic does so. Hence the priest devours widows’ houses.

Roman Catholic priests who take advantage of widows in the same manner as the Pharisees, will receive greater punishment in hell. Hence, by omitting Matthew 23:14, the NIV removes any charge against the Roman Catholic priesthood. “If people don’t like a verse, can they just chop it out?”

10. The NIV by changing I Corinthians 7:1 **justifies Roman Catholic priestly celibacy.**

NIV	I Corinthians 7:1	KJV
It is good for a man <b>not to marry.</b>		It is good for a man <b>not to touch a woman.</b>

A man is permitted to touch **his wife**, but not touch a single woman or another man's wife.

This change justifies Catholic **priest celibacy**, the cause of much priestly sexual abuse.

This dispels the myth that NIV just modernises the English without changing the meaning.

**11. The NIV here changes “FAULTS” to “SINS” which allows confession of sins to a priest.**

NIV	James 5:16	KJV
Confess your <u>sins</u> (hamartias) to each other, so that ye may be healed		Confess your <u>faults</u> (paraptomata) one to another . . . that ye may be healed.

Catholicism strongly controls her people through the Confession of sins to a priest, who then commands the sinner to do acts of penance in order to gain forgiveness or absolution of sins. This turns the sinner from confessing sins to Christ to confessing sins to a priest. Roman Catholicism changes the Greek word to “hamartias” to justify the confessional.

**Question:** You ask, “What is the manuscript evidence for 'hamartias' in the NIV”?

**Answer:** None! Not one Greek manuscript in the world has “hamartias” (sins), all have “paraptomata”(faults) as in the KJV/Textus Receptus.

The evidence for sins (hamartias) is not listed in the “United Bible Society” 3rd edition of the Greek N.T. In the footnotes you will find Aleph,B,A etc, listed every time they appear in James 5:11-20, but they are not cited for James 5:16. Why?

Because “Tas hamartias” (sins) is a Roman Catholic addition to the Greek text, adopted by the NIV, RSV etc to promote the Ecumenical movement.

**12. NIV adds “with the PRIESTLY DUTY” to Romans 15:16 with no manuscript support.**

NIV	Romans 15:16	KJV
To be <u>a</u> minister of Christ Jesus to the Gentiles, <u>with the priestly duty of</u> proclaiming the gospel of God.		That I should be <u>the</u> minister of Jesus Christ to the Gentiles, ministering <sup>2418</sup> the gospel of God.

Roman Catholicism wishing to elevate their priesthood system, quietly adds the priesthood to Paul’s ministry (see “The Complete NT Word Study Dictionary”), thus stating that if Paul had a priestly duty as an intermediary between God and man, it is therefore all right for Rome to have her priests as intermediaries between God and man.

The NIV in this verse can be seen to wrongly endorse the Catholic priesthood.

Zodhiates states that “ministering”(2418) means “to be employed in a sacred office”.

The verb “ministering” means that Paul was willing to make sacrifices to spread the gospel of Christ. It does not mean sacrificing animals or re-sacrificing Christ as claimed in the mass (Hebrews 10:12,26 - “No more sacrifice for sins”).

**13. NIV here removes the warning against “VAIN REPETITIONS” prayers eg Hail Mary**

NIV	Matthew 6:7	KJV
When you pray, do not <u>keep on babbling</u> like the pagans		When ye pray, use not <u>vain repetitions</u> , as the heathen do.

Roman Catholicism instructs people to pray the rosary consisting of 15 “Our Fathers”, 15 “Glory be’s”, and 150 “Hail Mary’s” addressed to Mary as follows: “Hail Mary, full of grace...pray for us sinners”. The rosary has **TEN** times as many prayers addressed to Mary (150) as are addressed to God the Father (15), with **NONE** addressed to Christ.

**It exalts Mary TEN times more than God.** This is clearly a **vain repetition** of prayers, thinking that God will be more likely to hear them for their much speaking.

A Catholic praying “Hail Mary” 20 times **would** be convicted by the KJV warning against “vain repetitions”, but he would not be convicted by the NIV “keep on babbling”.

## 2. Historical Background:

It is shocking that the task of translating the Bible should end up in the hands of unbelievers, Roman Catholics, and other heretics, such as Westcott, Hort, Henry Thayer (ASV), Bratcher (GNB), Cardinal Carlo Martini and Kurt Aland, etc.

The conflict started with the invention of Gutenberg's printing press in 1440, when in a short time the Papacy lost nearly half of Europe to Protestantism. When people began reading the newly printed Bibles based on the Received Text, they noticed that much of Roman Catholicism was refuted by Scripture. This resulted in vast multitudes of people leaving Roman Catholicism for more Bible-based Christianity. Rome was highly displeased by this and sought by many devices to win these countries back to her control.

**Some of Rome's devices** were as follows:

- 1) The first tool Rome used was the **Inquisition** where people who disagreed with any of Roman Catholicism's teachings were interrogated, tortured and often handed over to Catholic controlled governments to burn, drown or execute in some horrific manner.
- 2) Rome started the **Counter-Reformation** in 1534 when Ignatius de Loyola founded the infamous gestapo-like organisation known as "Jesuits" (the Society of Jesus) to
  - a) recapture nations lost to the Protestant Reformation, and to
  - b) attack, discredit and remove the Textus Receptus Greek Text on which the KJV Bible is based. This was to be done by infiltrating and taking over the production of a New Greek Text by Roman Catholic supporters such as Westcott and Hort in 1851-1881, and to infiltrate and take over the translation of Modern Bible versions from this corrupt new Greek Text, through the apostate Bible Societies from 1804.
- 3) **The Jesuits' aim of the destruction of the Protestant religion manifested as:**
  - i) **Establishing colleges and universities** to attack and indoctrinate aspiring scholars of a targeted nation. These students after being indoctrinated are infiltrated into every area of society, as "**Opus Dei**" Jesuits to accomplish the plans of the papacy. They will stop at nothing to take over nations for the Pope.
  - ii) **Guy Fawkes**, a Jesuit, in November 5, 1605 had placed 36 barrels of gunpowder under the very spot in the House of Commons where King James would be sitting in a few hours. He was arrested and executed before his plan could be implemented.
  - iii) The **30 years War in Germany** (1618-1648), was initiated by the Jesuit-controlled Catholic House of Hapsburg, who led Spain, Austria, Bohemia, Hungary and Italy, against German princes backed by Protestant Sweden, Denmark, French Calvinists, and England. The Peace of Westphalia was a victory for Protestantism, but the war reduced Germany's population from 15 million to 5 million by 1648.
  - iv) The **Spanish Armada** left Spain on May 29, 1588 with 130 ships, 30,000 men, and 180 Catholic priests to conquer England for Rome and to destroy Protestantism. As the Armada approached England, God miraculously intervened on England's side by bringing an immensely tempestuous storm upon the Armada, the aftermath leaving only 51 ships and 10,000 survivors who limped back to Spain. On the other hand, England lost only 60 men and 0 ships.
  - v) In 1582, Jesuit scholars produced the English version of a Roman Catholic New Testament at Rheims, later known as the **Douay-Rheims Bible** (1610).

The Pope's new Bible was not issued to help Catholics, but rather to hurt Bible believing Christians by trying to confuse them as to which Bible was the right Bible. All good papists were still obliged to obey the official Tridentine Profession of Faith (1564) which read in part:

"...nor will I ever receive and interpret the scripture except according to the unanimous consent of the (Roman Catholic) fathers".

This is why most Catholics never read or study the Bible. The Douay-Rheims "Bible" was a translation of the Corrupt Latin Vulgate and Codex Vaticanus. Jesuits, using an appeal to pride of education sought to undermine the KJV by appealing to supposed superior manuscripts, based only on manuscript age.

The Jesuits' goal was to entice Protestant Scholarship back to Rome. They knew they could not wean Protestant leaders back to Rome as long as these stubborn "heretics" held to the pure Received Text Bible of the Reformers. This KJV Bible would have to be replaced with one containing the pro-Roman Catholic readings of Jerome's Vulgate and the Jesuit Douay-Rheims version of 1582. The Jesuits would need to "educate" Protestant scholars to believe that their Reformation Text was unreliable and that their KJV was "not scholarly". Once thus programmed, the egotistical "Protestant" scholars would attack their own Bible and believe that they were helping God." *An understandable History of the Bible*. S.Gipp, p.98,99.

vi) The **Jesuit priest, Richard Simon** (1638-1712) attacked the preserved Word of God by founding the false science of **Textual Criticism**.

The Oxford Dictionary of the Christian church, by E. Livingstone, 1977, p.476 states that he "denied that Moses was the author of the Pentateuch. He is generally regarded as the founder of Old Testament criticism".

Hence, many apostate Lutherans adopted higher criticism, and begun questioning the "scientific accuracy of the Bible".

vii) **Jesuits infiltrated English Universities of Oxford and Cambridge** through men like Pusey (1800-1882) who started the **Pro-Catholic Oxford Movement** and Maurice (1805-1872) in Cambridge University.

One of the better known Jesuit plants of this period in the Church of England, was **Cardinal John Henry Newman** (1801-1890), who after years of spreading pro-Vatican propaganda within the Church of England, feigned conversion to Roman Catholicism, then became a Cardinal in 1879.

**By 1860, destructive textual critics were everywhere permeating England with the question "Hath God said?" They caused many people to doubt the Bible.**

The Catholic most responsible for directing Protestant aggression against the KJV was **Cardinal Wiseman** (1802-1865). He secretly weaned hundreds of Protestants back to Rome. The 3 most injurious were Prime Minister William **Gladstone** (1809-1898), Archbishop **R. C. Trench** (1807-1886) and Cardinal **Newman**.

Men such as R.C.Trench and other Catholic sympathisers worked to replace the readings of the KJV with those of the Jesuit Douay-Rheims version. To understand this 19th Century apostasy within the Church of England, is to understand the mindset of those who clamoured for and participated in the Revision Committee of 1871-1881. Their stated job was to update the English of the KJV, but not to touch the Greek text.

### 3. Public Acceptance of the Corrupt Westcott and Hort Greek NT text.

Alarmingly, the average modern version user is completely unacquainted with the men who introduced its new Greek text. Most people are unaware that modern versions are not just modernised English but come from a vastly different Greek text that was designed by Westcott and Hort in 1881 to promote Roman Catholic doctrines and to erase, weaken and destroy Protestant doctrines. Modern versions are a Roman Catholic made tool to destroy Protestantism and to bring Protestant countries back under Roman Catholic control.

- When you point out the many omissions in modern versions, people often reply “These verses are not in the Greek text”.

We reply: “Which Greek text are you referring to? Westcott & Hort’s? Which of Nestle’s 27 editions? Which of United Bible Societies four editions? Which one, since all are different?”

- We will consider these quotes by Westcott and Hort from their biographies by their sons to prove their ingrained Roman Catholicism and their heretical beliefs. Their goal was to so undermine Christians' confidence in the Bible as the absolute inerrant final authority, that people would then turn to the papacy as the final authority.

Most Christians naively think that Bible translators are sound, Bible believing, conservative, gospel-preaching Christians. Nothing could be further from the truth. Most are unbelievers, most don’t believe in the Bible as the very words of God, most are Catholic or Catholic sympathisers, most never share the gospel with a lost person, and most have no Biblical testimony of salvation.

Bible translators should at least have the following qualifications:

- i) Belief in the Bible as the 100% inspired, preserved Words of God.
- ii) A clear Biblical testimony of salvation from sin.
- iii) Holding true Bible doctrine, not believing false doctrine.
- iv) Awareness of Satan’s desire, devices and attempts now and throughout history to corrupt the word of God. (Genesis 3:1; II Corinthians 2:11,17).
- v) A fear of God so great that they will accurately copy every word and letter of Scripture in view of Deuteronomy 12:32, Proverbs 30:6 and Revelation 22:18,19.

Westcott, Hort, Nestle, Aland, Bratcher (GNB) etc. show none of these qualities.

John R. **Kohlenberger**, NIV publisher links modern versions back to the Westcott and Hort Greek text. “Westcott and Hort.....all subsequent versions from the Revised Version (1881) to those of the present....have adopted their basic approach....and accepted the Westcott and Hort (Greek) text”. (*Words about the Word*. p.42).

Wilbur **Pickering**, author of the masterly “Identity of the New Testament Text” writes:

“the Nestle’s - Aland and U.B.S. Greek Text editions really vary little from the W-H text....Subsequent scholarship has tended to recognize Hort’s mistake. The W-H critical theory is erroneous at every point. Our conclusions concerning the theory apply also to any Greek text constructed on the basis of it (Nestle-Aland, UBS texts), as well as those versions based on such texts”.

**William P. Grady**, author of “Final Authority”, having carefully read 1800 pages of “The Life and Letters of Brooke Foss Westcott” by his son Arthur Westcott (1903), and “The Life and letters of Fenton John Anthony Hort” by his son Arthur Fenton Hort (1896), makes it clear that Westcott and Hort were **unbelievers**, never having been born again, whose open Vatican sympathies show them to be **Jesuit plants** to sabotage English Protestantism, the KJV Bible and the Textus Receptus on which it is based. Neither man gives a personal testimony of salvation by faith in Christ. They only mention Jesus Christ’s Name 9 times in 1800 pages.

## 4. Consider these False Doctrines held by Westcott and Hort and ask yourself:

Are these the kind of men that God would raise up to restore God’s true word supposedly “lost” for 1800 years?

1. **Not traditional in theology.** Hort writes to John Ellerton:

“I wrote to warn him that I was **not safe** or **traditional in my theology**, and that I could not give up association with heretics and such like.” Hort vol. 2. p.165.

2. **Bible’s miracles disbelieved.**

“I never read an account of a **miracle** but I seem instinctively to feel its **improbability**, and discover some want of evidence in the account of it.” Westcott. vol. 1, p.52.

As early as 1847, a twenty-two-year-old Westcott acknowledged his inability to believe in Bible miracles.

3. **Mary worship.** Westcott relates:

“behind a screen was a “Pieta”, the size of life (i.e. a Virgin and dead Christ).

Had I been alone I could have **knelt there for hours.**” Westcott 1:81.

“My mother, whose name was Sarah Louise Whittard, was the eldest of three sisters. She afterwards, at the time of her confirmation, at my father’s request took the name of Mary in addition.” Westcott 1:8.

Westcott compelled his wife Sarah to change her name to Mary, as his son Arthur states:

“I am very far from pretending to understand completely the ever renewed vitality of Mariolatry.....I have been persuaded for many years that **Mary-worship** and ‘**Jesus-worship** have very much in common in their causes and **their results.**” Hort 2:49,50.

Hort puts Mary-worship and Jesus-worship on the same level.

4. **Sacrament devotion.** Hort wrote: “Still we dare not forsake the Sacraments, or God will forsake us.” And in another he stated: “**I am a staunch sacerdotalist.**” Hort 2:86.

Here Hort teaches salvation by the Sacraments (e.g. Mass), a Roman Catholic doctrine.

5. **Baptismal regeneration.** Westcott: “I do think we have no right to exclaim against the idea of the commencement of a spiritual life, conditionally from Baptism.” Westcott 1:160.

Both Westcott & Hort believed this Romish doctrine. Hort in a letter to Ellerton said:

“We maintain ‘Baptismal Regeneration’ as the most important of doctrines...almost all Anglican statements are a mixture in various proportions of the true and the Romish view; second, the pure Romish view seems to me **nearer, and more likely to lean to the truth than the Evangelical**”. Hort 1:76.

**6. Papacy and Roman Priesthood.** To his wife, Westcott said:

“What marvellous power the organisation of the Roman Church gives to its leaders, and is it wrong?” Westcott 1:189.

**7. Anti-Bible.** Westcott to Hort in 1860 rejects Bible infallibility:

“**I reject the word infallibility-of Holy Scripture overwhelming.**” Westcott 1:207.

A laity robbed of Bible authority would look to the clergy for authority.

Hort wrote to Lightfoot:

“If you make a decided conviction of **the absolute infallibility of the New Testament** practically a *sine qua non* for co-operation, **I fear I could not join you**, even if you were willing to forget your fears about the origin of the Gospels.” Hort 1:420.

**8. Evolution, Anti-Creation.** Hort states:

“The authors of the (9th) Article doubtless assumed the strictly historical character of the account of the Fall in Genesis. This assumption is now, in my belief, no longer reasonable.” Hort 2:329.

Hort to Westcott in 1860 said: “Have you read Darwin....I am inclined to think it unanswerable. It is a treat to read such a book.” Hort 1:414.

“No one now, I suppose, holds that the first three chapters of Genesis, for example, give a literal history - I could never understand how anyone reading them with open eyes could think they did.” Westcott 2:69. (Westcott 4 March, 1890 - aged 65 yrs).

**9. Disbelief in a literal devil**, led them to a “scientific” approach to textual criticism.

If there is no devil to threaten the Bible text, W&H never considered the possibility of Satanic opposition to the Bible. They never considered that God would want to preserve His Bible text. Hence W&H treated the Bible as any non supernatural, non preserved book. This is the basic false assumption of all modern versions.

“...**Now if there be a devil**, he cannot merely bear a corrupted and marred image of God; he must be wholly evil, his name evil, his every energy and act evil. **Would it not be a violation of the divine attributes for the Word to be actively the support of such a nature as that?**” Hort 1:121.

**10. Christ’s substitutionary death.**

“The fact is, I do not see how God’s justice can be satisfied without **every man’s suffering** in his own person **the full penalty for his sins.**” Hort 1:120.

This denies the sufficiency of Christ’s saving work on the cross. Let NIV advocates hang their heads in shame for trusting a version whose Greek text came from such heretics.

**11. Purgatory.** Hort to Ellerton: “But the idea of purgation, of cleansing as by fire, seems to me inseparable from what the Bible teaches us of the Divine chastisements.” Hort 2:336.

**12. Private Prayers for the dead.**

“We agreed unanimously that we are, as things are now, forbidden to pray for the dead apart from the whole church in our public services. No restriction is placed upon private devotions.” Westcott 2:349. Westcott endorses praying for the dead to Hort.

**13. Communist.** Westcott said: “I suppose I am a communist by nature.” Westcott 1:309. Both men despised the free-enterprise system and promoted the benefits of communism. (Hort 1:138-141).

Hort writes: “**I cannot at present see any objection to a limit being placed by the State upon the amount of property which any one person may possess...**I would say that-the co-operative principle is a better and a mightier than the competitive principle.”

Hort said, “I...cannot say that I see much as yet to soften my **deep hatred of democracy in all its forms**.” Hort 1:139-141; 2:34.

#### **14. Racist against blacks, and Anti-American.**

“I care more for England and for Europe than for America, how much more than for all the niggers in the world! It cannot be wrong to desire and pray from the bottom of one’s heart that the American Union may be shivered to pieces.” Hort 1:459.

W&H failed to get the U.S. to disarm militarily, but succeeded in getting the U.S. to disarm spiritually by introducing their private rendition of the Jesuit Douay Bible into unsuspecting Protestantism.

#### **15. Self-proclaimed ignorance of manuscript evidence.**

This naivete on the part of Hort can be traced to his self-proclaimed ignorance of manuscript evidences. Writing in 1850, the twenty-one-year-old would-be reviser lamented, “**But I am so ignorant of Hebrew and, what is worse, of the Greek text of the New Testament**, that I have all but discarded them.” Hort 1:125.

In 1853 W&H decided to revise the text of the Greek New Testament, Hort naively hoped that “we may perhaps have it out in little more than a year, yet it took 17 years up to 1870. Westcott wrote 19 years after the Revised Version was published in 1881 that “I cannot speak of the Old Testament with adequate knowledge.” *Final Authority*, p.245.

#### **16. Never invited anyone to receive Christ as Saviour.**

Even when Westcott addressed soldiers going to war and possibly death, he didn’t mention anything about Christ or how they could be saved. Westcott 2:288.

17. Disbelief in a **literal heaven**. Westcott. 2:49,253,394.

18. Disbelieved the literal **Second Coming of Jesus Christ**. Westcott 2:308.

19. Disbelieved Christ’s literal **1000 year kingdom** rule on earth. Westcott 2:268.

20. Disbelieved the reality of **angels**. Hort 1:219.

21. Denied the **Trinity’s oneness**. Hort 1:136.

22. Doubting the **soul’s existence apart from the body**. Hort 2:64.

23. Belief in a **ransom paid to Satan**. Hort 1:428.

24. **Occultism, Spiritualism and Demonism**. It is horrifying to think that most of the Christian world would be naively deceived to accept Westcott and Hort changing the Greek text of the NT, when there is so much evidence that these men were so deeply into the occult, demonism and evil spiritism. Consider these quotes:

i) James Webb in the “Occult Underground” magazine, p.155 refers to the “**Ghost Club**” or “**Ghostly Guild**” formed in the 1850’s by Westcott, Hort and Benson:

“Ghost Society [was] founded by no less a person than Edward White **Benson**, the **future Bishop of Canterbury**. As A.C. Benson writes in his father’s biography, the Archbishop was always more interested in psychic phenomena than he cared to admit. Two members of the **Ghost Club** became Bishops [Benson and **Westcott**] and one a **Professor of Divinity** [Hort].”

ii) Hort writes of his and Westcott’s work to set up the “Ghost Club”:

"Westcott, Gorham, C.B. Scott, Benson, Bradshaw, Laud etc. and I have started a society for the **investigation of ghosts** and **all** supernatural appearances and effects, being disposed to believe that such things really exist... Westcott is drawing up a schedule of questions".

iii) Why are Westcott and Hort's names listed in the index of the book called, "**The Founders of Psychical Research**" by Alan Gauld in association with other Satanic/occultic persons and activities?

Automatic Writing, Benson, Biblical Criticism, Madame H.P.Blavatsky, Clairvoyance, 'Control' Spirit, Crystalgazing, Charles Darwin, Sigmund Freud. **Ghost Club, F.J.A.Hort**, Hypnotism, '**Inspirational**' writing and speaking in **early British Spiritualism**. C.G.Jung, Levitation, **J.B.Lightfoot**, Mediumship, Mesmerism, Multiple Personality, Plato, Society for Psychical Research, Spiritualism, Swedenborne Society, Synthetic Society, Telepathy, Trance Medium, **B.F.Westcott**.

Would you trust a new Greek text and a new Bible from people in such a group?

iv) Hort knew that Christians would regard them as "**dangerous heretics**" if their involvement in the "**Ghostly Guild**" became public knowledge.

In 1860, Hort wrote to Westcott of their mutual concern in this matter:

"This may sound cowardice. I have a craving that our *text* ['New' Greek New Testament] should be cast upon the world before we deal with matters likely to brand us with suspicion. I mean a text issued by men who are already known for what will undoubtedly be treated as *dangerous heresy* will have great difficulty in finding its way to regions which it might otherwise hope to reach and whence it would not be easily banished by subsequent alarms...**If only we speak our minds, we shall not be able to avoid giving grave offence** to...the miscalled orthodoxy of the day." Hort 1:224,421.

v) The Encyclopaedia of Occultism and Parapsychology by Leslie Shepard (1978) lists the Ghostly club as one in which "members relate **personal experiences** concerned with **ghosts**, relating haunted houses, the divining rod,...**automatic handwriting**, and **trance speaking...mediumship and communication with the dead.**" p.372,847.

vi) Why did Westcott call his dog "**Mephistopheles**" meaning the devil, and regard him as a symbol?

Sleeping by the fireplace was **Westcott's** dog whom he named "**Mephistopheles.**" The name is that of 'the **devil**' in the **literature of necromancy** and **magic** of the **late Middle Ages**. *Roget's Thesaurus* lists it among the few synonyms for 'the **devil**'. Westcott had written to his son "The dog is far more to me, he is a **symbol...**" Westcott 2:147.

vii) Ten years later Westcott wrote secretly to Hort:

"strike blindly...much evil would result from the public discussion." Westcott 1:229.

viii) **Question:** How can the participation of spiritualists like Westcott, Hort and Lightfoot in the Church of England's Bible Revision Committee be explained?

a) Huxley, when voicing his ideas on the "spiritualism" and "psychic activity" of his day, calls it "the chatter of old women and **CURATES** in the nearest Cathedral town". Westcott was the Curate of Durham Cathedral and Benson was the Curate of Westminster Cathedral.

b) Secular historian James Webb discerned:

‘The **occult revival** could often go hand in hand with Christian conviction...among the **clergy** of the **Church of England** proper there was in the early years of the century a measurable interest in **Theosophy** and **occult** matters.’

God’s Word warns against occultism:

\* “Regard not them that have familiar spirits, neither seek after wizards to be defiled by them.” Leviticus 19:31.

\* “There shall not be found among you any one that is...a consulter with familiar spirits or a necromancer.” Deuteronomy 18:10-12.

Webster dictionary defines necromancy as “communication with the spirits of the dead.”

\* The Bible forbids it in Galatians 5:20; Exodus 22:18; II Kings 23:24; 17:17; 21:6; Deuteronomy 18:10; II Chronicles 33:6; Leviticus 19:26.

Westcott, Hort and J.B. Phillips cloak their necromancy under the disguise of “I believe in the communion of saints”, meaning dead saints.

Hort writes: “Individual fellowship with the spiritual world is quickened and guided on.....All Saints Day.” Hort 1:445,421.

## 5. Heresy, Deceit, False Methodology and Nonsense in the Revision Committee (1871-1881).

How can we have any confidence in a New Greek Text produced by such heretics as these, under biased conditions, such as:

**1) 3 Ghostly Guild members** on the Bible Revision Committee:

In 1871, the 3 Ghostly Guild members, Westcott, Hort and Lightfoot, were invited by the Church of England to lead a revision committee of the KJV Bible.

Hort wrote to his wife on this invitation:

“Westcott...believes we ought to seize the opportunity, especially since we three [Ghostly Guild members] are on the list.” Life of Hort p.133 Vol. 2.

**2) Fuller** in “Which Bible” remarked that the Revision Committee members “are notoriously either tainted with **popery or infidelity.**”

**3) The Revised Version was done in secrecy behind closed doors, away from public inspection** from 1871-1881. No public input or comment was allowed, as was with KJV. Members were not allowed to notify the public that the NT Greek text had been changed.

“Each member of the company had been supplied with a private copy of Westcott and Hort’s [Greek] Text,” writes Hort’s son. (*Hort*, Vol.2, p.237). “The New Greek Text was marked ‘Confidential’; members of the Revision Committee were all sworn to a pledge of secrecy. The Committee met secretly for ten years from 1871-1881. An iron rule of silence was imposed.” “*Which Bible?*” p.257-8.

Wilkinson is quoted in “*Which Bible?*” by Fuller, p.290 as saying:

“When the English New Testament Committee met, it was immediately apparent what was going to happen. Though **for ten long years the iron rule of silence kept the public ignorant** of what was going on behind closed doors, the story is now known.”

4) The liberalism and false doctrines of the Revised Version Committee members was seen in their approval of Westcott and Hort’s using the Codex Vaticanus readings and rejecting the Received Text readings.

- a) Drs Moberly, Pusey and Newman were invited to join all 3 emissaries of the Roman Catholic church.
- b) Committee member Dean Stanley believed, as did Westcott & Hort, that the Word of God was also in the books of other world religions.
- c) Bishop Thirwall was a follower of the liberal higher criticism of Schleiermacher.
- d) Half the members of the Church of England at the time declined involvement, as did the American Episcopal church.
- e) Others like Dr. Merival and the Bishop of St. Andrew left after seeing the sinister character of the New Greek Text.
- f) Queen Victoria and her chaplain F.C.Cook refused to give the Revised Version her official sanction.
- g) Westcott threatened to resign if committee member Vance Smith, a Unitarian pastor, who denied the Deity of Christ, was compelled to resign. Smith was therefore allowed to stay on the Revision Committee.

5) Dean Burgon states in “*The Revision Revised*.”

“The history of the ‘New’ Greek Text is briefly this: a **majority of the Revisors** ...are found to have **put themselves into the hands of Westcott & Hort.**”

6) Hort chose readings by the “**Light of his inner consciousness**” a subjective approach that threw out the majority of readings when Westcott & Hort felt like it (eclectic method).

“The obvious method of **deciding between variant readings**, is for the critic to ask which the author is most likely to have written, and so to **settle the question by the light of his own inner consciousness.**”

*Life & Letters of Hort*. Vol. 2, p.248.

7) They determined their Greek text by basing it on Codex Vaticanus and Codex Sinaiticus.

“Vatican Codex...is regarded by Hort as a first rate authority; even when it stands alone, its evidence is regarded as of very high value. When it agrees with some other of certain selected good manuscripts, especially with Tischendorf’s Sinai Codex, their joint testimony is accepted as almost decisive.” Hort, 2:246,247.

**Question:** How can Vaticanus and Sinaiticus both be regarded as authoritative or decisive when they disagree with each other 3061 times in the Gospels alone?

8) Westcott’s love for Origen, gave him a love for Codex Vaticanus (B) thought to come from Alexandria, Origen’s city. This is seen in their using Codex Vaticanus as their main authority for their Greek text and Revised Version. Hort 1:369.

“For many years the works of Origen were close to his hand, and he continually turned to them at every opportunity.” Westcott 1:319.

**Question: How did the Revision Committee remove the Majority Text?**

**Answer: By a VOTE.**

Dr. Newth, a Revision Committee member states how they illogically removed the Majority text.

“This was the mode: A passage being under consideration, the Chairman **asks**, ‘**Are any Textual changes proposed?**’ If a change be proposed then ‘the evidence for and against is briefly stated.’ This is done by ‘two members of the company-Dr. Scrivener and Dr. Hort.’ And if **those two members disagree** ‘the **vote of the Company is taken**, and the proposed reading **accepted or rejected**. The Text being thus settled, the Chairman asks for proposals on the Rendering’ (i.e., the Translation).

Thus it appears that there was no attempt whatever on the part of the Revisionists to examine the evidence bearing upon the many disputed readings. They only listened to the **views of two of their number**. “*True or False*”, Fuller p.93.

9) With the Majority Text being continually removed by a Majority vote, many of the original 99 Revision Committee members resigned altogether. Dr. Newth states that the dropout rate from Hort’s overbearing presence as being 88%, with an average attendance of 16 and most members declining to vote.

10) Samuel Wilberforce, the committee's original chairman, resigned after only one meeting saying, “**What can be done in this most miserable business?**” *Which Bible?* p291

11) Scrivener’s criticisms of Westcott and Hort’s Revised Version were:

- i) Westcott & Hort rejected KJV readings on conjecture, and on what they think is intuitively true.
- ii) Hort’s system is entirely destitute of historical foundation.
- iii) It is against all probability.
- iv) W & H changed the Greek text of the Textus Receptus in **5,337 instances**.

12) The Nestle/Aland 26th edition Greek New Testament (the present W&H text) is altered 5,604 times from KJV, involving 9970 Greek words being changed. (15 words per page) (“*The King James Bible's Fourfold Superiority*”, D.A. Waite, Collingswood, N.J. Bible for Today, 1992, p.31).

13) Burgon shows the effect of marginal notes saying: “Many or some ancient authorities omit this word.”

“What else must be the result of all this but general **uncertainty, confusion, distress?** A **hazy mistrust of all Scripture** has been insinuated into the hearts and minds of countless millions, who in this way have been **forced to become doubters**, yes, doubters in the Truth of Revelation itself.”

Miller in “*Guide to Textual Criticism*” p.3 states that there are **36,191 changes to the KJV in the Revised Version**.

14) Burgon in “*The Revision Revised*”, p.376 refutes chairman Ellicott who defended Westcott and Hort:

“The task of laboriously collating the **five “old uncials”** throughout the Gospels, occupied me for **five-and-a-half years** and taxes me severely. But I was rewarded. I rose from the investigation profoundly convinced that, however important they may be as instruments of criticism, Codices Aleph, B, C, D are among the **most corrupt documents extant**. It was a conviction derived from **exact knowledge** and based on solid grounds of **reason**.

You, my lord Bishop, **who have never gone deeply into the subject repose simply on prejudice.** Never having at any time collated codices Aleph, A, B, C, D for yourself, you are unable to gainsay a single statement of mine by a counter-appeal to facts. Your textual learning proves to have been all obtained at second-hand - **taken on trust.** And so, instead of marshalling against me a corresponding array of **ANCIENT AUTHORITIES** - you invariably attempt to put me down by an appeal to **MODERN OPINION."**

**Conclusion:** Ask these questions:

**Q1:** Would God inspire a text and then lose it?

**Q2:** If God can create the universe, is he powerful enough to preserve His Word for 2000 years?

**Q3:** Would God preserve His Word through men like W&H who did not believe that God inspired it?

**Q4:** Would there be any counterfeits of the preserved text circulating the world? (yes)

**Q5:** Where would these come from? (A corrupt place like Alexandria in Egypt).

**Q6:** How would you tell the difference?

**Q7:** Would Satan be interested in corrupting the Word of God? Yes indeed.

**Q8:** Would God use corrupt men like Westcott and Hort with at least 26 false doctrines to preserve His incorruptible Word? **NO WAY!**

The matter is more complicated than Westcott & Hort imagined.

Their method of textual criticism is highly "over simplified."

An afterthought:

NIV		KJV
Behold, I am coming <b>soon!</b>	Revelation 22:7	Behold, I come <b>quickly:</b>
If any <b>OMIT woman</b> who is a believer has widows in her family, <b>she</b> should help them	I Timothy 5:16	(Note: Christ did not come soon after 96 AD, but when He comes, He will come quickly, swiftly, speedily, suddenly (5035), as in the KJV. If any <b>man or woman</b> that believeth have widows, let <b>them</b> relieve them.
(Shouldn't men also help look after widows? Why should the job be dumped completely on a woman? The Greek culture which produced Plato's "women are slaves" philosophy, also changed the "then radical" New Testament documents).		

The warfare for man's soul involves a series of battles over **doctrine.**

Paul foresaw this drift toward 'teachings' as a disdain for sound doctrine:

'For the time will come when they will not endure sound **doctrine;** but after their own lusts shall they heap to themselves **teachers** having itching ears. . . ' (II Timothy 4:3).

a) **Teaching** = that which is taught; it may be true or false.

b) **Doctrine** = accepted as authoritative, true dogma beyond dispute.

Where the KJV has 'doctrine', the NIV, NASB, et al change 'doctrine' to 'teaching' in:

<b>Matt.7:28</b>	<b>Mark 1:27</b>	<b>Luke 4:32</b>	<b>Acts 5:28</b>	<b>I Cor.14:6</b>	<b>I Tim.5:17</b>
<b>Matt.15:9</b>	<b>Mark 4:2</b>	<b>John 7:16</b>	<b>Acts 13:12</b>	<b>I Cor.14:26</b>	<b>II Tim.3:10</b>
<b>Matt.16:12</b>	<b>Mark 7:7</b>	<b>John 7:17</b>	<b>Acts 17:19</b>	<b>I Tim.1:10</b>	<b>II Tim.3:16</b>
<b>Matt.22:33</b>	<b>Mark 11:18</b>	<b>John 18:19</b>	<b>Rom.6:17</b>	<b>I Tim.4:13</b>	<b>II John 1:9</b>
<b>Mark 1:22</b>	<b>Mark 12:38</b>	<b>Acts 2:42</b>	<b>Rom.16:17</b>	<b>I Tim.4:16</b>	<b>Rev.2:14,15,24</b>

# 6. Why did 6 Modern Version Editors Lose Their Voices?

What does God think about people like Westcott, Schaff, Kenneth Taylor (GNV), Tregelles, J.B. Phillips and others who change His Word? In six cases God has judged them by cutting off their power of speech. This is a warning to all who corrupt the Bible. ‘The **LORD** shall **cut off** all flattering lips, and the tongue that speaketh proud things’. Psalm 12:3. G W Balfour, president of the Society for Psychical Research, characterised a ‘spiritualist’ or ‘channel’ as a ‘plurality of minds in a single organism’. Luke 8:30 and Mark 5:9-15 show this as possession by ‘devils’. Four New Testament symptoms of devil possession are shown in the lives of modern version editors as follows:

## 1. Profession or Imitation. They may know and proclaim Christian doctrine:

- ‘Two possessed with devils . . . (said) “**Jesus, thou Son of God**”.’ (Matthew 8:28,29)
- ‘A certain damsel possessed with a spirit of divination . . . (said) “**These men are the servants of the most high God and shew unto us the way of salvation**”.’ Acts 16:16,17
- ‘A man with an unclean spirit . . . ran and **worshipped him**.’ (Mark 5:2-6)
- ‘The Lord will **cut off** the man that doeth this, the master and **THE SCHOLAR**.’ Malachi 2:12
- ‘And when they shall say unto you, “**Seek unto** them that **have familiar spirits** . . .” it is because there is **no light** in them.’ (Isaiah 8:19,20)

Their talk serves as the ‘sheeps clothing’ of the wolf/false prophets (Matthew 7:15,16). In order to get into the sheepfold to attack the sheep, they camouflage themselves in the clothes of a ‘righteous’ sheep to avoid detection.

## 2. Obsession. Fixation with the dead

- ‘there met him **two possessed with devils**, coming out of the **tombs**.’ (Matthew 8:28)  
‘there met him out of the **tombs** a man with an **unclean spirit**, who had **his dwelling among the tombs** . . .’ (Mark 5:2)
- ‘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 Corinthians 11:14,15)

Westcott’s *Ghostly Guild*, and his quote: ‘the dominion which the dead have over us’, and J B Phillips’ conversations with ‘C S Lewis after his death’, demonstrate this.

## 3. Regression: Inability to Speak. This is another symptom of devil possession.

‘He was **casting out a devil** and it was dumb .... when the **devil was gone out, the dumb spake**’ (Luke 11:14). It is called a dumb spirit in Mark 9:17,25; Matthew 9:32,33; 12:22; 15:30. God apparently ‘cut off’ modern scribes power to speak. These include:

### (1) KENNETH TAYLOR: The Living Bible

‘Mysteriously half way through the paraphrase Taylor lost his voice and **still speaks in a hoarse whisper**. A psychiatrist who examined him suggested that the voice failure was Taylor’s **psychological self-punishment** for tampering with what he believed to be the **Word of God**.’  
*Time Magazine*, July 1972.

- Even the Introduction to the Catholic edition warns in *Words About the Word*, p 89: ‘This translation **cannot be used** as a basis for **doctrinal or traditional disputes**. . .

People from various doctrinal traditions may . . . be chagrined at the particular translations found within this volume’.

- Even ‘new Bible’ supporter D.A.Carson says: ‘I distrust its looseness and dislike its theological slanting of the evidence.’ (*KJV Debate*, p.84)

(2) **PHILIP SCHAFF: American Standard Version and NASV.**

Schaff’s son writes: ‘Even as early as 1854, his voice was so affected that he could not speak in public so as to be heard.’ By 1892, ‘the power of articulated speech had gone.’ (*The Life of Philip Schaff*, David Schaff, 1897, pp 171, 446).

This loss of speech followed his work with Westcott and Hort on the Revised Version Committee and ASV. In 1893 (39 yr later), he was still ‘deprived of the power of speech’.

(3) **TREGELLES: New Greek Text** (1857-72 edition).

This preceded and strongly influenced the Westcott and Hort revision.

David Schaff writes of Tregelles: ‘He was scarcely able to speak audibly’. (p.246)

(4) **WESTCOTT: New Greek Text** gave rise to RV, RSV, NIV, NASB, GNB, LB . . . Westcott’s biographer cites that in 1858 “he was quite inaudible” and by 1870 “His voice reached few and was understood by still fewer.” *Life of Westcott, Vol 1*, p 198,272

(5) **J.B.PHILLIPS: New Testament in Modern English.**

Zacharias lost his power of speech, because ‘thou believest not my words.’ Luke 1:20.

J B Phillips tells in his own autobiography, ‘I was still doing a fair measure of speaking in schools and churches until the late summer of 1961. And then quite suddenly my speaking, writing and communication powers stopped. I was not in

panic but I was certainly alarmed, and when a few weeks rest brought no improvement I cancelled all speaking engagements for the rest of the year (age 55).’ (*The Price of Success*, p163-196).

**4. Depression: Insanity or Mental Illness**

J B Phillips’ necromancy and the ‘dumb spirit’ it generated, harassed him with lifelong bouts of insanity. Phillips describes his ‘clinical depression’ in detail: ‘I found the mental pain more than I could bear and I went as a voluntary patient to a psychiatric clinic. I was at the point of breakdown. The hardest thing of all to bear is what I describe as a **nameless mental pain**, which is beyond the reach of any drug.’

Phillips’ version taught that agnostics are saved. He instructed people to ‘empty the mind of the Authorised Version’. He had demon torments disguised as C S Lewis.

(6) **Dr. DON WILKINS, Head of The New American Standard Version Committee,**

was asked by John Ankerberg in 1995 on a pre-recorded television debate between 5 modern version scholars against 3 KJV scholars, “Is it true that 5 modern version scholars lost their voices as a punishment from God?” Wilkins opened his mouth to answer, but nothing came out. No sound! He kept trying to clear his throat, but he couldn’t respond. Wilkins screeched almost inaudibly, “I...I’ve...lost ...my...voice!” A shocked Ankerberg ordered the cameras to stop, but Dr. Chambers (a KJV advocate) protested: “The cameras should record exactly what happened here”. But Ankerberg insisted on cutting out that embarrassing section from going to public broadcast due to his anti KJV bias. (Source: Flashpoint, October 1995, by Texe Marrs, Living Truth Ministries,1708 Patterson Rd., Austin, Texas 78733.)

# 7. Bad Effects Of Modern Versions

**Question: What harm is there in using modern versions? Consider these bad effects:**

1. Christians become **confused**, because it is very difficult for the average Christian sitting in church to follow public Bible readings unless everybody has the same version. Group Bible study becomes more difficult with everyone using different versions.
2. **Weakening of the Bible's authority**, because people read footnotes such as: 'The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20' 'Some manuscripts do not have verse....'  
People are no longer sure which verses are in or out of the Bible.
3. The doctrines of Bible **Inspiration, Preservation, and Inerrancy are destroyed** when people see words, phrases and verses omitted by modern versions.
4. **Very little Bible memorization** takes place. New versions come out every year. Why bother memorizing a Bible version that will be obsolete and unheard of in 5 to 10 years?
5. **A generation of shallow Christians** is produced who doubt God's Word. They think: "If scholars don't know which verses ought to be in the Bible, what hope have I got of knowing which verses to trust as authentic?" or "If scholars can take verses out of the Bible that they don't like, so can I."
6. **A gradual return to the church of Rome**. If the Bible is no longer our final authority because of supposed errors and omissions, then people are forced to look for another final authority. This either becomes 'self' which is humanism, or Roman Catholicism with a Pope claiming to be infallible, which ultimately becomes Ecumenism.
7. **Bible School students no longer respect their pastor** as being as learned as their Theological School lecturers who say, 'This verse is not in the original'. This greatly weakens local churches. Beware of Colleges that accept **two** or more versions. Who arbitrates? When you are confused by a variety of versions that omit verses, you then have to go to some 'learned scholar' in whom you place your faith and confidence to ask him which version he recommends. You then no longer trust the Bible, but you are trusting a man.
8. They **downgrade** and **blaspheme Jesus Christ** by removing many words and phrases that prove He is God. They opened the way for the Watchtower cult (JW's) to produce their own modern version (The New World Translation) which is a disgusting perversion of blasphemy against Christ, His resurrection, Hell and many other key truths.
9. **By omitting words** such as "**thou, thee, thy, thine, and ye**", the reader doesn't know which usage of the word "**you**" is meant. English today only has one word for "**you**" which of course is "**you**". This doesn't tell the reader if "you" singular or "**you**" plural is meant. For example, in John 3:7 Jesus said: "Marvel not that I said unto **thee**. **Ye** must be born again" (KJV). Modern versions, by only using the word "**you**", cause the reader to miss the most important part of the verse. Jesus is saying: "Marvel not that I said unto thee (You singular Nicodemus), (Ye **plural, everybody** in the world) must be born again." The new birth is for **everybody**, not just Nicodemus. Many other languages (such as Greek, French, Latin, German etc.) have different words for 'you' singular and 'you' plural. This is a weakness of modern English. Normal speech in 1611 did not use these words. They were drawn on by the KJV translators to give the singular, plural, subject and object of a sentence that was clear in the Greek but not clear in English.

# 8. Seven Tests to Determine the True New Testament Text

(Antiquity, Number, Variety, Continuity, Credibility, Context, Internal Evidence)

Dean Burgon gives these seven tests to indicate which readings are correct.

1. Antiquity. We may allow only those witnesses who 'spoke' before 400 AD. These are:

- i) Over 70 Church Fathers.
- ii) Aleph, B, and some Uncials.
- iii) Early Papyri.
- iv) Earliest Versions.

**For example:** Ever since 1881, 'vinegar' in Matthew 27:34 has been despised by Westcott and Hort and others as a 'late Byzantine' reading. 'They gave him vinegar...'

**Question:** What is the verdict of antiquity?

**Answer: (a)** For "wine": Aleph, B, Latin, Coptic versions, Apocryphal Acts, Gospel of Nicodemus, Marcarius Magnes. (7 witnesses) eg: NIV, GNB, RSV, NWT.

**(b)** For "**vinegar**": Gospel of Peter, Acta Philippi, Barnabas, Irenaeus, Tertullian, Celsus, Origen, pseudo-Tatian, Athanaseus, Eusebius of Emesa, Theodore of Heraclea, Didymus, Gregory of Nyssa, Gregory of Nazianzus, Ephraem Syrus, Lactantius, Titus of Bostra, Syriac version. (18 witnesses). "Vinegar", the KJV reading has much more support.

2. Number of Witnesses. A reading found in a majority of independent witnesses, should be the original.

The fewer witnesses, the less likely it is to be genuine;

The more witnesses, the more likely it is to be the original reading;

Unanimous witnesses, means it is certainly the original reading.

3. Variety of Witnesses, is the agreement of independent witnesses.

Variety means that the reading is found in:

- i) many geographical areas, and by
  - ii) different kinds of witnesses - eg: Greek manuscripts, Versions, Fathers, Lectionaries.
- A good variety of witnesses are from: different countries, speaking different languages, who never met, and who never colluded. This is **not** true of Vaticanus (B) and Sinaiticus.

The vast majority of uncials and cursives have KJV type readings and have good variety:

- i) They cover at least 1000 years (350-1550 AD).
- ii) **Belong to so many countries** such as Greece, Constantinople, Asia Minor, Palestine, Syria, Alexandria, Africa, Sicily, Italy, Gaul, England and Ireland;
- iii) Exhibit so many strange characteristics and peculiar sympathies.

Variety helps us to evaluate the independence of witnesses. If the witnesses which share a common reading come from only one area, such as Egypt, then their independence is doubted. It is quite unreasonable that an original reading should survive in only one location. Witnesses supporting a reading in one limited area cannot be the original, as is the case with Aleph, B, and some papyri.

To illustrate: Many of the most ancient manuscripts come from Egypt. This is due to the hot, dry climate of Egypt favouring manuscript preservation more than the wet Mediterranean climate. Moisture is bad for manuscripts. The Egyptian texts are not an exact representation of texts in other parts of the world. To sample the flora and fauna of Egypt does not guarantee to be the same flora and fauna of Greece, Turkey or Italy, etc.

**Variety + Number = Validity.** Variety means independence of witnesses. Lack of variety (as is the case for Aleph, B, papyri of Egypt) imply dependence. This is a strong reason to reject modern versions based on Egyptian manuscripts. Burgon said, ‘Generally, the testimony of 2, 4, 6 or more witnesses from many regions, is far weightier than the same number of witnesses from one locality, between which there probably exists some collusion or sympathy’. Hence, many witnesses only from Egypt is a weak case for NIV.

**4. Continuity.** A reading to be a serious candidate for the original, should be found throughout the ages of transmission, from beginning to end. A reading is invented if it died out in the 5th century, or if it is not found before the 12th century. Where a reading has variety (or agreement of independent witnesses), it almost always has continuity over time. The majority of manuscripts are independent witnesses, and must be counted. Westcott and Hort reject this absolutely, accounting for the Majority text by an assumed Lucian recension or revision of the New Testament text around 300 AD. Since there is no evidence that this Lucian recension ever happened, continuity is valid. Hence, number, variety and continuity, form a three-strand rope of textual criticism that is not easily broken. These 3 arguments strongly oppose B, Aleph, NIV and modern versions.

**5. Credibility of Witnesses** or weight, judged by the manuscripts ‘own performance’. If manuscripts go wrong continually, their character and credibility must be low. The oldest manuscripts can be objectively, statistically shown to be habitually wrong, witnesses of very low character, and with many mistakes. Their credibility is near zero.

If you read Sir Herman Hoskier's book *Codex B and its Allies* carefully, you will lose all respect for B, Aleph, etc and modern versions based on them.

Since modern Greek critical texts are based on B, Aleph, some papyri, etc, it is clear that modern scholars have severely ignored ‘credibility of witnesses’ as an objective criterion. If considered seriously, ‘credibility’ will overthrow the modern text type and the NIV.

**6. Context** is the behaviour (degree of corruption) of a manuscript in the immediate vicinity of the problem. If in a certain manuscript, the context is clearly in a very corrupt state, then it is self-evident that this manuscript has very low credibility.

For example, Westcott and Hort in Luke 22-24, made 16 omissions from the Received Text based solely on Codex D. In Luke 22:19,20; 24:3,6,9,12,36,40,52 W&H's sole authority for changing the Textus Receptus was a single Greek Codex Beza (D), the most depraved of all. Codex D in Luke 22,23,24 omits 354 words, adds 173 words, substitutes 146 words, transposes 243 words, totalling 916 changes. In 8 places they omitted material from the Bible on the sole authority of D (Burgon, p.77,78).

With the scribe on a wild omitting spree, how can any value be given to Codex D here, much less prefer it above the united voice of every other witness?

Modern scholars and versions have completely ignored this Context test.

**7. Internal Evidence,** concerns readings which are grammatically, logically, geographically, or scientifically impossible, such as in Luke 19:37; 23:45 (impossible 3 hour eclipse of the sun at full moon in Aleph, B, and RV); 24:13; Mark 6:22; II Corinthians 3:3.

**Conclusion:** So then, how are we to identify the original wording?

1. We must gather the evidence: Greek manuscripts, Lectionaries, Fathers, and Versions.
2. We must evaluate the evidence to see which readings enjoy the earliest, widest, most numerous, most credible, and most varied attestation.
3. The independent, credible witnesses must then be counted.
4. This is how we arrive at the Received Text of the KJV.

# 9. Errors of the New King James Version

We are told that the NKJV is just a modernizing of the KJV 1611.

There is more to it than this. What's wrong with the NKJV? Seven errors are:

1. If the NKJV is just a modernizing of the KJV 1611, why has Thomas Nelson publishers **placed a COPYRIGHT** © on the NKJV, when the **KJV has no copyright**? You cannot copyright God's Word! You can only copyright man's words. The copyright makes it illegal to copy the NKJV without the publisher's permission, or they can sue you in a court of law. By taking out a copyright on a Bible version, they are saying that it is their own words, not God's Words. Has God slapped a copyright on His Bible? No. Does God want His Word to be freely available to all, or must we ask a publisher? They may try to "bind" the Word of God, but Paul wrote that "**The Word of God is not bound**". II Timothy 2:9.

2. **NKJV FOOTNOTES** cast doubt on which verses are inspired, by giving the reader a choice of three different Greek readings, on 774 instances.

a) The main English NT Scripture is supposedly translated from the Textus Receptus.

b) 'NU' denotes the Nestles/United Bible Society's Greek text, which is simply the old Westcott and Hort readings.

c) 'M' denotes the Hodges-Farstad-Nelson Majority Greek text.

Suddenly every Christian has to decide which verses are God's Word and which are not.

3. **THE HEBREW TEXT** that the NKJV is translated from is slightly different from the pure Masoretic text used by the KJV. The KJV is translated from the Bomberg edition (1524-25) of the Masoretic text prepared by Jacob ben Chayyim. The NKJV uses the

a) **1967/77 Stuttgart edition of the Biblia Hebraica**, with frequent comparisons made with the Bomberg edition of 1525. In addition the NKJV consulted,

b) the **Septuagint** Greek Old Testament,

c) the **Latin Vulgate**,

d) a variety of **ancient versions** of the Hebrew Scriptures, as well as

e) the **Dead Sea Scrolls**. (NKJV preface, p.vi).

This explains some of the OT differences between the KJV and NKJV.

We must use the true Masoretic text of the Hebrews because:

a) **God named the Jews** to be guardians of the Old Testament in Romans 3:1,2

"unto them were committed the oracles (*utterances of the words*) of God".

b) **Jesus authorised the Hebrew Masoretic Text** in Matthew 5:17,18 and Luke 24:27,44 by the phrase "the **Law** of Moses, the **Prophets**, and the **Psalms**". This is the order of books in the Masoretic text. The order of books in the Septuagint is **Law**, **Psalms**, **Prophets** and **Apocrypha**. Jesus did not endorse the Septuagint, nor the Dead Sea scrolls, nor the Latin Vulgate, nor any ancient Hebrew version, only the Masoretic text.

#### 4. OMISSIONS

NKJV	Location	KJV
1. <b>OMIT</b> Brethren and fathers <b>OMIT</b> Brethren	Acts 7:2 Acts 13:38	<b>Men</b> , brethren and fathers <b>Men</b> and brethren
"Men" (Gk: Andres 435) is definitely in the Greek text.		
2. <b>OMIT</b>	Mark 2:21	<b>that filled it up</b>
(Gk: pleroma 4138 means "that which fills up" such as a patch).		
3. <b>OMIT</b>	Acts 11:11	<b>behold</b> (Greek: <i>idou</i> , 2400, call attention to
4. <b>let your OMIT 'yes' be 'yes'</b>	Matt 5:37	let your <b>communication</b> be yea, yea; (Grk: <i>logos</i> , 3056) be, yea, yea. Literally it means "Let the word of you be, yes, yes, no, no" the word of you be, yes, yes, no, no"
5. You have multiplied the nation and <b>OMIT</b> increased its joy.	Isaiah 9:3	Thou hast multiplied the nation, and <b>NOT</b> <sup>3808</sup> increased their joy The Masoretic text says 'not'.
6. The servant <b>fell down</b> before <b>OMIT him</b>	Matthew 18:26	<b>The servant fell down and worshiped</b> him

#### 5. COMPLETE CHANGES

1. 'And in their self will they <b>hamstrung an ox</b> '.	Genesis 49:6b	'and in their self will they <b>digged down a wall</b> '
Why such a difference? The NKJV uses a different Hebrew text, that being the 1967/77 Stuttgart edition of BIBLIA HEBRAICA, known as <i>BHS (Biblia Hebraica Stuttgartensia)</i> , as well as the Septuagint, Latin Vulgate, and the Dead Sea Scrolls. (p.vi, Preface of NKJV). The KJV uses only the Hebrew Masoretic text Bomberg edition of 1525. (See Romans 3:1,2)		
2. In the belly of the great <b>fish</b>	Matthew 12:40	In the <b>whale's</b> (Greek: <i>Ketos</i> ) belly
The Greek word for 'whale' is 'ketos' in Matthew 12:40. The Greek word for 'fish' is 'ichthus'. They are not the same. Jesus used the Greek word 'ichthus' in Matthew 7:10 and 17:28. Certainly He could have used 'ichthus' in Matthew 12:40 if He so desired.		
3. For indeed He <b>does not give aid to angels, but He does give aid to the seed of Abraham.</b>	Hebrews 2:16	For verily he <b>took not on him the nature of</b> angels; but he <b>took on him</b> the seed of Abraham.
NKJV is wrong here. God certainly gives some aid to angels. The Greek word "epilambano" (1949), means "to take hold of", "to take upon oneself". Christ took upon himself human nature as the seed of Abraham. (S. Zodhiates). NKJV misses the meaning entirely.		
4. the <b>calf</b> of Beth Aven	Hosea 10:5	the <b>calves</b> of Beth-aven
5. <b>perverted one</b> <b>perverted persons</b> <b>perverted persons</b> <b>perverted persons.</b>	Deut. 23:17 I Kings 15:12 I Kings 22:46 II Kings 23:7	<b>sodomite</b> <b>sodomites</b> <b>sodomites</b> <b>sodomites</b>
Why does the NKJV go easy on homosexuals? Maybe they don't want to offend them. Why don't they call sodomy the sin that God calls it?		
6. Storing up as <b>he</b> may prosper	I Corinth. 16:2	As <b>God hath prospered him.</b>
The difference is whether God prospers us, or whether we prosper ourselves. The Greek word is "euodoo" (2137) meaning "to be prospered". In the NT, only in the passive, meaning "to be prospered" (I Cor. 16:2). <i>NT Word Study</i> , S. Zodhiates, p.680.		

7. And they left their images there, <b>and David</b> and his men <b>carried them away.</b>	II Samuel 5:21	And there they left their images, and David and his men <b><u>burned them.</u></b>
The NKJV translators did not know Deut.7:5 " <b>Burn</b> their graven images with fire", and Deut.7:25 "The graven images of their gods shall ye <b>burn</b> with fire... thou shalt not take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God". David would not have blatantly disobeyed Deut. 7:25 and snared himself by carrying away the Philistine images as the NKJV wrongly tells us.		
8. For we are not, as so many, <b>peddling the Word of God</b>	II Cor 2:17	For we are not as many which <b>corrupt</b> (2585) the Word of God
The Greek word comes from small wine dealers who were notorious for diluting wine with water for extra profit. This diluted wine was known as adulterated or corrupted. Here it is applied to those who dilute, adulterate or corrupt the word of God in any way, especially for personal gain. There is nothing wrong with selling or peddling (ie: selling as a small trader) the Bible as a small businessman to cover honest costs. God warns here against translators who adulterate, dilute or corrupt the Bible by adding to it, or taking words out of it, or putting a copyright on it to make extra profit. This is exactly what modern translators do by producing new Bible versions every year, telling Christians that this version is better than last years version, when their main motive is to make profit from copyrighted, adulterated, diluted, corrupted 'bibles' with many omissions. The NKJV hides this warning.		
9. <b>God keeps him busy</b>	Ecclesiast 5:20	<b>God answereth</b> (6031) him.
KJV gives the correct reading because the Hebrew word (anah 6031) means to answer.		
10. <b>Servant Jesus</b> <b>Servant Jesus</b> Holy <b>servant</b> Jesus <b>Holy servant Jesus</b>	Acts 3:13 Acts 3:26 Acts 4:27 Acts 4:30	<b>Son Jesus</b> (Gk:paida,3816, child by <b>Son Jesus</b> descent, up to full grown) Holy <b>child</b> Jesus Holy <b>child</b> Jesus
'Servant' waters down the deity of Christ. All believers are servants of God.		
11. 'Then the mother of Zebedee's sons came to Him with her sons, <b>kneeling down</b> .'	Matthew 20:20	'Then came to him the mother of Zebedee's children with her sons, <b>worshipping</b> him...'
To kneel down is not to worship. She is worshipping Christ as God. The Greek word is 'proskuneo' (4352) which always means 'worship'.		
12. 'You are <b>very religious</b> '	Acts 17:22	"Ye are too <b>superstitious</b> "
The Athenian idolaters are <b>complimented</b> for being religious in the NKJV, but 'superstitious' (KJV) is a criticism. The Greek word is <i>deisidaimonesteros</i> (1174) meaning ' <u>fearing the gods</u> ', ie: 'The recognition of God or the gods mingled with more fear than trust, which often leads to superstition'. <i>NT Word Study</i> , S. Zodhiates, p.402. Hence the KJV is far more accurate here.		
13. By my name, <b>Lord</b> , Whose name alone is the <b>Lord</b> The <b>Lord</b> will <b>provide</b> The <b>Lord</b> is my <b>banner</b> The <b>Lord shalom</b> <b>YAH</b> , the Lord The <b>Divine Nature</b> is like	Exodus 6:3 Psalm 83:18 Genesis 22:14 Exodus 17:15 Judges 6:24 Isaiah 12:2; 26:4 Acts 17:29	By my name, <b>Jehovah</b> , Whose name alone is <b>Jehovah</b> <b>Jehovah</b> jireh <b>Jehovah</b> nissi <b>Jehovah shalom</b> <b>The Lord Jehovah</b> The <b>Godhead</b> is like

<b>14. <u>Passover</u></b>	Acts 12:4	<b><u>Easter</u></b> (The one night of Passover had already gone(v3). Peter was taken during the 7 days of Unleavened bread. Pagan Easter was soon)
<b>15. <u>rightly</u></b> (adverb) do they love you	S of Sol 1:4	<b>the <u>upright</u></b> (noun 4339) love thee
<b>16. I <u>have been</u></b> crucified with Christ	Gal 2:20	<b>I <u>am</u></b> crucified with Christ
Is Paul no longer crucified with Christ? No. The idea of a past crucifixion continuing on to the future is correct (KJV). The NKJV takes away from the daily surrendered life to Christ. Paul said, "I die daily" (I Cor.15:31).		
<b>17. <u>They</u></b> made His grave with the wicked(Heb: He put with the wicked his grave)	Isaiah 53:9	<b>he</b> made his grave with the wicked, and with the rich in his death
<b>18. The Spirit <u>Himself</u></b> maketh intercession for us	Romans 8:26	the Spirit <b>itself</b> maketh intercession for us.
In Greek, every noun has its own gender (masculine, feminine or neuter). The word for 'Spirit' 'pneuma' is neuter gender. 'Itself' (KJV) is the correct pronoun (being neuter, Greek 'auto' 848) because it must agree with neuter "Spirit". You cannot have the masculine pronoun 'himself' (NKJV) agreeing with the neuter noun 'Spirit'.		

## 6. WEAKENED TRANSLATIONS

1. 'Solomon the King made himself a <b><u>palanquin</u></b> ' - (what's a palanquin?)	S of Sol. 3:9	'King Solomon made himself a <b><u>chariot</u></b> '
2. 'Abstain from every <b>form</b> of evil	I Thess 5:22	Abstain from all <b>appearance</b> of evil
The Greek word (1491) means "the thing seen, external appearance, sight". Some things may not be evil, but if they look evil we should not do them lest we harm our testimony.		
3. ' <b><u>Be diligent</u></b> to present yourself approved to God'	II Tim. 2:15	' <b><u>Study</u></b> to shew thyself approved unto God'
'Be diligent' is general and is open to the reader's interpretation. 'Study' is much more specific. The devil does not want us to study God's Word. The devil does not mind us being diligent about other religious things (eg: mass, saying Hail Maries, etc) so long as we don't study God's Word). The Greek word "spoudaso" (4704) means to "earnestly study."		
4. 'It is not good that man should be alone; I will make him a helper <b><u>comparable</u></b> to him'	Genesis 2:18	'It is not good that the man should be alone; I will make him an helper <b><u>meet</u></b> for him'
The feminist movement does not like a wife being a helper <b>meet</b> (or <b>fitting 5048</b> ) for a man. They emphasise <b>equality</b> . The sense in Gen.2:18 is that husband and wife should work as a team, as counterparts complementing each other, having specialised, but different skills, just as the KJV says. The issue is not who is better, as "comparable"( NKJV) implies.		
5. He will give you another <b><u>Helper</u></b> .	John 14:16	He shall give you another <b><u>Comforter</u></b> (3875)
"Parakletos" means to comfort, encourage, exhort. Ecclesiastes 4:1 "they had no comforter". The NKJV is not much comfort here. Someone may help you but not comfort you.		
6. 'All things were made <b><u>through</u></b> him'.	John 1:3	'All things were made <b><u>by</u></b> him'
'dia' (Gk:1223) may also refer to the <b>author or first cause</b> , when the author does anything through himself instead of another, eg: of God Rom.11:36 'of (out of) him'; I Cor. 1:9 'God, through whom you were called'; John 1:3 'by him'; Col. 1:16 'For by him..' <i>NT Word Study</i> S. Zodhiates, p.416. This denies Christ to be the Creator, and hence denies His deity. 'Through' means Christ was just the instrument; 'by' means Christ is Creator God.		

7. Did you receive the Holy Spirit <b>when</b> you believed?	Acts 19:2	Have ye received the Holy Ghost <b>since</b> ye believed?
Paul knew that John's disciples could not have received the Holy Ghost <b>when</b> they believed (which was during John the Baptist's ministry) because this was before Pentecost and the Holy Spirit was not yet given. Hence the NKJV is wrong here. However, they might have received the Holy Ghost sometime <b>since</b> or after Pentecost which is the KJV reading. This is correct. The Greek says "The Holy Spirit did ye receive, having believed?"		
8. The old man which <b>grows corrupt</b>	Eph. 4:22	The old man, which is <b>corrupt</b>
Is the old man corrupt or is it not corrupt? Of course it is corrupt. The NKJV reading allows one to say "My old man hasn't started growing corrupt yet. I'm alright". This is contrary to the meaning of this passage. The NKJV is ambiguous here and allows a wrong idea.		
9. We are your <b>boast</b> . Our <b>boasting</b>	II Cor. 1:4 II Cor. 1:12	We are your <b>rejoicing</b> (2746) Our <b>rejoicing</b>
Is it right to boast? No. NKJV here endorses boasting. The Greek word "kauchesis" (2746) means "the matter or cause for glorying". "God resists the proud, but giveth grace to the humble" (James 4:6; I Peter 5:5). "Glory" (KJV) does not imply pride as does "boast" (NKJV).		
10. One is your <b>Teacher (2519)</b>	Matthew 23:8,10	One is your <b>Master (2519)</b> One is your <b>Master (2519)</b> .
The Greek word is `kathēgetēs <sup>2519</sup> meaning `to lead, guide in the way, leader, rabbi, <b>master</b> . A title of respectful address to Jewish teachers'. KJV `master' precisely conveys this meaning. NKJV uses the word `teacher' (Greek `didaskalos' 1320). However 'didaskalos' does not appear in the text and therefore `teacher' is incorrect.		
11. <b>Disobedience</b> <b>Who did not obey</b> <b>Disobedience</b> <b>Disobedience</b>	Romans 11:32 Hebrews 3:18 Hebrews 4:6 Hebrews 4:11	<b>Unbelief</b> (543) That <b>believed not</b> (544) <b>Unbelief</b> (543) <b>Unbelief</b> (543).
"Disobedience" (NKJV) is general and non-specific. "Unbelief" (KJV) is a more precise defining of the sin, and hence is a clearer, more convicting warning to all who are tempted to willful unbelief, which is the opposite of faith. The Greek word is "apeitheia" (543) which means "unwillingness to be persuaded, willful unbelief, obstinacy, opposing the purpose of God".		
12. <b>Faithfulness</b>	Galatians 5:22	<b>Faith</b>
One may be faithful (NKJV) to religion, without having faith in God. The Greek word for ` <b>faith</b> ' (KJV and NKJV) is "pistis"(4102), meaning "faith, conviction, firm persuasion". However, ' <b>faithful</b> ' in NKJV would be "pistos" (4103), meaning "trustworthy, dependable in performance of duty" and is not in Galatians 5:22. Hence NKJV gives a wrong meaning.		
13. To <b>His God</b> and <b>Father</b> <b>Of our God</b> and <b>Father</b>	Revelation 1:6 I Thess. 1:3	Unto <b>God</b> and <b>His Father</b> . <b>Of God</b> and <b>our Father</b> .
14. God will provide <b>for</b> Himself the lamb ...'	Genesis 22:8	'God will <b>provide himself</b> a lamb'
KJV shows that God Himself is to become the lamb sacrifice to take away the sins of the world. NKJV removes this prophecy. The Masoretic text and Septuagint read as KJV.		
15. how great is <b>its</b> goodness How great is <b>its</b> beauty	Zechariah 9:17	how great is <b>his</b> goodness how great is <b>his</b> beauty

7. **HELL.** The NKJV leaves "Hades" (the underworld) **untranslated**. This **removes 'hell'** so as not to offend sinners. The NKJV changes 'hell' (KJV) to **sheol** in the Old Testament, and 'hell' to **Hades** in the New Testament. **This is misleading, because everyone went to Hades at death, some to the paradise comfort side, and others to the hell torment side. The NKJV hides the warning of hell torment.** (The underworld known as Hades or Sheol consisted of two parts, Hell for the unsaved, and paradise for the saved). This change by the NKJV is wrong, because the context is judgment, suffering or destruction, which is the destiny of the unsaved. The reader thus doesn't hear the warning against hell's suffering awaiting him for rejecting Christ. People associate hell with fire and torment. **They associate "Hades" with nothing!** The NKJV drops 'hell' and uses 'hades' so as not to offend. The NKJV lulls people into thinking that hell does not exist and if it does exist, then it has no pain and is nothing to be concerned about.

HELL		
1. 'Sheol is naked before Him, and Destruction has no covering.'	Job 26:6	'Hell is naked before him, and <b>destruction</b> hath no covering'
2. The sorrows of Sheol surround me	Psalms 18:5	The sorrows of <b>hell</b> compassed
Hell has sorrows, but paradise, which was inside the Hades underworld, had no sorrows		
3. 'You have delivered my soul from the depths of Sheol'	Psalms 86:13	'Thou hast delivered my soul from the lowest <b>hell</b> '
NKJV is false because in the Old Testament everybody went to the underworld [Sheol] at death. The KJV reading is David's salvation testimony of God delivering his soul from hell, not from the underworld or from Paradise.		
4. The <b>pangs</b> of Sheol laid hold of me.	Psalms 116:3	The <b>pains</b> of <b>hell</b> got hold of me'
NKJV is wrong because the Paradise part of Sheol has no pain. KJV is right as hell has pains.		
5. Sheol has enlarged itself	Isaiah 5:14	<b>Hell hath enlarged herself</b>
The context is of rebellious Israelites going to hell. Both saved and unsaved went to sheol.		
6. You shall be brought down to <b>sheol</b>	Isa 14:13-15	Thou shalt be brought down to <b>hell</b>
NKJV is no threat, as every Old Testament person went to Sheol at death. NKJV fails to warn.		
7. Capernaum, who are exalted to <b>heaven</b> , will be brought down to <b>Hades</b>	Matt 11:23	Capernaum, which art exalted to <b>heaven</b> , shall be brought down to <b>hell</b>
This is no threat (misleading), as everyone before Christ went to the Hades underworld, some to paradise and comfort, others to hell and torment. NKJV hides the warning against hell torments.		
8. the gates of <b>Hades</b> shall not prevail	Matth 16:18	the gates of <b>hell</b> shall not prevail
9. I have the keys of <b>Hades</b> & of death	Rev 1:18	I have the keys of <b>hell</b> & of death
Since after Christ's ascension, all believers now go to heaven, there is no paradise part of Hades for Jesus to open, only the hell torment part. Hence, all unbelievers go to the hell torment part of Hades at death. NKJV hides the warning against hell torments.		
10. Death, and <b>Hades</b> followed	Revelation 6:8	Death and <b>Hell</b> followed with
11. Death and <b>Hades</b> delivered	Revelation 20:13	Death and <b>hell</b> delivered up'
12. Death and <b>Hades</b> were cast	Revelation 20:14	Death and <b>hell</b> were cast into
13. Being in torments in <b>Hades</b> ,	Luke 16:23	In <b>hell</b> he lift up his eyes,

**Conclusion:** NKJV editors avoid using 'hell' because the unsaved public don't like it. They weaken to popular opinion and use 'Hades' so as not to appear offensive. Hell is the correct word. We see that the NKJV **contains** the Word of God, but is **not** the Word of God. A book claiming to be the Bible, with these errors in it, is not worth buying. Stay with the true, tried and tested King James Version. Reject the compromising New King James Version.

# 10. History of the New Testament Text

The Westcott and Hort theory has no history of the transmission of the NT text. The history of the NT text strongly supports the overwhelming majority of Received Text manuscripts as being the true NT text.

Usually the older a text, the greater its chances of surviving in a majority of manuscripts. The oldest text is the original autograph. Therefore, we'd expect a majority of manuscripts to more likely represent the original, because the original has had more time to establish itself and to spread. Copies of the original had a big head start numerically. This accounts for and supports the Received Text as representing the original because of its over 98% numerical superiority. Usually, it would be impossible for a later text form to secure so one-sided a preponderance of manuscript witnesses.

**Question 1: Were the NT Writings immediately recognized as the Word of God?**

- a) Modern version supporters like to assume that the New Testament books were initially not regarded as the Word of God. Roman Catholicism takes this view because they want us to believe that the Roman Catholic church gave us the Bible in order to place the Bible and its interpretation under Roman Catholicism's & the Popes' authority.
- b) They follow on to assume that by carelessness in copying, the text was confused and the original wording was lost.

Colwell says, **'Most of the manuals and handbooks now in print (including mine!) will tell you that these variations were the fruit of careless treatment which was possible because the books of the New Testament had not yet attained a strong position as "Bible".'** *What is the Best NT?* p.53.

Hort said that:

**'Textual purity**, as far as can be judged from the **extant literature**, **attracted hardly any interest**. There is **no evidence** to show that **care** was generally taken to choose out for transcription the exemplars having the highest claims to be regarded as **authentic**, if indeed the requisite knowledge and skill were forthcoming.' *Westcott and Hort*, p.9.

**Answer:** Let's not take Hort's word for it, but let's check the historical facts as follows:

**1. Paul considered his writings to be the Word of God:**

'If any man think himself ... spiritual, let him acknowledge that the things that I write unto you are the **commandments** of the **Lord**.' I Corinthians 14:37.

Paul ordered that his writings be read elsewhere:

'When this epistle is read among you, cause that it be read also in the church of the Laodiceans.' Colossians 4:16.

**Paul** in I Timothy 5:18 puts Luke 10:7 'The labourer is worthy of his reward' on the same authority level as Deuteronomy 25:4 'Thou shalt not muzzle the ox' calling them both Scripture, meaning the Word of God. 'For the **scripture** saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The **labourer** is worthy of his reward.'

**2. Peter** classes the apostles' commandments with those of the holy prophets:

'be mindful of the **words** which were spoken before by the **holy prophets**, and of the **commandment of us** the **apostles**...' II Peter 3:2.

**3. Peter puts Paul's writings on the same level as other Scriptures:**

'As also in all his (Paul's) epistles . . . which they that are unlearned and unstable wrest, as they do also the other Scriptures...' II Peter 3:15,16. (66 AD).

Peter declares Paul's writings to be Scripture by apostolic authority as soon as they appeared.

4. **Clement of Rome** (30-100 AD) wrote to the Corinthians in 96 AD, quoting the New and Old Testament Scriptures as being equally authoritative.

He quotes Psalm 118:18 and Hebrews 12:6 as the Holy Word (First Epistle of Clement 56:3,4. ie: Vol.1, p.20) "For thus saith the holy Word: 'The Lord hath severely chastened me, yet hath he not given me over to death' (Psalm 118:18). 'For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' (Hebrews 12:6)."

He says that Paul wrote I Corinthians with 'true inspiration to you' (47:1-3).

He testifies to being at Philippi with Paul in 57 AD.

He quotes from **16 out of 27 NT books as Scripture** (Vol.1, p.1-21) in 96 AD. These are: **Matthew** 6:12-15; 7:2; 15:8; 24:35; **Mark** 7:6; 9:42; **Luke** 6:36-38; 8:5; 17:2; **Acts** 20:35; **Romans** 1:32; 4:3; 9:5; **I Cor.** 1:31; 2:9; 3:13; 10:26,28; 12:12; 13:4; 15:20; 16:1,2; **II Cor.** 10:17; **Eph.** 4:4-6; 6:21; **Col.**1:18; **I Thess.**5:21; **Titus** 1:2; 2:14; 3:1; **Hebrews** 1:3,4,7,13; 3:5; 6:18; 11:13,17,37; 12:6; **James** 2:23; 4:6; 5:20; **I Peter** 2:17; 3:20; 4:8; 5:5; and **II Peter** 2:5.

5. The Epistle of Barnabus around 100 AD refers to Matthew 22:14 as 'as it is written'.

6. **Polycarp** (65-155 AD) writing to the Philippian church in 115 AD, refers to **18 out of the 27 New Testament books** as Scripture on 70 occasions. This shows that the NT canon was well established by 115 AD. He testified to be a disciple of the apostle John. (Vol.1, p.31-44). In 115 AD he quotes **Matthew** 5:3,10,44; 6:12,13,14; 7:1,2; 20:28; 26:41; **Mark** 14:38; **Luke** 6:20,36,37,38; **Acts** 2:24; 5:41; 17:31; **Romans** 8:11; 12:17; 14:10-12; **I Cor.** 6:2,9,10,14; **II Cor.**4:14; 5:10; 8:31; **Ga1.**1:1; 2:2; 4:26; 6:7; **Eph.**2:8,9; 4:26; 6:11,14; **Phil.**1:5,27; 2:10,16; **I Thess.**5:17,22; **II Thess.**3:15; **I Tim.**2:2; 3:8; 6:7,10; **II Tim.**2:12; **I Peter** 1:8,13,21; 2:11,12,17,21,22,24; 3:9,22; 4:7,16; 5:5; **II Peter** 3:15; **I John** 4:3,9; **Jude** 3.

7. Other works quoting the New Testament as Scripture are the *Didache*; *Letter to Diognetus*; *Shepherd of Hermas*; Justin Martyr's *Dialogue with Trypho* (150 AD); etc.

8. **Papias** (70-155 AD) quotes John 14:2 "In my Father's house are many mansions", and I Cor.15:25,26,27,28. (Vol. 1, p.151-155). He heard John preach & was a friend of Polycarp.

9. **Justin Martyr** (110-165AD) stated that churches read the Apostles' writings: "And on the day called **Sunday** there is a **meeting in one place of those who live in cities** or the **country**, and the **memoirs** of the **apostles** or the writings of the **prophets** are read as long as time permits. When the reader has finished, the president in a discourse urges and invites us to the **imitation** of these noble things." (Vol.1, page 186).

He often quotes from Matthew, Mark, Luke and John's gospels, as well as Acts 1:9 and II Peter 3:8. (Vol.1, p.159-305).

10. **Irenaeus** (120-202AD) stated in 185 AD that the apostles taught that God is the author of both the Old and New Testaments (*Against Heresies IV, 32.2*: Vol.1, p.506).

"For all the apostles taught that there were indeed **two testaments** among the two peoples; but that it was one and the same God who appointed both for the advantage of those men who were to believe in God."

He quotes from every New Testament book (except Philemon and 3 John) as the Word of God. This shows that the NT canon was well established by 185AD (Vol.1, page 309-578).

11. **Tertullian** in 208 AD says of the Church at Rome: "the law and the prophets she unites in one volume with the writings of evangelists and apostles".

(*Prescription against Heretics*, 36).

## Question 2: Were Early Christians Careful?

Hort presumes that early Christians were unconcerned or unable to protect the purity of the New Testament text. Is this true or false?

**Answer:** The first Christians were devout Jews with a great reverence and care for the Old Testament Scriptures, even to preserving jots and tittles. They would certainly continue this care to New Testament Scriptures. Were the early Christians inferior in honesty or intelligence to us today? Not at all, as seen by men like Paul, John, Apollos, Luke, etc. The early church leaders, who knew what the pure text was, did not need to be textual critics, they just needed to be honest, careful and watchful.

The apostles warned believers to be on guard against false teachers. In I Peter 3:16, Peter warned that unlearned and unstable people twisted Paul's and other New Testament writings. This, along with the warning in Revelation 22:18,19 would have motivated Christians to be on guard not to tamper with nor copy the New Testament carelessly.

**Ignatius** (30-107 AD) writes about considerable communication between churches, showing great solidarity binding them together, warning each other about heretics. Polycarp warned against corrupt New Testament copies in Vol.I, p.34, Chap.VII: 'Whoever perverts the sayings of the Lord . . . is the firstborn of satan'.

Heresy had the effect of putting the faithful on guard and forcing them to define clearly what they were going to defend. Marcion's altering the New Testament text caused true believers to define the true NT canon and to guard its wording.

**Dionysius**, bishop of Corinth (168-176 AD), complained that the Holy Scriptures had been tampered with.

**Tertullian** held some original NT manuscripts in 145-220 AD: "I hold sure title-deeds from the original owners themselves. I am the heir of the apostles. Just as they carefully prepared their will and testament, and committed it to a trust . . . even so I hold it."

**Irenaeus** defended "666" in Revelation 13:18 against 616, that "666" is found in all the most approved, ancient copies".

**Polycarp personally knew John**, and his copy of Revelation would have been copied from the original autograph. Irenaeus knew and highly respected Polycarp.

Apostle <b>JOHN</b> →	<b>POLYCARP</b> →	<b>IRENAEUS</b> →	<b>TERTULLIAN</b>
	65-156 AD	120-202 AD	145-220 AD

- **Tertullian** in 208 AD urged heretics to: "run over (visit) the **apostolic churches**, in which the very thrones of the apostles are still pre-eminent in their places, in which **their own authentic writings** (*authenticae*) **are read**, uttering the voice and representing the face of each of them severally. Achaia is very near you, (in which) you find **Corinth**. Since you are not far from Macedonia, you have **Philippi**; (and there too) you have the **Thessalonians**. Since you are able to cross to Asia, you get **Ephesus**. Since, moreover, you are close upon Italy, you have **Rome**, from which there comes even into our own hands the very authority (of the apostles themselves)." This means that the originals were still being read in 208 AD. This was at the same time that the very corrupt papyri p<sup>46</sup>, p<sup>66</sup> and p<sup>75</sup> were produced.
- **Justin Martyr and Irenaeus** (177 AD) claimed that churches had spread through the whole earth by their day. If each church had one New Testament manuscript to read from, then hundreds of churches meant hundreds of New Testament manuscripts. Also hundreds of private copies were owned by those who were able to afford them.

**Question 3:** Was the transmission normal? Sometimes YES, but sometimes NO.

**1) NORMAL TRANSMISSION**

It is likely that faithful Christians were persons of:

**Integrity and intelligence.** They would make accurate copies of manuscripts they received from trustworthy people of the previous generation. There may be occasional accidental copying mistakes, but no deliberate changes.

**Reverence.** Knowing that they were copying the Word of God for future generations.

**Vigilance.** Knowing that the Apostles had warned them against false teachers.

**Question 4:** Were all believers in equally good locations for transmitting the true text?

**Answer:** Obviously not. Those who possessed the Autographs were in the best position.

**i) Who possessed the original New Testament autographs?**

Asia Minor had 12: John; Galatians; Ephesians; Colossians; I and II Timothy; Philemon; I Peter; I John, II John, III John and Revelation.

Greece had 6: I and II Corinthians; Philippians; I, II Thessalonians; Titus in Crete.

Rome had 2: Mark and Romans.

Asia Minor or Rome held: Luke; Acts, II Peter and Jude.

Asia Minor or Palestine held: Matthew and James.

Rome or Palestine held: Hebrews. Therefore we see autographs in these locations:

Location	Number of NT Autographs held
Asia Minor and Greece (The Aegean)	18-24
Rome	2-7
Palestine	3
Alexandria (in Egypt)	Nil

**Conclusion:** The Aegean area had the best start, and Alexandria had the worst.

In the earliest period, the most reliable New Testament copies would be circulating in the region that held the Autographs, that is Asia Minor and Greece, not in Alexandria.

**ii) Good New Testament copies were spread quickly to every church.**

The making of copies would have begun at once. Each church would want a copy.

Clement quotes 16 out of 27 New Testament books by 96 AD, proving that copies were in circulation. Peter recognised Paul's writings as Scripture before 70 AD. Those who held the Autographs produced a growing stream of faithful New Testament copies for the rest of the Christian world.

In those early years, those who copied the New Testament would not change the text, knowing that the true wording could always be checked with the original.

Ephesus by 200 AD would have still had the original or a good copy of John's Gospel.

**iii) Rapid spread of good New Testament copies produced a Majority Text form.**

With the increasing spread of good NT copies and with the ability to check them with the autographs, a Majority Text form would become early and solidly entrenched. Thus a basic trend was established at the very beginning, which continued till the invention of printing. The rapid spread of good NT copies would prohibit corrupt text forms gaining widespread acceptance. In a few years a multiplying Majority Text was established.

## 2) ABNORMAL TRANSMISSION

Some people, lacking integrity and with malicious intent, deliberately altered the New Testament text. The New Testament and early church leaders warned against heretics who produced many altered New Testament manuscripts, giving many variant readings to confuse and mislead the unwary.

### i) Most damage of variant readings was done by 200 AD

"The worst corruptions to which the New Testament has been subjected, originated within a hundred years after it was composed."

(*Plain Introduction to Criticism of the New Testament*, Scrivener, 4th Edition Vol.2, p.264)

Kilpatrick discusses the earliest papyri: "The Chester Beatty papyri and Bodmer papyri (around 200 AD) contain 70 verses of John, yet differ 73 times not counting mistakes".

(*The Transmission of the New Testament and its Reliability*, *The Bible Translator* LX, July 1958, p 128,129).

Zuntz says: "Modern criticism stops before the second century; the age of unbounded liberties with the text". (*The Text*, p.11).

Kilpatrick states: 'The creation of new variants ceased by about 200 AD because it became **impossible to "sell" them**'. Well-informed buyers refused to pay for bad copies. Origen, the most influential commentator of the Ancient Church, attempted to change Matthew 19:19, yet it influenced only one manuscript, not affecting the Greek tradition. From the 3rd Century onwards, even an Origen could not effectively alter the text. Also, secondly, from the early 3rd Century onward, the freedom to alter the text, which had happened earlier, could no longer be practised.

ii) Aberrant text forms. Gaius, who wrote about 190 AD, named four heretics who altered the New Testament text and had disciples who made altered copies. Gaius said that they could not deny their guilt because they could not produce the originals from which they made their copies. (*The Revision Revised*, Burgon, p.323).

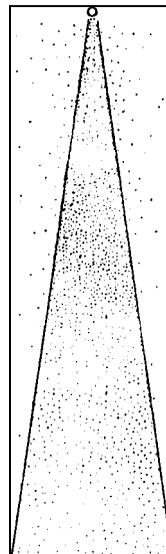
This would be a hollow accusation from Gaius if he could not produce his originals either.

### Five reasons prohibiting the spread of new false text forms were:

- a) **Polycarp** in 150AD would still be able to confirm New Testament original readings.
- b) **Autographs** being readily available pressured against corrupt readings.
- c) **The Majority Text form** exerted pressure of its already established momentum of transmission. The market demand by Christians for accurate NT copies guaranteed a large and increasing multiplication of Traditional text manuscripts. Corrupt manuscripts died out because they became difficult to sell. They became unmarketable.
- d) When two or more **Ancient Bible Versions** in different languages agreed, this would strongly establish any disputed reading. The early missionaries would first ensure that they had the best Greek text to translate from. Hence the Syriac Version or the Old Latin Version of the second centuries are clear witnesses to the Traditional text.
- e) Many early **Church Fathers** before 400AD wrote letters quoting many Bible verses in response to attacks by heretics or unbelievers against Christian doctrine. By them quoting extensively from every part of the NT, a vast amount of highly credible evidence has been assembled which strongly supports the Traditional text readings of the KJV.

**Question 5: What would the surviving manuscripts be like if the stream of transmission of New Testament manuscripts was normal?**

**Answer:** We find one stream only, with a number of small eddies along the edges. Some manuscripts will have copying mistakes, yet still reflecting one tradition. Corrupt manuscripts would be sprinkled outside the main stream. This is just what we find, with the Majority Text dominating the stream of transmission, as shown:



**Question 6: How do we explain the Majority Text's 98% domination of manuscripts?**

**Answer:** It must come from the originals. Hort disliked this, so he invented a theory that Lucian revised the New Testament text around 250 AD.

a) This theory has been abandoned as **without any historical support.**

**Note:** The remaining 2% do **not** represent a single competing text form, but disagree more among themselves than they do with the Majority text.

Those who reject the Majority Text are faced with a serious problem. If Lucian revised the originals to give the Majority Text, many people would have protested that he was changing the original.

b) Yet **no protest** exists in history. Checking the Autographs was still possible in 250AD. Text history explains **Majority manuscript accuracy** and **Minority manuscript mistakes.**

**The Sinaitic Manuscript.**

This page shows the close of Mark's Gospel and the beginning of the Gospel of Luke. In this manuscript the Gospel of Mark concludes with verse 8.



Pastor David L. Brown writes: "...I went to the British Museum, specifically to take a look at Sinaiticus. To my surprise I discovered that, while **Mark 16:9-20** indeed was missing, **it was clear to see that it had originally been there, but had been pumiced (erased) out.** The space was still evident in the codex and the letters could faintly be seen."

<http://logosresourcepages.org/Versions/uncials.htm>

# 11. The Last 12 Verses of Mark (16:9-20)

The NIV inserts a comment between Mark 16:8 and 9 which reads:

"[The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20.]"

This leads modern version readers to assume that these verses should not be in the Bible.

It has been fashionable for critical Bible scholars to question verses 9-20 genuineness.

They claim that these verses are not Mark's because:

- a) Some Greek manuscripts (B and Aleph only) and early Christian writers omit v.9-20;
- b) They think v.9-20 have a different style and vocabulary;
- c) They think v.9-20 were added by a later hand.

**THE TRUE SITUATION:** The evidence proves that v.9-20 are 100% genuine because the vast majority of manuscripts of Mark contain the passage. Some copyist from 200-300 AD left a copy of Mark's gospel unfinished. This imperfect copy became the source of a small number of defective copies which have been preserved to today.

**Question 1: What is the manuscript evidence for v.9-20 being in Mark's gospel?**

**1) The Greek manuscripts** (18 Uncials and 600 Cursives contain it).

A nineteenth century scholar found v.9-20 present in **600 minuscule manuscripts** and in **18 out of 20 ancient uncial manuscripts**. This totals **618** Greek manuscripts.

The three old Uncials, Codex Alexandrinus (A); Ephraemi (C); and Bezae (D) all contain v.9-20, while only Codices Vaticanus (B) and Sinaiticus (Aleph) omit them.

These two ancient manuscripts (B and Aleph) here exhibit a mutilated text, as they do in many other passages. They leave space for these 11 verses (p.52,54). They are defective and untrustworthy, carelessly written with numerous omissions. Vaticanus omits words and clauses 1491 times in the Gospels alone. Most of these defects are in Mark's Gospel.

**Question 2: Which would you believe?**

**618 manuscripts containing v.9-20 or 2 corrupt manuscripts which omit them?**

Dean Burgon says of Codex Vaticanus and Sinaiticus:

"The impurity of the text exhibited by these codices is not a question of opinion but of fact. In the Gospels alone Codex Vaticanus leaves out words or whole clauses no less than 1,491 times. It bears traces of careless transcription on every page. Codex Sinaiticus "abounds with errors of the eye and pen to an extent not indeed unparalleled, but happily rather unusual in documents of first-rate importance. On many occasions 10, 20, 30, 40 words are dropped through very carelessness. Letters and words, even whole sentences, are frequently written twice over, or begun and immediately cancelled; while that gross blunder, whereby a clause is omitted because it happens to end in the same words as the clause preceding, occurs 115 times in the New Testament."

**2) 18 Early Church Writers** who quote Mark 16:9-20 as genuine are:

- Papias (100 AD); Tertullian (145-220 AD);
- Justin Martyr (151 AD) quotes v.20; Tatian (150 AD) in his Diatessaron;
- Irenaeus (180 AD) comments on v.19 in 180 AD;
- Hippolytus (190-227 AD) quotes v.17,18; Vincentius (256 AD) quotes v.17,18 at the Seventh Council of Carthage in the presence of 87 African bishops;
- Augustine quotes it on 7 occasions (v.9, v.12,14, v.15,16,19, v.15-18) in 400 AD;
- Gospel of Nicodemus (circa 250 AD) contains v.15,16,17,18.
- The Apostolical Constitutions (circa 300 AD) quote v.16;

- Eusebius (325 AD) acknowledged v.9-20; Aphraates (337 AD) quotes v.16,17,18.
- Ambrose, Archbishop of Milan (374-397 AD) quotes v.15,16,17,18,20;
- Chrysostom (400 AD) quotes v.19,20 and adds: 'This is the end of the Gospel';
- Jerome's (331-420 AD) Vulgate retains v.9-20. Nestorius the heretic quotes v.20.
- CyriI of Alexandria (410 AD) accepts it and comments on it.
- Victor of Antioch (425 AD) strongly endorses its genuineness, quoting and refuting Eusebius' doubts. Verses 9-20 were in Victor's Palestinian copy of Mark.

The above 18 authorities belong to every area of the Ancient Church. (Burton, p.423).

3) **Ancient Versions** which include v.9-20 declare its existence in older Greek copies used by the translators from 100-699 AD. These versions include:

- 2 ancient versions from 100-199 AD - Old Latin, Peshito Syriac.
- 4 ancient versions from 200-299 AD - Coptic Sahidic, Bohairic, Fayyumic, Curetonian Syriac
- 2 ancient versions from 300-399 AD - Jerome's Latin version, Gothic version.
- 3 ancient versions from 400-499 AD - Egyptian, Armenian, Philoxenian Syriac.
- 2 ancient versions from 500-699 AD - Georgian, Ethiopic.

13 major ancient Bible versions from all over the ancient world contain Mark 16:9-20.

4) **Lectionaries** include v.9-20 such as those numbered 60, 69, 70, 185, 547, 1761 et.al. In very early times it was customary to mark the beginning and end of a Gospel passage to be read in public with the words:

**ARCHE** (at the beginning of the reading) and **TELOS** (at the end of the reading).

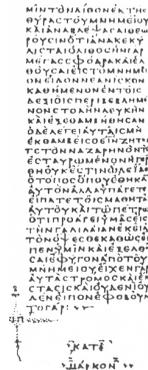
It is likely that an early copy of Mark included all of Mark 16:9-20 with a marginal note (TELOS) after v.8 to indicate that **the lesson should end there**.

A copyist later misinterpreted the marginal note ('TELOS' meaning 'END') to mean that the whole gospel ended at v.8 and that v.9-20 were not part of Mark's Gospel. This mistake was repeated in a number of copies which gave rise to the few defective manuscripts seen today. Codex 24 clearly has TELOS after v.8 and TELOS after v.20.

**Question 3: Why would God end the Gospel of Mark with Christians trembling, fleeing, bewildered, saying nothing to anyone, and being afraid?** (v.8 in NIV). This is a very pessimistic and negative ending that is most uncharacteristic of Mark's and the Holy Spirit's style. The whole purpose of Mark's Gospel is that Christians should not be afraid. Mark would not omit the resurrection climax, being the main point of his gospel, and the happy ending on which the entire Christian faith depended. V.9-20 are genuine!

At right is a facsimile of Codex Vaticanus showing the space left for Mark 16:9-20.

The scribe who wrote Vaticanus, at the end of Mark has left one column entirely vacant. It is the only vacant column in the entire manuscript—a blank space sufficient to contain v.9-20. Why? The scribe knew that after v.8 a further section should follow. He left the space to add v.9-20 later, but something stopped him from adding it, or he never got around to it.



# 12. Manuscript Materials Available

INTRODUCTION: The manuscripts of the New Testament include:

- 1) 299 UNCIALS )
- 2) 2812 minuscules ) 5487 New Testament
- 3) 96 papyri ) Greek manuscripts
- 4) 2280 lectionaries )
- 5) Early versions
- 6) Church Fathers' quotes (Burgon collated 86,489 scriptures quoted).

## Writing materials include:

- 1) Papyrus - Paper sheets pasted together in rolls up to 10 metres long.
- 2) Parchment - Made from animal hides. This replaced papyrus after 400 AD. The hides of 60 sheep or goats were required to produce a 250 page New Testament manuscript. After the expense of **preparing** the hides, came the **writing**, then the **illumination** of the initials, then the addition of **miniatures** by an artist. Parchment was used until 1100 AD, when paper was used more in the West. Of the 5487 New Testament Greek manuscripts, about 1300 are written on paper (These include 2 uncials, 698 minuscules, 587 lectionaries).

**a) Distribution by Age**. More manuscripts survived from the 11th-14th Century. Losses would have been greater during **Diocletian's** persecution (303-313 AD) and during the 15th Century **Muslim invasion** of the Christian Greek world.

## **b) Distribution by Content**.

### 1. **Only 3 uncials**

- Sinaiticus, 01, Aleph (Many words are omitted),
- Alexandrinus, 02, A,
- Ephraemi Syri Rescriptus, 04, C and

**57 minuscules** contain the **whole of the New Testament**.

2. **2 uncials and 147 minuscules** contain **all the New Testament** except Revelation.
3. **One uncial and 75 minuscules** contain **all the New Testament** except the Gospels.
4. **8 uncials and 265 minuscules** contain **Acts to Jude**.
5. **Revelation** is found in **5 papyri** (4 fragmentary); **7 uncials** (3 fragmentary); and **118 minuscules** (1 fragmentary).
6. **The four Gospels** are found in **43 papyri** (31 fragmentary); **184 uncials** (110 fragmentary); and **1896 minuscules** (57 fragmentary).

Total = **Gospels** are preserved in 2361 manuscripts;

**Acts** and the **General Epistles** are preserved in 662 manuscripts;

**Paul's letters** are preserved in 792 **manuscripts**;

**Revelation** is preserved in 287 Greek **manuscripts**.

## **c) Distribution by Location**.

New Testament manuscripts are collected throughout the world in the locations indicated in the table below. Most manuscripts are in the monasteries of Mt Athos (900), and in St Catherine's monastery on Mt Sinai (301).

French and English manuscript collections grew due to their world travelling citizens.

Number of Manuscripts	Present Locations			
50-100 manuscripts:	Cambridge	66	Grottaferrata	69
	Florence	79	Patmos	81
	Moscow	96		
100-200 manuscripts:	Jerusalem	146	Oxford	158
200-500 manuscripts:	Leningrad	233	London	271
	Sinai	301	Rome	367
	Paris	373	Athens	419
Over 500 manuscripts:	Mt Athos	900		

This table shows the age and number of Greek NT manuscripts in each century:

Distribution of Greek Manuscripts by Century					
New Testament Manuscripts				Lectionaries	
Century AD	Papyri	Uncials	Minuscules	Uncials	Minuscules
100-200	7	1			
200-300	36	4			
300-400	22	22		1	
400-500	6	46		1	
500-600	12	56		4	
600-700	11	32		4	
700-800	2	33		27	
800-900		54	17	113	6
900-1000		20	132	111	42
1000-1100		1	462	15	240
1100-1200			581	6	503
1200-1300			575	4	411
1300-1400			519		310
1400-1500			245		173
1500-1600			136		194

## 1. 96 POPYRI

1930s saw the discovery of the **Chester Beatty papyri**: P<sup>45</sup>, P<sup>46</sup>, P<sup>47</sup>

1935 saw C.H.Roberts publish P<sup>52</sup> dated from 125AD, containing John 18:31-33, 37-38.

1956-61 saw the publishing of the **Bodmer papyri**: P<sup>66</sup>, P<sup>72</sup>, P<sup>74</sup>.

(1) **Papyrus Bodmer (P<sup>75</sup>)**, dated around 210 AD, consists of 27 perfectly preserved bound sheets. The text of P<sup>75</sup> was so close to Codex Vaticanus (B) that the Westcott-Hort theory of a 4th Century revision of the New Testament text was no longer defensible. Aland sums it up as follows:

"The simple fact that all these **papyri**, with their **various distinctive characteristics**, **did exist side by side**, in the same ecclesiastical province, that is, **in Egypt, where they were found, is the best argument against the existence of any text-types**, including the **Alexandrian** and the **Antiochian** (basis of KJV) texts. We still live in the world of Westcott and Hort with our conception of different recensions and text-types, although this conception has **lost its *raison d'etre***, or, it needs at least to be newly and

convincingly demonstrated. The increase of the documentary evidence and the entirely new areas of research which were opened to us on the discovery of the **papyri, mean the end of Westcott and Hort's conception.**" *The Significance of the Papyri*, p.334-337.

**(2) Most of the early witnesses, papyri or parchments come from Egypt.**

But to what degree do we place confidence in Egypt, in the witness of only one locality? Some critics think that the oldest manuscripts are the best manuscripts, ie: most near to the original. This presumption in favour of age is simplistic and is nullified by the great variety of careless, nonsense or deliberately altered texts in the 2nd Century papyri. The Egyptian manuscripts are: Beatty papyri (P<sup>45</sup>,P<sup>46</sup>,P<sup>47</sup>), Bodmer papyri (P<sup>66</sup>,P<sup>72</sup>,P<sup>74</sup>,P<sup>75</sup>), Sinaiticus(01), Alexandrinus(02), Vaticanus(03), Ephraem Syrus(04), Freer Washington(016). Notice Colwell's papyri findings in *Scribal Habits*, p.374-383:

<b>Error</b>	P <sup>66</sup>	P <sup>45</sup>	P <sup>75</sup>
Careless readings	216	20	56
Singular readings	482	275	257
Nonsense readings	200	28	64
Leaps forward	54	16	27
Leaps backward	22	2	10

**Definitions:** **Singular reading:** One with no other manuscript support anywhere.  
**Leap forward or backward:** The scribe looking for his lost place, looked ahead or back, and copied.

P<sup>45</sup> shows that, with some scribes, omissions were deliberate and extensive.

**Question:** Is it mere coincidence that Aleph and B were made in the same area as P<sup>45</sup>, and exhibit similar characteristics? See Chapter 17 on "Corruptions in B,C,D and Aleph".

**Papyrus P<sup>47</sup>**

Aland says, "We need not mention the fact that the **oldest manuscript does not necessarily have the best text.** P<sup>47</sup> is, for example, by far the oldest manuscript containing the almost full text of the Apocalypse, but it is certainly not the best." (*The Significance of the Papyri*, p. 333). Papyrus 47 contains Revelation 9:10-17:2.

**2. 299 UNCIALS**

These are Codices (books) and vellum (calfskin) scrolls written in BLOCK Greek capital letters. The 299 copies date from the 4th to the 10th Century. They are classified by letters or numbers, such as Codex Sinaiticus (01), Aleph (א); Codex Vaticanus (03), B. The Majority text is known by the following names:

- Textus Receptus
- Koine text (common)
- Byzantine text
- Syrian text or Antiochan text
- Traditional text

Notice Aland's bias against the Byzantine text, even though 6th Century wealthy preference (who best knew and could afford the best copies) was the Byzantine text. "But it should also be remembered that the **date** of a manuscript is no more a clue to its significance than is its **length**. Thus from the **sixth century** there have **been preserved**

**several manuscripts of consummate artistry** (parchment stained purple, inscribed with silver letters, and illuminated with gold), and yet since they offer nothing more than a **Byzantine text** - even in the renowned Codex Rossanensis (042)- they are in **consequence** quite irrelevant for textual criticism." *The Text of the NT*, K. Aland, p.104. We note that Aland in his book "The Text of the NT" **a)** has no salvation testimony, **b)** Does not believe in verbal inspiration and inerrancy of the NT Text (p.6,11), **c)** Rarely mentions errors in Vaticanus and Sinaiticus, *but* accepts it as the correct text (p.18). Note the following facts about some of the major uncials:

**01 Codex Sinaiticus (Aleph).** It contains all the New Testament except John 5:4; 8:1-11; Matthew 16:2,3; Romans 16:24; Mark 16:9-20; Acts 8:37; I John 5:7,8, etc. Very often Sinaiticus will agree with the KJV against the Vaticanus readings. It also includes 'The Shepherd of Hermas' and 'The Epistle of Barnabus'. It was written around 350-370 AD on 147 1/2 pages of vellum. It is a complete Bible, in 4 columns of 48 lines to a page. "It was found in 1844 by Tischendorf in St Catherine's monastery on Mt Sinai in a garbage tin. The text has numerous **singular** readings and **careless errors**. It was highly overrated by Tischendorf, and is distinctly inferior to B. Sinaiticus, Vaticanus and p75 represent the Alexandrian text." (*Text of the NT*, K.Aland, p 107). It contains Luke 23:17 omitted in NIV,B,etc. 'For of necessity he must release one unto them at the feast'. It has over 14,800 corrections.

**02 Codex Alexandrinus (A).** It contains all the Bible except Mattew 1:1-25:6; John 6:50-8:52; II Corinthians 4:13-12:6; I Kings 12:20-14:9; Genesis 14:14-17; 15:1-5. Otherwise it is a complete Bible. These omissions are due to missing pages. It bears a strong resemblance to the **Byzantine, KJV text, especially in the Gospels.** Kurt Aland considers it to be strictly a Byzantine text (p.109 TONT), It was written in the 5th Century, just after 400 AD. It has 773 leaves of vellum, with 2 columns of 41 lines to a page.

**03 Codex Vaticanus (B).** It contains all the Bible except Genesis 1:1-46:28; Psalm 106-138; Matthew 16:2,3; Romans 16:24; I, II Timothy; Titus; Philemon; Revelation and Hebrews 9:14-13:25. Its place of origin and early history is unknown. It was first found in the Vatican library in 1475. It survived 1100 years in excellent condition because nobody used it much. If it had been a faithful copy of the originals, it would have been worn out with use. It has 759 pages, 10" x 10 1/2", each with 3 columns of 41 lines. It is written in rather small delicate Greek capitals. It contains the false 'Epistle of Barnabus' and the Apocrypha. It was available to Erasmus in 1515 to produce his Greek New Testament text, and to the translators of the KJV in 1611, but both ignored it as corrupt and useless. Westcott and Hort think it was produced in Italy, where the forged *Isidorian Decretals* and the *Donation of Constantine* were written.

"The origin and early history of B is unknown". (*Text of NT*, Aland, p.109).

There are many places where modern version editors reject B because it agrees with the Textus Receptus.

**Question:** How is it that P<sup>47</sup> (2nd Century) contains Revelation as part of the Bible, while the supposedly 'pure' Vaticanus, written 200 years later, omits Revelation?

**Question:** Isn't it a bit suspicious that B omits Hebrews 9:14 to 10:39 dealing with the one, eternal, effectual sacrifice of Jesus Christ for our sins, which did away with the Roman Catholic mass and sacraments? Also, B omits Revelation 17 dealing with the Roman Catholic Church as the whore. Why won't the Pope permit a chemical or

Carbon-14 dating test of its vellum and ink just to make sure that it is not a forgery? *The Cambridge Bible Commentary on the NEB* by Clifford M. Jones, p.100 (1966) interestingly notes that "the **writing has been spoiled** by a well-meaning scribe who **has inked over all the passages he considered to be authentic**. An example of this is seen in the illustration below. The **four lines** beginning at the 10th line from the bottom of the middle column **have not been retouched because they have been written again by mistake in the original**". This is one example of many mistakes in Codex Vaticanus.



### 3. 2812 MINUSCULES (or Cursives)

These Greek manuscripts use lower case letters. They date from the 9th to 16th Centuries. Minuscules make up the vast majority of New Testament Greek manuscripts. They bear witness 99% of the time to the Majority or Traditional text.

In the United Bible Society's critical apparatus, the minuscules are usually only cited if they differ from the Majority text.

"Most of the minuscules have not yet been examined for their textual value, because to examine 2812 manuscripts is beyond the capacity of any one person or team of scholars to compare every sentence in every manuscript.

The Pauline letters, Acts, and the Gospels have now been studied, demonstrating that more than 80% of the manuscripts contain exclusively the Majority text." (Aland, p.128).

"Admittedly, no adequate history has yet been written on the Byzantine Text." Aland, p142

#### 4. **2280 LECTIONARIES** (eg: L1-L2280)

Lectionaries are New Testament books divided into readings or lessons for each day of the church year. These were used in monasteries (Mon-Fri) or in churches (Sat-Sunday)

**Question:** What kind of text is in the lectionaries?

**Answer:** The Greek lectionary text of the New Testament is almost **100% identical to the Byzantine KJV text**. It is not Alexandrian, but is the same text as used in our **KJV**. Even Metzger (*Text of NT*, Aland, p.169) concedes that:

"Basically, the **Greek lectionary text** presents a **Byzantine type of text**. Actually, the **text** we find in the **Greek lectionaries is almost identical** with the **Byzantine imperial text.**"

**Question:** When did the lectionary system start?

**Answer:** No-one knows 100% for sure. If it started before 300 AD, it would represent the early original text, **proving the KJV**. Modern version supporters don't want this, so they hope it started after 300 AD, and this is their position.

One evidence for the lectionary system starting before 300 AD is the fact that the beginnings of Chrysostom's sermon texts (344-407AD) often co-incide with the Byzantine lectionary system.

Chrysostom died in 407 AD and the lectionary system he quoted from could easily have been in existence before 300 AD. This would prove the Byzantine KJV text to be the original text. In addition to the Byzantine lectionary system of over 2000 manuscripts, as the papyri and lectionary texts prove, other lectionary systems existed in Egypt, Antioch and Jerusalem.

#### 5. **EARLY VERSIONS OF THE NEW TESTAMENT**

<b>Version</b>	<b>Date</b>	<b>Text Type</b>
<b>Latin</b> a) Old Latin (Itala) b) Vulgate	195 AD	KJV - Majority
	383 AD	KJV - Majority
<b>Syriac</b> a) Diatessaron b) Old Syria c) Peshitta d) Philoxeniana e) Harklensis f) Palestinian Syriac	150 AD	KJV - Majority
	300 AD	KJV - Majority
	170 AD	KJV - Majority
	507 AD	Not survived
	616 AD	KJV - Majority
	420 AD	KJV - Majority
<b>Gothic</b>	341 AD	KJV - Majority
<b>Coptic</b>	300 AD	Not published
<b>Armenian</b>	400 AD	KJV - Majority
<b>Georgian</b>	400 AD	KJV - Majority
<b>Ethiopic</b>	450 AD	KJV - Majority
<b>Old Church Slavonic</b>	840 AD	KJV - Majority
<b>Arabic</b>	850 AD	KJV - Majority
<b>Nubian</b>		Not known
<b>Persian</b>		Not known
<b>Soghdian</b>		Not known
<b>Old English</b>		Not known
<b>Old High German</b>		Not known

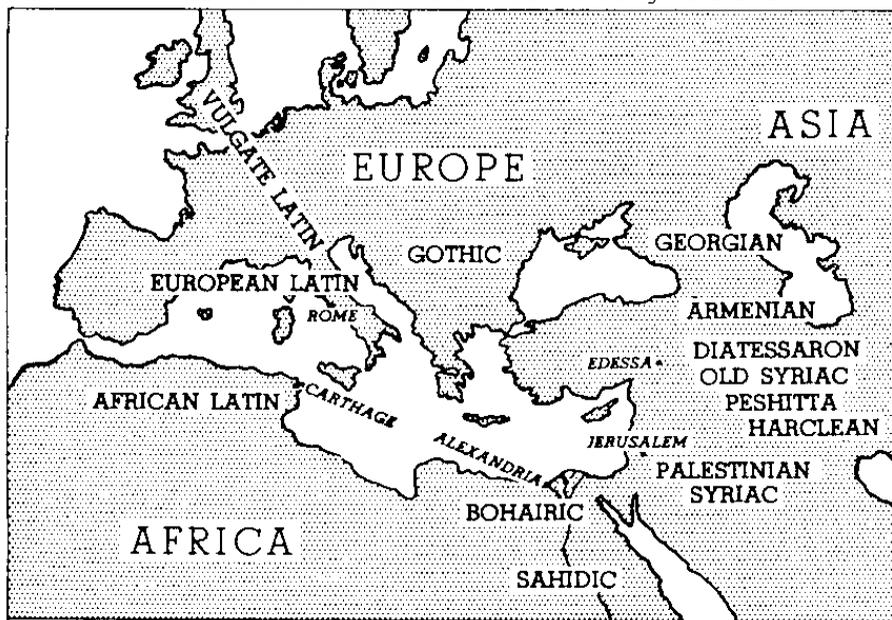
These early versions of the New Testament were produced because missionaries from Jerusalem, Antioch and other places, preached the Gospel and started churches in foreign countries. When people were saved, they needed the Bible in their own language. The missionaries, caring greatly that their converts have the correct Bible, took great pains to translate from a faithful copy of the original text. In fact, Tertullian in 208 AD in his work *On Persecution Against Heretics* rebukes the heretics with the challenge to go to the cities where the original autographs of the New Testament are held to check the true Scriptures themselves:

"Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over (visit) the apostolic churches, in which the very thrones of the apostles are still pre-eminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally. Achaia is very near you, [in which] you find Corinth. Since you are not far from Macedonia, you have Philippi; (and there too) you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there comes even into our own hands the very authority (of the apostles themselves). How happy is its church, on which the apostles poured forth all their doctrine along with their blood."

This tells us that the original autographs of the New Testament text were mostly available to copy from at least to 208 AD.

Missionaries being the most serious soul-winning Christians, would have chosen the correct text from which to translate their foreign language versions. This is borne out by the above early versions all having a Majority-type text (on which the KJV is based).

Let us now discuss the main features of these 20 early versions:



A Map of the location of Ancient New Testament Versions

## 1. The Latin Versions

a) **Old Latin (*Itala*)** 195 AD. This is a Byzantine KJV text type. The earliest Latin New Testament manuscripts are 4th Century. Manuscript K (350 AD) was copied from a manuscript before Cyprian of the 2nd Century. (*TONT*, Aland p187). Only 50 manuscripts survive. "Even in the Latin pages of Codex D<sup>ea</sup> there is **no trace** to be found of the early text postulated by Westcott and Hort". (Aland, p 190). The *Itala* supports the KJV text.

b) **The Latin Vulgate** 383 AD. Koine, Byzantine, **Majority, KJV type text**. Jerome produced the Latin Vulgate full Bible in 383 AD. Over 8000 copies of it exist today. In the Gospels he merely revised the text of the Old Latin Gospels. For the rest of the New Testament, Jerome used an exemplar (master copy) of the early Koine (KJV) text type. The only important readings which the Latin Vulgate disagrees with the Traditional NT text are a) the conclusions of the Lord's Prayer (Matthew 6:13).

b) certain clauses of the Lord's Prayer (Luke 11:2-4).

The Vulgate New Testament is a revised text which Jerome (383 AD) says that he made by comparing the Old Latin version with "old Greek" manuscripts.

Hort correctly states that one of the Greek manuscripts which Jerome used was closely related to Codex Alexandrinus, a Traditional type text. *NT in the Original Greek*, Vol2, p.152.

"The question of **what Greek exemplar** was used is disputed. **Earlier it was considered to be a manuscript of the Ⲁ (Aleph) B L type**, but the **consensus today favours the view that Jerome used a contemporary manuscript of the early Koine type.**" (*Text of NT*, Aland, p 192).

This shows that Jerome was familiar with the Traditional text type (as used in the KJV) in producing his Vulgate version. Jerome was born in 329 AD and grew up to value the early Koine, Majority text as the basis for his translation.

## 2. Syriac Versions

The Syrian versions are far more interesting than the Latin versions, for two reasons:

- i) The majority of the original autographs of the New Testament books were in Asia Minor and Syria. To this, all agree.
- ii) Since Asia Minor was in very close proximity to Syria, the early Syrian manuscripts may have been copied from the originals themselves.

a) **Tatian's Diatessaron** (150 AD). A Majority text type supporting KJV readings. Ephraem (310-373 AD) used and commented on the Diatessaron which contains the four Gospels, being the text of the Orthodox Christians of Edessa. Tatian died around 180 AD. Tatian's Diatessaron quotes the following Gospel verses omitted from modern versions:

Matt.17:21 (24/47)	Mark 7:16 (20/34)	Luke 17:36 (42/49)	John 5:4 (22/12)
Matt.18:11 (27/29)	Mark 9:44 (25/19)	Luke 23:17 (50/20)	
Matt.23:14 (40/42)	Mark 9:46 (25/22)	and Sinaiticus	
	Mark 11:26 (33/17)		
	Mark 15:28 (51/26)		

In fact, any verse that the NIV changes, Tatian's Diatessaron (150 AD) almost always gives the KJV reading. This witness to the KJV is 200 years older than Vaticanus or Sinaiticus. This is important because Tatian wrote within 100 years of the Gospels being written. Tatian may have even copied from the original autographs.

Theodoret (390-458) found over 200 copies of the Diatessaron in Asia Minor, which were there before 160AD. Tatian's Diatessaron contains these scriptures which the NIV omits:

John 3:13b (32/39)	‘the Son of man, <b>which is in heaven</b> ’.
Luke 23:42 (51/47)	‘Jesus, remember me, <b>my Lord</b> , when thou comest into thy kingdom’
Luke 9:55,56 (38/46,47)	‘ <b>Ye know not of what spirit ye are. Verily the Son of man did</b> ’ ‘ <b>not come to destroy lives, but to give life</b> ’ (NIV omits all this)
Luke 2:33 (2/41)	‘ <b>And Joseph</b> and his mother were marvelling’ (NIV: ‘Father’)

**b) Old Syriac** 300 AD or earlier. **Majority text** supporting **KJV** readings. This is the earliest Syriac translation of the New Testament. It contains two incomplete four-Gospel manuscripts: Curetonianus (sy<sup>c</sup>) and Sinaiticus (sy<sup>a</sup>). They exhibit a very great similarity in their translation style and in their character to the Diatessaron as the basic text. (Aland).

**c) The Peshitta** 170 AD. **Majority text** supporting **KJV** readings. 350 copies remain. Westcott and Hort, knowing that the Peshitta (meaning ‘simple’) represented the Majority text, did not want it to be dated around 170 AD as was accepted, because it would disprove their theory of Alexandrian manuscripts being close to the original. So they had to push the Peshitta's date to around 411-435 AD. They assumed that Rabbula, Bishop of Edessa, wrote it, even without any historical evidence for such a claim. There are two reasons for an early date for the Peshitta:

1) Since the Peshitta is used by both parts of the divided Syriac church (the Monophysites and Nestorians), its origin and acceptance as authoritative must have occurred before their division around 440 AD at the latest.

2) The Peshitta cannot have been Rabbula's work because of ‘Old Syriac’ readings in it (before 300 AD). This old Syriac text was copied from a Koine (KJV) type text.

**d) The Philoxeniana** 507 AD. This can be traced to the translator Philoxenus of Mabbug in 507 AD. It has not survived.

**e) The Harklensis** 616 AD. It is a pure **Koine KJV text**. At the Enaton monastery near Alexandria in 616 AD, the monk Thomas of Harkel revised the Philoxenian version using six Greek manuscripts. His text is a slavish adaptation to the Greek text, reproducing not only Greek word order, but even Greek words in a Greek transliteration. This is a blessing, because it is possible to reconstruct the exemplar that he used (ie: the manuscript from which he translated).

Aland is disappointed that he translated from an almost pure Koine (KJV) text:

"But unfortunately the result only demonstrates that the Harklean text, except in the Catholic letters, is an almost (though not absolutely) pure Koine type". (Aland, p. 199).

**f) The Palestinian Syriac Version** 300-420 AD. It is mostly a normal Koine KJV text.

"Its textual character is for the most part a normal Koine type with occasional Alexandrian readings, showing agreements with Codex Vaticanus in particular. An affinity to the ‘Caesarean’ text type, with which this version is occasionally associated, is quite doubtful. It has stronger associations with the **Peshitta** and the **Old Syriac** readings of the **pre-Peshitta**, which suggest that the origins of the version may be traced to the fifth century." (Aland, p 199).

**3. Gothic Version** 341 AD or earlier. **Byzantine KJV** text. This is a **most important** version, as it was produced in 341 AD or earlier by Ulfilas ('little wolf'), a missionary bishop to the Goths. This Gothic version was in circulation before Vaticanus was written in 350 AD and, according to Kenyon, Aland and every authority, the text it came from is the early Byzantine text of the KJV we have today.

K.Aland in *The Text of the New Testament*, p. 210 admits its Byzantine parent:

'The fact that the Gothic version was made directly from the Greek text is **unquestioned**.

Nevertheless, the Gothic version is not cited along with the Latin, Syriac, and other versions as a primary witness in the critical apparatuses of editions of the Greek New Testament. As a rule it is cited only casually, because the general character of its textual base is rather precisely known. For his translation Wulfilas made use of a manuscript of the **early Byzantine text differing little** from what we find in the **Greek manuscripts.**' The version was begun soon after 341 AD (if not earlier), when Wulfilas came to Byzantium as a member of a Gothic delegation and was consecrated as 'bishop of the Gothlands' by Bishop Eusebius of Nicomedia. Christianity had already spread among the Goths, being brought by Roman Christians taken prisoner of war. It expanded vigorously thereafter. The Gothic version has survived as nine manuscripts of the Gospels and Paul's letters. The Gothic Codex Argenteus contains Mark 16:9-20. (*TONT*, K.Aland p.212,3).

**4. Arabic Version** 850 AD. **Koine KJV** text. Its manuscripts date back to the 9th Century. It has a demonstrable Greek base. There exists an Arabic version of the Harklean text.

### **5. Coptic Versions**

The early period of Christianity in Egypt is obscure. The lack of any reference to the church in Egypt before 180 AD is probably explained by the Gnostic character of the Egyptian churches, which hindered their recognition by official churches elsewhere. (Gnosticism states that the created world was evil and was totally separate from and opposed to the spirit world. It denies the importance of the person and work of Christ. Salvation in a Gnostic sense is not deliverance from sin, but a form of existential self-realization). Three Coptic dialects are: Sahidic, Bohairic, Fayyumic. The Coptic New Testament was broadly established by 300-400 AD. The Sahidic (in South Egypt) has five manuscripts remaining, and the Bohairic (North Egypt) has 80 manuscripts extant. Little is published about what kind of text is here.

**6. Armenian Versions** 400 AD. Old Syriac **Traditional** type text (of KJV). The first Armenian New Testament was based on the Old Syriac text type supporting the KJV. In 301 AD King Tiridates III (287-332AD) declared Christianity to be the State religion. Around 400 AD Mesrop invented the Armenian alphabet which gave rise to the earliest Armenian version. 1100 AD saw a second Armenian version based on the Majority text.

**7. Georgian Version** 400 AD. **Majority** text type.

The evangelisation of Georgia from Armenia around 300 AD meant that the Georgian version was based on the same Greek Old Syriac type text as the Armenian version.

**8. Ethiopic Version** 500 AD. **Byzantine KJV** text. This was translated from a Greek text type of Codex Alexandrinus (A) and Codex Ephraemi (C) both strong Byzantine KJV type texts. Around 450 AD Syrian monks stimulated growth of the Ethiopian church, which would have prompted an Ethiopic version.

**9. Old Church Slavonic Version** 840 AD. **Byzantine KJV** text.

This translation was begun in the 9th Century by the brothers Constantine Cyril (died 869 AD) and Methodius Cyril (died 885 AD). K Aland in *The Text of the New Testament*, p. 212 admits its agreement with the Byzantine text:

'The base from which the Old Church Slavonic was translated has not been determined (the Russian Orthodox Church claims divine inspiration for it), but most probably it was made from Greek manuscripts of the **Byzantine Imperial text type**'.

**10. Nubian**. Unknown date. 'In the three Nubian kingdoms of late antiquity there were Christian churches with established traditions even before the sixth century, when the Christian mission became full fledged. It is not known when the New Testament was translated into Nubian, nor yet what its sources may have been (only lectionary fragments have survived)'. (*Text of NT*, K.Aland, p.214).

**11. Persian**. Christianity was active in Persia from the 3rd Century. Chrysostom says that the New Testament was translated into Persian around 220 AD. No ancient Persian New Testament manuscript has yet been found. Only modern Persian texts are found.

**12. Soghdian**. From Central Asia there are several fragments of a version in Soghdian, but they are too brief and have been inadequately studied for any definite conclusions.

**13. Old High German and Old English Versions** are both derived from Latin sources, which reflect a Majority text type.

**Conclusion**: Every ancient version whose text can be verified is Byzantine/Majority KJV type. There is no sign of a revision of the text, just continuity of the Majority text.

**6. CHURCH FATHERS' QUOTES**

Church Fathers were men who in the early years of the church wrote doctrinal letters to each other, where they quoted Scripture from the Bibles they possessed in 100, 200, 300, 400 AD. These are very valuable in telling us what verses or readings were in the most ancient Bibles. They correctly quote Majority text readings, attesting to the KJVs text.

These writers pre-date Sinaiticus and Vaticanus and attest to <u>Majority text KJV</u> type readings in the early church				
100-150 AD	150-200 AD	200-250 AD	250-300 AD	300-400 AD
Didache Diognetus Justin Martyr	The Gospel of Peter Athenagoras Hegesippus Irenaeus	Clement Tertullian Origen Clementinus Hippolytus	Gregory of Thaumaturgus Novatian Cyprian Dionysius Achelaus	Athanasius Macarius Magnus Eusebius Hilary Didymus Basil Titus of Bostra Cyril of Jerusalem Gregory of Nyssa Apostolic Canons and Constitutions Epiphanius Ambrose

Burgon identifies 86,489 quotes of Scripture in the writings of the Church Fathers. Kurt Aland is strangely silent about the importance of these writings.

# 13. 238 Other Omissions in the NIV

All **BOLD** words are omitted by the NIV, yet they are in the Greek Majority Received Text of KJV. **Underlined verses** (150 out of 238 or 63%) are also in the Latin Vulgate (Knox Translation) LV63%>NIV

**Matthew 5:44** 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.

**Matthew 9:13** for I am not come to call the righteous, but sinners **TO REPENTANCE**

**Matthew 15:6** And honour not his father **OR HIS MOTHER**

**Matthew 15:8** This people **DRAWETH NIGH UNTO ME WITH THEIR MOUTH, AND** honoureth me with their lips; but their heart is far from me.

**Matthew 17:21** **HOWBEIT THIS KIND GOETH NOT OUT BUT BY PRAYER AND FASTING**

**Matthew 18:11** **FOR THE SON OF MAN IS COME TO SAVE THAT WHICH WAS LOST.**

**Matthew 19:9** 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.**

**Matthew 19:17** Why **CALLEST** thou **ME** good? there none good but one, **THAT IS GOD:**

**Matthew 19:20** The young man saith unto him, All these things have I kept **FROM MY YOUTH UP:** what lack I yet?

**Matthew 20:7** 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.**

**Matthew 20:16** So the last shall be first, the first last **FOR MANY BE CALLED, BUT FEW CHOSEN**

**Matthew 20:22,23** 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. 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.

**Matthew 22:13** 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.

**Matthew 23:4** For they bind heavy burdens **AND GRIEVOUS TO BE BORNE**, and lay them on men's shoulders.

**Matthew 23:14** **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. (Whole verse missing)**

**Matthew 23:19** Ye **FOOLS AND** blind:

**Matthew 24:7** For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, **AND PESTILENCES**, and earthquakes, in divers places.

**Matthew 25:13** Watch therefore, for ye know neither the day nor the hour **WHEREIN THE SON**

## OF MAN COMETH

**Matthew 26:3** 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.

**Matthew 26:60** though many false witnesses came, **YET FOUND THEY NONE**, At the last came two **FALSE WITNESSES**.

**Matthew 27:24** I am innocent of the blood of this **JUST** person.

**Matthew 27:35** 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.** (*This fulfils Psalm 22:18*).

**Matthew 27:64** lest his disciples come **BY NIGHT**, and steal him away

**Matthew 28:9** **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.

**Mark 1:14** Now after that John was put in prison, Jesus came into Galilee preaching the gospel **OF THE KINGDOM** of God.

**Mark 1:42** **AND AS SOON AS HE HAD SPOKE**, immediately the leprosy departed from him, and he was cleansed.

**Mark 3:15** And to have power to **HEAL SICKNESSES, AND TO** cast out devils

**Mark 6:11** 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 GOMORRA IN THE DAY OF JUDGMENT, THAN FOR THAT CITY.**

**Mark 6:36** 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**

**Mark 6:44** And they that did eat of the loaves were **ABOUT** five thousand men.  
(*If "about" was omitted this would create a numerical error in the Bible*).

**Mark 6:51** And he went up unto them into the ship; and the wind ceased; and they were sore amazed **IN THEMSELVES BEYOND MEASURE, AND WONDERED.**

**Mark 7:2** And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, **THEY FOUND FAULT.**

**Mark 7:8** 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.**

**Mark 7:16** **IF ANY MAN HAVE EARS TO HEAR, LET HIM HEAR.** (*Whole verse missing*)

**Mark 8:9** And **THEY THAT HAD EATEN** were about four thousand:

**Mark 8:26** And he sent him a way to his house, saying, Neither go into the town, **NOR TELL IT TO ANY IN THE TOWN**

**Mark 9: 24** And straightway the father of the child cried out, and said **WITH TEARS, LORD**, I believe; help thou mine unbelief

**Mark 9:29** And he said unto them, This kind can come forth by nothing, but by prayer **AND FASTING**

**Mark 9:38** 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.

**Mark 9:44** **WHERE THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED**

**Mark 9:45** 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**

**Mark 9:46** **WHERE THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED**

**Mark 9:49** For every one shall be salted with fire, **AND EVERY SACRIFICE SHALL BE SALTED WITH SALT**

**Mark 10:21** 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

**Mark 10:24** 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

**Mark 11:10** Blessed be the Kingdom of our father David, **THAT COMETH IN THE NAME OF THE LORD.**

**Mark 11:26** **BUT IF YE DO NOT FORGIVE, NEITHER WILL YOUR FATHER WHICH IS IN HEAVEN FORGIVE YOUR TRESPASSES.** (*Whole verse missing*)

**Mark 12:4** **AND AT HIM THEY CAST STONES,** and wounded him in the head.

**Mark 12:23** In the resurrection therefore, **WHEN THEY SHALL RISE.**

**Mark 12:29** The first **OF ALL THE COMMANDMENTS** is, Hear, O Israel ....

**Mark 12:30** 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**

**Mark 12:33** 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.

**Mark 13:8** 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.

**Mark 13:14** 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 Judaea flee to the mountains.

**Mark 14:22** **TAKE, EAT:** this is my body

**Mark 14:27** 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.

**Mark 14:68** But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; **AND THE COCK CREW.**

**Mark 14:70** 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 Galilean, **AND THY SPEECH AGREETH THERETO**

**Mark 15:28** **AND THE SCRIPTURE WAS FULFILLED, WHICH SAITH, AND HE WAS NUMBERED WITH THE TRANSGRESSORS.** (*Whole verse missing*)

**Luke 1:28** 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**

**Luke 1:29** **AND WHEN SHE SAW HIM**, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

**Luke 4:4** And Jesus answered him, saying, It is written, That man shall not live by bread alone, **BUT BY EVERY WORD OF GOD.**

**Luke 4:8** 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.

**Luke 4:18** 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 BROKEN-HEARTED**, to preach deliverance to the captives, and recovering of sight to the blind

**Luke 5:38** But new wine must be put into new bottles; **AND BOTH ARE PRESERVED**

**Luke 8:43** And a woman having an issue of blood twelve years, **WHICH HAD SPENT ALL HER LIVING UPON PHYSICIANS**, neither could be healed of any

**Luke 8:45** 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**

**Luke 8:48** And he said unto her, Daughter, **BE OF GOOD COMFORT**: thy faith hath made thee whole: go in peace.

**Luke 8:54** **AND HE PUT THEM ALL OUT**, & took her by the hand, & called, saying, Maid, arise

**Luke 9:10** And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately **INTO A DESERT PLACE BELONGING** to the city called Bethsaida

**Luke 9:54-56** 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?** 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.

**Luke 10:1,17** And the **SEVENTY** returned. (NIV: "The 72 returned.."). Tertullian in 145-220AD (Vol 3, p.387) and Irenaeus in 177AD (Vol. 1, p.389) both say "Seventy", the KJV reading.

**Luke 11:11** 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?

**Luke 11:29** And there shall no sign be given it, but the sign of Jonas **THE PROPHET.**

**Luke 11:44** 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.

**Lu.11:54** Laying wait for him, and seeking to catch something out of his mouth, **THAT THEY MIGHT ACCUSE HIM**

**Luke 12:31** But rather seek ye the kingdom **OF GOD**: and **ALL** these things shall be added unto you.

**Luke 12:39** 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.

**Luke 17:3** Take heed to yourselves: If thy brother trespass **AGAINST THEE**, rebuke him

**Luke 17:9** Doth he thank that servant because he did the things that were commanded him?  
**I TROW NOT**

**Luke 17:36** **TWO MEN SHALL BE IN THE FIELD; THE ONE SHALL BE TAKEN AND THE OTHER LEFT.** (*Whole verse missing*)

**Luke 18:24** And when Jesus saw **THAT HE WAS VERY SORROWFUL** he said, ..

**Luke 20:13** It may be they will reverence him **WHEN THEY SEE HIM**

**Luke 19:45** And he went into the temple, and began to cast out them that sold **THEREIN, AND THEM THAT BOUGHT**

**Luke 20:23** He perceived their craftiness, and said unto them, **WHY TEMPT YE ME?**

**Luke 20:30** And the second **TOOK HER TO WIFE, AND HE DIED CHILDLESS.**  
(*Note: Only three words left in this verse - the second shortest verse in the NASV, NIV Bible*)

**Luke 22:64** And **WHEN** they **HAD** blindfolded him, **THEY STRUCK HIM ON THE FACE**, and asked him, saying, Prophecy, who is it that smote thee?

**Luke 22:68** And if I **ALSO** ask you, ye will not answer **ME, NOR LET ME GO.**

**Luke 23:17** **FOR OF NECESSITY HE MUST RELEASE ONE UNTO THEM AT THE FEAST.**

**Luke 23:23** And the voices of them **AND OF THE CHIEF PRIESTS** prevailed

**Luke 23:38** And a superscription also **WAS WRITTEN** over him **IN LETTERS OF GREEK, AND LATIN, AND HEBREW**, This is the king of the Jews.

**Luke 24:1** 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.**

**Luke 24:42** And they gave him a piece of a broiled fish, **AND OF AN HONEYCOMB**

**Luke 24:49** 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.

**Luke 24:53** And were continually **IN THE TEMPLE**, praising **AND BLESSING** God. **AMEN**

**John 1:27** He it is, who coming after me **IS PREFERRED BEFORE ME**, whose shoe's latchet I am not worthy to unloose.

**John 3:13** And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man **WHICH IS IN HEAVEN**

**John 3:15** That whosoever believeth in him **SHOULD NOT PERISH BUT** have eternal life

**John 4:42** For we have heard him ourselves, and know that this is indeed **THE CHRIST**, the Saviour of the world

**John 5:3** In these lay a **GREAT** multitude of impotent folk, of blind, halt, withered, **WAITING FOR THE MOVING OF THE WATER**

**John 5:4** **FOR AN ANGEL WENT DOWN AT A CERTAIN SEASON INTO THE POOL, AND TROUBLED THE WATER: WHOSEVER THEN FIRST AFTER THE TROUBLING OF THE WATER STEPPED IN WAS MADE WHOLE OF WHATSOEVER DISEASE HE HAD.**

**John 5:16** And therefore did the Jews persecute Jesus, **AND SOUGHT TO SLAY HIM**, because he had done these things on the Sabbath day

**John 6:11** 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.

**John 6:47** Verily, verily, I say unto you, He that believeth **ON ME** hath everlasting life

**John 6:69** And we believe and are sure that thou art **THAT CHRIST, THE SON OF THE LIVING** God. (*Changed to: the Holy One of God*).

**John 8:9,10** 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. 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?

**John 8:59** 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**

**John 9:6** And he anointed the eyes of the **BLIND** man with clay

**John 9:11** Go to **THE POOL OF** Siloam

**John 11:41** 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

**John 12:1** Then Jesus six days before the passover came to Bethany, where Lazarus was **WHICH HAD BEEN DEAD**, whom he raised from the dead.

**John 16:16** 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**

**John 17:12** While I was with them **IN THE WORLD**.

**John 19:16** Then delivered he him therefore unto them to be crucified, and they took Jesus, **AND LED HIM AWAY**

**John 20:29** Jesus saith unto him, **THOMAS**.

**Acts 2:30** 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 3:11** And as **THE LAME MAN WHICH WAS HEALED** held Peter and John

**Acts 7:37** A prophet shall **THE LORD YOUR** God raise up unto you of your brethren, like unto me: **HIM SHALL YE HEAR**

**Acts 8:37** **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.**

*(The NIV fails to answer the question in v 36 by omitting this verse)*

**Acts 9:5** 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** **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 9:29** And he spoke boldly **IN THE NAME OF THE LORD JESUS**, and disputed against the Grecians: but they went about to slay him

**Acts 10:6** He lodgeth with one Simon a tanner, whose house is by the sea side: **HE SHALL TELL THEE WHAT THOU OUGHTEST TO DO**

**Acts 10:21** Then Peter went down to the men **WHICH WERE SENT UNTO HIM FROM CORNELIUS**

**Acts 10:32** 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 15:24** 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** **NOTWITHSTANDING IT PLEASSED SILAS TO ABIDE THERE STILL**

**Acts 17:5** But the Jews which **BELIEVED NOT**, moved with envy

**Acts 18:17** Then all the **GREEKS** took Sosthenes

**Acts 18:21** 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 20:15** And the next day we arrived at Samos, **AND TARRIED AT TROGYLLIUM;** and the next day we came to Miletus.

**Acts 20:24** **BUT NONE OF THESE THINGS MOVE ME**, neither count I my life dear unto myself

**Acts 21:8** And the next day we **THAT WERE OF PAUL'S COMPANY** departed and came unto Caesarea

**Acts 21:22** What is it therefore? **THE MULTITUDE MUST NEEDS COME TOGETHER:** for they will hear that thou art come

**Acts 21:25** 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** And they that were with me saw indeed the light, **AND WERE AFRAID**

**Acts 23:9** 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 24:6** Who also hath gone about to profane the temple; whom we took **AND WOULD HAVE JUDGED ACCORDING TO OUR LAW**

**Acts 24:7** BUT THE CHIEF CAPTAIN LYSIAS CAME UPON US, AND WITH GREAT VIOLENCE TOOK HIM AWAY OUT OF OUR HANDS. *(Whole verse missing)*

**Acts 24:8** COMMANDING HIS ACCUSERS TO COME UNTO THEE: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

**Acts 24:26** He hoped also that money should have been given him of Paul, **THAT HE MIGHT LOOSE HIM**

**Acts 25:16** 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

**Acts 26:30** And **WHEN HE HAD THUS SPOKEN**, the king rose up.

**Acts 28:16** 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** AND WHEN HE HAD SAID THESE WORDS, THE JEWS DEPARTED, AND HAD GREAT REASONING AMONG THEMSELVES. *(Whole verse missing)*

**Romans 8:1** There is therefore now no condemnation to them which are in Christ Jesus **WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT**

**Romans 9:28** For he will finish the work, **AND CUT IT SHORT IN RIGHTEOUSNESS: BECAUSE** a short work will the Lord make upon the earth

**Romans 10:15** 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

**Roman 11:6** 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**

**Romans 13:9** 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

**Romans 14:6** He that regardeth the day, regardeth it unto the Lord; and **HE THAT REGARDETH NOT THE DAY, TO THE LORD HE DOTHT NOT REGARD IT**. He that eateth, eateth to the Lord, for he giveth God thanks

**Romans 14:21** 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**

**Romans 15:29** I shall come in the fullness of the blessing **OF THE GOSPEL** of Christ

**Romans 16:24** **THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL AMEN.**

**I Corinthians 2:4** My preaching was not with enticing words of **MAN'S** wisdom

**I Corinthians 4:6** That ye might learn in us **NOT TO THINK OF MEN** above that which is written, that no one of you be puffed up for one against another

**I Corinthians 6:20** For ye are bought with a price: therefore glorify God in your body, **AND IN YOUR SPIRIT, WHICH ARE GOD'S**

**I Corinthians 10:23** All things are lawful **FOR ME**

**I Corinthians 10:28** 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 FULLNESS THEREOF

**I Corinthians 11:24** 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 Corinthians 11:29** For he that eateth and drinketh **UNWORTHILY**

**I Corinth 16:22** If any man love not the Lord **JESUS CHRIST**, let him be Anathema Maranatha

**II Corinthians 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, *who* is the image of God, **SHOULD SHINE UNTO THEM**

**Galatians 3:1** 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?**

**Galatians 4:7** An heir of God **THROUGH CHRIST**

**Galatians 5:21** Envyings, **MURDERS**, drunkenness, revellings, and such like.

**Galatians 6:15** For **IN CHRIST JESUS** neither circumcision availeth any thing, nor uncircumcision, but a new creature

**Ephesians 3:9** And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things **BY JESUS CHRIST**

**Ephesian 3:14** For this cause I bow my knees unto the Father **OF OUR LORD JESUS CHRIST**

**Ephesians 5:9** For the fruit of the **SPIRIT** is in all goodness and righteousness and truth

**Ephesians 5:30** For we are members of his body, **OF HIS FLESH, AND OF HIS BONES**

**Ephesians 6:10** Finally, **MY BRETHREN**, be strong in the Lord, and in the power of his might

**Philippians 3:16** Nevertheless, whereto we have already attained, **LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING**

**Col 1:2** Grace be unto you, and peace, from God our Father **AND THE LORD JESUS CHRIST**

**Colossians 1:14** In whom we have redemption **THROUGH HIS BLOOD**, even the forgiveness of sins

**Colossians 2:2** To the acknowledgement of the mystery of God, **AND OF THE FATHER**, and of Christ

**Colossians 2:18** Those things which he hath **NOT** seen

**Colossians 3:6** For which things sake the wrath of God cometh **ON THE CHILDREN OF DISOBEDIENCE**

**I Thessalonians 1:1** Grace be unto you, and peace, **FROM GOD OUR FATHER, AND THE LORD JESUS CHRIST**

**I Thessalonians 5:27** This epistle be read unto all the **HOLY** brethren

**I Timothy 4:12** 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 Timothy 5:16** If any **MAN OR** woman that believeth have widows, let them relieve them

**I Timothy 6:5** Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: **FROM SUCH WITHDRAW THYSELF**

**II Tim 1:11** Whereunto I am appointed a preacher, and an apostle, and a teacher **OF THE GENTILES**

**Phile 12** Whom I have sent again: **THOU THEREFORE RECEIVE HIM**, that is, mine own bowels

**Hebrews 1:3** When he had **BY HIMSELF** purged our sins, sat down on the right hand of the Majesty on high

**Hebrews 2:7** Thou coverest him with glory and honour and **DIDST SET HIM OVER THE WORKS OF THINE HANDS**

**Hebrews 7:21** Thou art a priest for ever **AFTER THE ORDER OF MELCHISEDEC**

**Hebrews 10:9** Then said he, Lo, I come to do thy will, **O GOD**

**Hebrews 10:30** For we know him that hath said, vengeance belongeth unto me, I will recompense, **SAITH THE LORD**

**Hebrew 10:34** Knowing in yourselves that ye have **IN HEAVEN** a better and an enduring substance

**Hebrews 10:35** Cast not away therefore your confidence, which hath great **RECOMPENSE OF** reward

**Hebrews 11:13** These all died in faith, not having received the promises, but having seen them **AFAR OFF**

**Hebrews 11:37** They were stoned, they were sawn asunder, **WERE TEMPTED**

**Hebrews 12:20** And if so much as a beast touch the mountain, it shall be stoned, **OR THRUST THROUGH WITH A DART**

**I Peter 1:22** Seeing ye have purified your souls in obeying the truth **THROUGH THE SPIRIT**

**I Peter 4:1** Forasmuch then as Christ hath suffered **FOR US** in the flesh, arm yourselves likewise with the same mind

**I Peter 4:14** 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 Peter 5:5** Yea all of you **BE SUBJECT** one to another and be clothed with humility

**II Peter 1:21** ...but **HOLY** men of God spake as they were moved by the Holy Ghost

**II Peter 2:17** These are wells without water, clouds that are carried with a tempest: to whom the mist of darkness is reserved **FOR EVER**

**II Peter 3:10** But the day of the Lord will come as a thief **IN THE NIGHT**

**I John 4:3** And every spirit that confesseth not that Jesus **CHRIST IS COME IN THE FLESH** is not of God

**I John 4:19** We love **HIM** because he first loved us

**I John 5:7.8** For there are three that bear record **IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST: AND THESE THREE ARE ONE. AND THERE ARE THREE THAT BEAR WITNESS IN EARTH**, the Spirit, and the water, and the blood: and these three agree **IN ONE**.

**I John 5:13** 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**.

**Revelation 1:8** 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.

**Revelation 1:11** 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;**

**Revelation 1:20** The seven stars are the angels of the seven churches: and the seven candlesticks **WHICH THOU SAWEST** are the seven churches

**Revelation 2:3** And hast borne, and hast patience, **AND** for my name's sake **HAST LABOURED,** and hast not fainted

**Revelation 2:9** I know thy **WORKS, AND** tribulation, and poverty

**Revelation 2:13** I know **THY WORKS, AND** where thou dwellest

**Rev.2:15** So hast thou also them that hold the doctrine of the Nicolaitans, **WHICH THING I HATE**

**Revelation 2:19** I know thy works, and charity, and service, and faith, and thy patience, **AND THY WORKS;** and the last to be more than the first

**Revelation 5:14** And the four beasts said, Amen. And the **FOUR AND TWENTY** elders fell down and worshipped **HIM THAT LIVETH FOR EVER AND EVER**

**Revelation 6:1,3,5,7** Come **AND SEE** (*Missing 4 times in 4 verses*)

**Revelation 11:17** Saying, We give thee thanks, O Lord God Almighty, which art, and wast, **AND ART TO COME**

**Revelation 12:12** Woe to **THE INHABITERS OF** the earth and of the sea.

**Revelation 14:5** And in their mouth was found no guile: for they are without fault **BEFORE THE THRONE OF GOD**

**Revelation 15:2** 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**

**Revelation 16:7** And I heard **ANOTHER OUT OF** the altar say. (NIV:I heard the altar respond)

**Revelation 16:14** For they are the spirits of devils, working miracles, which go forth unto the kings **OF THE EARTH AND** of the whole world

**Revelation 16:17** And there came a great voice out of the temple **OF HEAVEN,** from the throne, saying, It is done.

**Revelation 18:20** Rejoice over her, thou heaven, and ye **HOLY** apostles and prophets

**Revelation 19:1** Salvation, and glory, **AND HONOUR,** and power, unto **THE LORD** our God

**Revelation 20:9** And fire came down from **GOD OUT OF** heaven, and devoured them

**Revelation 20:12** And I saw the dead, small and great, stand before **GOD.**

**Revelation 21:24** 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

**Revelation 22:19** 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

# 14. What is Wrong with 'Eclectism'?

The NIV preface says: 'The Greek text used in the work of translation was an **eclectic** one' The eclectic method is the 20th Century method of New Testament textual criticism. The NEB,RSV,NIV,NASV,GNB and most others are all based on an eclectic Greek text.

**Question: What is an eclectic text?**

**Answer:** It is a **mixed** text. The editors borrow readings from various manuscript sources as they please. Metzger explains that an eclectic editor of New Testament manuscripts 'follows now one and now another set of witnesses in accord with what is deemed to be the author's style'. (*The Text of the NT*, p.175,176).

An example of this working out in practice is seen in the over 500 changes made from the 2nd to the 3rd edition of the Greek New Testament of the United Bible Societies, even though the same committee of five editors prepared both editions.

Consider the following **five problems of an eclectic text:**

- 1) Eclectism involves subjective judgment of the editor, and free choice among readings. This approach **ignores the weight of a manuscript**, and all variants are equal candidates for the original text, regardless of date, residence, lineage, credibility, or textual context. This method prefers the reading which:
  - (1) best suits the context;
  - (2) best explains the origin of all others. The problem is that it ignores 7 other tests.
- 2) This method requires that the student **know everything in history** which could create variant readings, such as events, doctrines and institutions. No living man knows all these.
- 3) Eclectism based solely on internal considerations is **unacceptable** because:
  - (1) It is unreasonable
  - (2) It ignores most of the 5487 Greek manuscripts now existing (except B,C,D,Aleph)
  - (3) It ignores the Church fathers
  - (4) It ignores the ancient versions, except to cull variant readings from them.
- 4) The Greek texts of Nestle-Aland and the United Bible Societies (UBS) vary little from the Westcott-Hort text, because their editors **follow one narrow section of** evidence, namely the **Alexandrian Old Uncials** (Codices Aleph, A,B,C,D). When today's textual critics are in doubt, the safe thing is to stay with the Westcott-Hort party line. The Westcott-Hort theory has **no history** of the **transmission of the text**. (Pickering p1-30).
- 5) The choice between variants depends on **guesswork** and **conjectures**. Westcott and Hort chose Alexandrian Vaticanus readings because they had the '**ring of genuineness**'. Westcott and Hort's theory soon came under attack after 1881, leading to confusion, which in turn led to eclectism. Colwell blames 'manuscript study without a history' for the use of the eclectic method, to which Aland concurs. *Hort Redivivus*, Colwell, p.149.

Aland admits that the '**main problem of NT textual criticism** lies in the fact that **little more than their actual existence is known of most of the manuscripts so far identified**, and that therefore we constantly have problems with many unknowns to solve. We proceed as if the few manuscripts, which have been fully, or almost fully, studied, contained all the problems in question.' (*The Significance of the Papyri*, Aland, p.330,331).

# 15. Hort's Three False Reasons for Rejecting the Majority Text

Hort held a personal animosity for the Textus Receptus. At age 23 in 1851, he wrote:

'I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, and dragged on with the villainous *Textus Receptus* . . . Think of that vile *Textus Receptus* leaning entirely on late Manuscripts; it is a blessing there are such early ones'.

*Life and Letters of Hort*, Vol.1, p.211.

As we have seen and will see, his reason for rejecting the Majority Text is because he claimed that it was only found in **later** manuscripts. This is contrary to the facts of history.

## The Greek Manuscripts used by Erasmus.

Hort's rejection of the Received Text as late was based on his simplistic view that when Erasmus came to Basle, Switzerland in July 1515, to produce the Greek Textus Receptus, he used only five Greek NT manuscripts. These were:

- 1) **Minuscule 1**, an 11th Century manuscript of the Gospels, Acts and the General (or Catholic) Epistles of James, I, II Peter, I, II, III John, and Jude.
- 2) **Minuscule 2**, a 15th Century manuscript of the Gospels.
- 3) **Minuscule 2ap**, a 12th-14th Century manuscript of Acts and the Epistles (Romans, I, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I,II Thessalonians, I, II Timothy, Titus, Philemon and Hebrews).
- 4) **Minuscule 4ap**, a 15th Century manuscript of Acts and the Epistles.
- 5) **Minuscule 1r**, a 12th Century manuscript of Revelation. This manuscript had lost Revelation 22:16-21 through use, so Erasmus translated this part from the Latin Vulgate into the Greek Textus Receptus. A few other Latin Vulgate readings which were not in the Traditional Greek Text but that Erasmus put into the Received Text were:
  - 1) Matthew 10:8 'raise the dead'. This is also in Aleph, B, C, D, I, etc..
  - 2) Matthew 27:35 'that it ....cast lots.' This is in Eusebius (325AD), 1, Harklean Syriac, etc
  - 3) John 3:25 'Then there....purifying.' This is in p66, Aleph, 1, O1d Latin, etc..
  - 4) Acts 8:37. This verse opposed delayed & infant baptism. It is in E, Old Latin, Irenaeus (180), Cyprian
  - 5) Acts 9:5,6. This is in the Old Latin, Ambrose, Ephraem, Vulgate, Ethiopic, Harklean Syriac, etc.
  - 6) Acts 20:28 'church of God'. This is in Aleph, B, Old Latin, Peshitta, Harklean Syriac, Coptic, Geo.
  - 7) Romans 16:25-27. This is in Aleph, B, C, D, Vulgate, p61, Coptic, Peshitta, Ethiopic, Old Latin..
  - 8) Rev. 22:19 'book of life'. This is in the Latin Vulgate, the Bohairic version, some Greek mss, etc

Erasmus mainly used **2** and **2ap** in the **Gospels**, **Acts** and the **Epistles**. Some critics think that Erasmus' use of these late manuscripts to produce the Textus Receptus means that the KJV is unreliable. This is not true at all, because every KJV reading is quoted from 100-450AD in papyri, ancient versions, writers or uncials. KJV has much ancient support. Critics are unmindful of the providence of God Who placed these Traditional Text manuscripts at Erasmus' disposal, because God knew that in the very next year (31 Oct. 1517), the Reformation was to break out in Wittenberg under Luther. God wanted the Greek NT to be published in a Protestant stronghold by a book seller who was keen to place it in the hands of the people, rather than in Spain, the land of the Inquisition, by the Roman Catholic church (under Ximenes) which was intending to keep the Bible from the people. God didn't want the Reformers' Greek Text being provided by the Roman Catholic Church.

## **HORT'S BASIC APPROACH:**

Hort started by **assuming** that the New Testament can be treated like any other book. He wrote: 'The principles of textual criticism hold good for all ancient texts preserved in the plurality of documents. In dealing with the New Testament text, no new principle is needed whatever.' (*Westcott and Hort*, p. 73).

They **assumed** that there were 'no signs of deliberate falsification of the text for dogmatic reasons': (*Westcott and Hort*, p. 282).

They never considered devilish opposition to the New Testament text.

**GENEALOGY:** They applied this Family Tree method to New Testament textual criticism. They sought to recover the text of a yet earlier common ancestor (*Westcott and Hort*, p. 57). Colwell describes Hort's method: 'If there are only 10 manuscripts, and if 9 are copied from a lost manuscript, and that this lost manuscript and the 10th were both copied from the original, then the vote of the majority would not outweigh the minority. Westcott and Hort used this argument to oppose the 98% numerical superiority of the Textus Receptus. They used genealogy to group all New Testament manuscripts into 4 groups Neutral, Alexandrian, Western and Syrian categories. This was their attempt at overcoming the 98% Byzantine majority of manuscripts.

Byzantine manuscripts appeared inconsequential as only a minority of 25% or one in four groups. Today, Neutral and Alexandrian have become Alexandrian. Syrian is now called Byzantine (Majority) text. Westcott and Hort then attempted to show that the Majority Byzantine text was inferior and inconsequential.

**Reason 1 - Conflation.** Once manuscripts are assigned to different text types on the basis of variants shared in common, some early manuscripts exhibit variant readings thought to characterise other text types. This mixture of readings is called '**conflation**'. Hort pushed the conclusion that a conflate (mixed) text must be later in date. Then he gave **eight examples** (Mark 6:33; 8:26; 9:38,49; Luke 9:10; 11:54; 12:18; 24:53) where he assumed that the Syrian (Byzantine) text had combined neutral and Western readings. He only found 8 examples of conflation after 30 years of study. This is not very convincing. If their theory were true, we'd expect many conflations!

### **Reason 2 - No 'Syrian' readings before 350 AD.**

Hort's contention (the cornerstone of his theory) was that readings characteristic of the Received Text are never found in the quotations of Christian writers before 350 AD. Chapter 16 shows this assumption of Hort's to be completely false.

### **Reason 3 - Internal Evidence of Readings**

What reading makes the best sense? (This is a false test because W&H ignored the 7 tests to determine the true text). What reading can be attributed to a careless copyist? Presumed deliberate changes have given rise to **2 false rules of criticism:**

1) The **shorter** reading is to be preferred - assuming scribes tended to add to the text.  
2) The **harder** reading is to be preferred - assuming that scribes tried to simplify the text when faced with a supposed difficulty. Hort therefore declared the Syrian (Byzantine) text to be characterised by 'lucidity' and 'completeness', 'simplicity', 'a full text' (which is true), but he wrongly concluded that it was eclectic (mixed) and late. He ignored the mass of pre-300 AD Byzantine readings.

**Two Major Obstacles.** Hort had to explain: (1) How the Majority text **originated**.  
(2) How the Majority text came to **dominate the world from 400 AD onwards**.

### **Hort's Assumed Solution:**

**Lucian Recension Theory.** He guessed that Lucian, who died in 311 AD, organised in Antioch, by church authority, a revision of the text from an assumed original Alexandrian text to a Byzantine text, and imposed it on every church.

### **Obstacles to Hort's Theory:**

- 1) There exists **no documentary evidence** in history for this Lucian Recension theory.
- 2) There is **no historical record of a protest** at this "pope-like" decision to change everyones Bible. A massive and widespread protest would surely have happened.
- 3) Because the **Syriac Peshitta** version of 170 AD is a Byzantine text, its early age killed Hort's Recension theory of about 250 AD. So Hort had to get it out of the 2nd and 3rd Centuries. He did this by assuming a late date for the Peshitta of 411-435 AD, with no evidence to support it. Hort's trickery and deceitful tactics became well known in that whenever the facts opposed him, he would make up a theory to save his previous theory.

**Conclusion:** Clark rightly says that 'textual theory appears to have reached an impasse in our time'. Hort's three false reasons, listed above, will be disproven in later chapters. Curiously, critics seem determined not to reconsider the status of the Syrian (KJV) text.

## **16. The Earliest Manuscripts Contain Mostly Majority Text (KJV) Readings**

**Objection:** Many KJV opponents reject the KJV with statements like:

"The KJV text is only based on 4 or 5 late Greek manuscripts, but today we have so many more older and better manuscripts that we are better able to recover the original New Testament readings."

When new version editors say such things they show great ignorance of recent papyri discoveries. One of the oldest papyri in the world, **p66** (200AD) has **mostly KJV readings**. They also appear unwilling to acknowledge the overwhelming number of Majority Text type manuscripts. Edwin Palmer, NIV chief editor, shows his dishonest, simplistic, anti-KJV bias against the latest findings with the following quote:

"The KJV translators...all they had to work with was a handful of NT Greek manuscripts. These were very late copies dating from a thousand years after the NT was written.... Many more Greek manuscripts had been preserved and were subsequently discovered-in fact, more than 5000 of them...even to about 200AD".

*(NIV: Making of a Contemporary Translation, KLBarker, p.142).*

**Answer:** Is Palmer lying or is he unaware that:

- 1) Of these 5000 manuscripts, over 99% agree with the KJV against his NIV, and
- 2) The 200 AD manuscript (in variant readings) agrees more with the KJV than his NIV?
- 3) Even Hort admits in his *Introduction* p.92, (quoted in *The Revision Revised*, p.257,269) that: "Beyond all question the **Textus Receptus** is the **dominant Graeco-Syrian Text of 350 AD to 400 AD**". It seems that Palmer has never read Hort, or Burgon, or Scrivener, or Colwell, or Hoskier, or Hills, or many others.

**Proof:** The Greek text used by the NIV was later changed in about 500 places (from UBS 1st edition (1963) to UBS 3rd edition (1979)) **to restore the KJV readings**.

Hardly any modern version editors are qualified in detailed manuscript knowledge as were

Burgon, Colwell, Hoskier and others. Few have ever touched a NT manuscript. They just translate from the UBS Critical Text. "NT translators do not deal with the manuscripts themselves. They work indirectly through the use of the modern Greek text".

(*Selecting a Translation of the Bible*, Lewis Foster, p.14,15)

Many committee members are chosen from many denominations so that the new version can be marketed to as many denominations as possible.

The discoveries of the papyri and their exhaustive collation by Colwell, Sturz, Zuntz and Pickering, completely disproved some 19th Century scholars belief (with no evidence in their favour) that the Majority text was a 4th Century revision of an original Vaticanus type text, and that the Majority text did not represent the earliest manuscripts.

**Kenyon** (a modern version supporter) in 1937 said: 'If it can be shown that the readings which Hort called "Syrian" (KJV type) existed before the fourth century (350 AD), the keystone would be **knocked out** of the fabric of his theory.'

(*The Text of the Greek Bible*, p 203-212, 321-2).

This "knocking out the fabric of the W&H theory" is exactly what recent papyri and other discoveries have done, thus vindicating KJV readings. The proof of this is shown below. This view of the Traditional Text of the KJV being a late invention of editors (300 AD) who selected readings from different texts and then recombined them to form the Majority text, is shown to be wrong and contrary to the evidence. The existence of Traditional text (KJV) readings in manuscripts before 300 AD completely shatters the Westcott and Hort basis on which Alexandrian modern bible versions are based.

### **1. Early Church Writers (Church Fathers) before 300 AD Quote Traditional Text Readings from their Early Bibles**

Burgon in *The Revision Revised*, p 244,245 reminds new version editors:

'You talk of antiquity . . . you fasten on 2nd, 3rd, 4th or 5th Century documents. These are not antiquity itself . . . You quote Origen or Eusebius, why not Didymus, Athanasius, Epiphanius, Basil, Chrysostom, Theodoret, the Gregories or the Cyrils. The Traditional text receives more support from the Early Church Fathers than does the Critical text (at a ratio of 2:1 before 350 AD) and 3:1 for important passages.'

(*The Traditional Text*, Burgon, p 9,10 quoted by Pickering in *Identity of New Testament Text*, p 66).

Burgon counted 86,489 New Testament quotes by these early Christian writers.

These quotes strongly support and verify the Traditional text of the KJV as being in their Bibles before 350 AD. Early writers testifying to the Traditional Text are:

<b>100-150 AD</b>	<b>150-200 AD</b>	<b>200-250 AD</b>	<b>250-300 AD</b>	<b>300-350 AD</b>
Justin Martyr (110-165)	Irenaeus (120-202)	Clement Tertullian	Gregory of Thaumaturgus	Athanasius Cyril of Jerusalem
Diognetus	Hegesippus	Origen	Novatian	Eusebius
Didache	Tatian	Hippolytus	Cyprian	Hilary
Ignatius (30-107)			Dionysius	Didymus Basil Ambrose Gregory of Nyssa Apostolic Canons

Edward Miller in *The Traditional Text of the Holy Gospels Vindicated and Established*, p.90-122, checked Hort's unproven claim of no Church Fathers before 400 AD quoting the Traditional text, by examining all of Burgon's **86,489 ante-Nicene Church Fathers** quotations. He states that "Hort, as soon as he found that he could not maintain his ground with history, instead of taking back his theory and altering it to square with facts, tampered with historical facts in order to make them agree with his theory. This is self-evident . . . No-one has been able to show during the 25 years since 1881 . . . that his supposed revisions really took place. I proceed to prove from the surviving records of the first 400 years that the evidence of ancient versions and Church Fathers is on our side". (p.93,94).

The results of Miller's study of 86 writers from 100-400 AD show conclusively that Traditional text readings are not only present before 350 AD, but are in the definite majority before 350 AD, as the following tables show:

<b>Ancient Church Fathers who quote Traditional (KJV type) readings before 400 AD</b>	<b><u>Traditional</u> (KJV) Text</b>	<b><u>Critical Text</u> (Western and Alexandrian)</b>	<b><u>Predominance of Traditional text</u> in early writers</b>
1. Greek and Latin writers (100-400 AD)	<b>2630</b> KJV type readings	1753 NIV type readings	3:2
2. Earliest writers from Clement of Rome to Irenaeus and Hippolytus (95-235 AD)	<b>151</b>	84	2:1
3. Later traditional writers	<b>1332</b>	609	2:1
4. Western writers (Italy)	<b>205</b>	203	1:1
5. Alexandrian writers (Egypt)	<b>161</b>	150	1:1
6. 30 Important Gospel passages	<b>530</b>	170	3:1

**Conclusion:** Those like Hort and Kenyon who say that there is not a single Byzantine (Traditional/KJV) text reading quoted by any Church Father before Chrysostom (who died in 407) can be easily refuted if we find some strictly Byzantine readings in **EXISTENCE** before 407 AD. Miller's results show that:

a) The Byzantine text **EXISTS** in the writings of the early fathers, and that

b) The Byzantine text **PREDOMINATES** in church writers before 350 AD.

Hence, the Traditional (KJV type) text both **EXISTS** and **RECEIVES MORE SUPPORT** from the early church fathers than does the Westcott and Hort critical text used by modern version editors.

The second accusation levelled against the Byzantine text is that it contains **so many late readings**. They claim that a text with all these late readings must be a late text. But Hort in his *Notes on Select Readings* was only willing to characterize 20 Byzantine readings out of 240 variations in the Gospels as 'late readings'. Hence, Hort admits that only 8% of the gospel readings of the Byzantine text are late readings. Since Hort's day, the number of these allegedly late Byzantine readings has been **gradually dwindling** by **discovering these 'late' readings in early papyri**. (*Identity of NT Text*, W. Pickering, p.71)

Miller lists **30** important **so-called 'late' Byzantine readings in the gospels** that many **early church writers quote**. Seventeen examples are:

Passage	Traditional Text (KJV)		Against/Silent (NIV)
<b>1. Matthew 1:25</b> <b>'Her firstborn son'</b> (NIV OMITTS)	Tatian Athanasius Basil Diodymus Ambrose	Gregory Nyssa Cyril of Jerusalem Ephraim Syrus Epiphanius <b>9</b>	<b>None</b>
<b>2. MATTHEW 5:44</b> <b>'Bless them that curse you, and do good to them that hate you, pray for them which despitefully use you, and persecute you;'</b> (NIV OMITTS)	Didache Polycarp Justin Athenogoras Tertullian Pacianus Hilary Origen Eusebius Athanasius	Apostolic Constitutions Gregory Nazianzus Gregory Nyssa Lucifer Philo of Carpasus Theophilus Antioch Clemens Alexander Ambrose Aphraates Apocryphal Acts <b>20</b>	Cyprian Irenaeus Origen Eusebius Gregory Nyssa <b>5</b>
<b>3. MATTHEW 6:13</b> Doxology <b>'For thine is the Kingdom and the power, and the glory, forever. Amen'</b> (NIV OMITTS)	Didache Apostolic Constitutions Ambrose	<b>3</b>	Tertullian Cyprian Origen Cyril Jerusalem Gregory Nyssa <b>5</b>
<b>4. MATTHEW 9:13</b> <b>'but sinners to repentance'</b> (NIV omits)	Barnabus Irenaeus Eusebius	Justin Martyr Origen Basil Hilary <b>7</b>	Clemens <b>1</b>
<b>5. MATTHEW 17:21</b> <b>'Howbeit this kind goeth not out but by prayer and fasting'</b> (NIV OMITTS)	Clement of Alexandria Origen Athanasius Ambrose Hilary	Basil Juvenus <b>7</b>	<b>None</b>
<b>6. MATTHEW 18:11</b> <b>'For the Son of man is come to save that which was lost'</b> (NIV OMITTS)	Origen Tertullian Ambrose Chrysostom	Tatian Hilary Basil <b>7</b>	<b>None</b>
<b>7. MATTH. 19:16,17</b> <b>'Good Master' 'Why callest thou me good? There is none good but one, that is God.'</b> (NIV OMITTS)	Clemens Origen Eusebius Athanasius Hilary	Gregory Nazianzus Cyril of Jerusalem Epiphanius Macarius Magnes <b>9</b>	Novatian Origen Hilary <b>3</b>

<b>8. MATTHEW 27:34</b> 'They gave him <b>vinegar</b> to drink mingled with gall' (NIV OMITTS)	Gospel of Peter Acts Philippi Barnabus Irenaeus Tertullian Ephraem Syrus Didymus	Celsus Eusebius of Emessa Theodore of Heraclea Gregory Nazianzus Gregory of Nyssa Titus of Bostra Origen	Apocryphal Acts Gospel of Nicodemus Macarius Magnes	<b>14</b>	<b>3</b>
<b>9. MATTHEW 28:2</b> rolled back the stone <b>from the door</b> , and sat upon it. (NIV OMITTS)	Eusebius Acta Philippi Acta Pilati Apocryphal Acts of the Apostles	Gospel of Nicodemus Gregory Nyssa Gospel of Peter	Origen Apostolic Canons Dionysius	<b>7</b>	<b>3</b>
<b>10. MARK 1:2</b> (NIV ADDS <b>Isaiah'</b> )	'As it is written in the prophets' Titus of Bostra Origen Ambrose	Irenaeus Eusebius Porphyry	'It is written in <b>Isaiah</b> the prophet.	<b>6</b>	<b>8</b>
<b>11. MARK 16:9-20</b> (NIV DOUBTS IT)	Papias Irenaeus Clementines Vincentius Eusebius Ambrose Syriac Didymus Aphraates Epiphanius Apocryphal Acts of the Gospels	Justin Martyr Tertullian Hippolytus Acta Pilati Apostolic Canons Cyril of Jerusalem Table of Canons Macarius Magnes Syriac Acts of the Apostles Gregory of Nyssa	Eusebius	<b>21</b>	<b>1</b>
<b>12. LUKE 1:28</b> <b>Blessed art thou among women'</b> (NIV OMITTS)	Tertullian Ambrose	Eusebius Aphraates	Titus of Bostra	<b>4</b>	<b>1</b>
<b>13. LUKE 2:14</b> (NIV REVERSES)	'peace, <b>good will</b> toward men' Irenaeus Methodius Eusebius Aphraates Athanasius Basil Epiphanius Gregory Nyssa	Origen Apostolic Constitutions Gregory Thaumaturgus Titus of Bostra Didymus Gregory Naz. Philo of Carpasus Ephraem of Syria	'peace to men of <b>good will'</b>	<b>16</b>	<b>5</b>
<b>14. LUKE 23:38</b> <b>In letters of Greek, Latin, Hebrew.</b> (NIV OMITTS)	Marcion Gospel of Peter Acts Pilati	Eusebius Titus of Bostra Gregory Nyssa	<b>None</b>	<b>6</b>	
<b>15. LUKE 24:42</b> 'broiled fish, <b>and of an honeycomb'</b> (NIV OMITTS)	Marcion Clemens Alexander Justin Martyr Tertullian	Athanasius Cyril Jerusalem Gregory Nyssa Epiphanius	Clemens	<b>8</b>	<b>1</b>

<b>16. JOHN 1:18</b> (NIV CHANGES)	`the only begotten Son' Irenaeus Gregory of Nazianzus Tertullian Cyril of Jerusalem Didymus Hippolytus Athanasius Synodus Antiochena Archelaus Titus of Bostra Eusebius Alexander Hilary Gregory of Nyssa Ambrose Eustathius Faustinus Victorious Afer Origen Basil <b>20</b>	`God the One and Only' (NASV); `the only begotten God' (NIV)
<b>17. JOHN 3:13</b> `even the Son of man which is in heaven' (NIV OMITTS)	Hippolytus Theodorus Heracleensis Novatian Athanasius Origen Amphilochius Basil Didymus Epiphanius Zeno Eustathius Hilary Ambrose Aphraates Lucifer <b>15</b>	<b>None</b>

Byzantine (KJV) readings are quoted by:

<b>100-150 AD</b>	The Didache, Diogenetus, Justin Martyr
<b>150-200 AD</b>	<b>Irenaeus</b> (heavily), Athenagorus, Hegesippus, Gospel of Peter
<b>200-250 AD</b>	<b>Tertullian, Clement of Alexandria, Hippolytus, Clementines, and Origen</b> (all heavily)
<b>250-300 AD</b>	<b>Cyprian</b> (heavily), Novatian, , Gregory of Thaumaturgus, Archelaus, Dionysius of Alexandria
<b>300-400 AD</b>	<b>Ambrose</b> (heavily), Eusebius, Athanasius, Hilary, Basil, Titus of Bostra, Didymus, Macarius Magnus, Cyril of Jerusalem, Gregory of Nyssa, Apostolic Canons & Constitutions, Epiphanius
To these witnesses may be added the testimony of the <u>early papyri</u> that prove the <b>abundant</b> existence of Byzantine (KJV) readings from 100 to 400 AD.	

**2. Codex W (032)** containing Matthew, John, Luke, Mark. It was bought in 1906 by C.L.Freer off an Arab dealer near Cairo. It is dated as 4th or early 5th Century. The special value of Codex W lies in Matthew and the last two-thirds of Luke which have a remarkably pure Traditional (Byzantine) type of text.

The discovery of Codex W tends to disprove the theory of Westcott and Hort that the Traditional text was put together in the 4th Century by scholars at Antioch. Grenfell dated it around 350 AD, about the same age as Sinaiticus. In its early history it was the property of the Monastery of the Vinedresser located near the Third Pyramid.

**Question:** If the Traditional text had been invented at Antioch in the 4th Century, how could it have found its way into Egypt and thence into Codex W so soon thereafter?

Hence, this very ancient Codex W proves that the Traditional text was known in Egypt before the 4th Century (350 AD). *The Washington Manuscript of the Four Gospels*. H.C Sanders, p.41,134

**3. Codex Alexandrinus (A) or (02)**, of the 5th Century (around 410 AD). It was given to the King of England in 1627 by Cyril Lucar, Patriarch of Constantinople, and for many years it was regarded as the oldest New Testament manuscript. In the Gospels it agrees strongly with the Traditional text, thus testifying to the antiquity of the Traditional text. It was probably written in Egypt according to Gregory (1907) and Kenyon (1937), thus pointing to the early presence of the Traditional text in Egypt.

**4. The Gothic Version** was begun soon after 341 AD or earlier, when Ulfilas came to Byzantium as a member of a Gothic delegation and was consecrated 'Bishop of the Gothlands' by Eusebius, Bishop of Nicomedia. This Gothic version was in circulation before Vaticanus was written around 350 AD and according to Kenyon, Aland and all authorities, the text it was translated from is the early Byzantine text (of the KJV), differing little from what we find in the Greek manuscripts. It has survived as nine manuscripts of the Gospels and Paul's letters. It shows that the Traditional text was strongly accepted well before 341 AD. In other words, there must have been many manuscripts of the Traditional type on hand in the days of Ulfilas which have since perished. As a missionary, Ulfilas would have chosen the best text to translate from for his precious converts. *Handbook To The Textual Criticism of The NT*, F.G.Kenyon, Macmillan, 1912, p.240

**5. Tatian's Diatessaron** (died 180 AD). Tatian wrote his Diatessaron (harmony of the Gospels) whereby he arranged the events in the Gospels chronologically. He quotes most of the Traditional text (KJV) readings in Matthew, Mark, Luke and John. This is a powerful witness to the existence of the Majority text before 170 AD and that it represented the original true NT text. Because Tatian lived in Syria, this would have given him easy access to the original gospel autographs from which to copy.

**6. Peshitta Syriac Version** (170 AD). 350 copies have survived to today. This is the Bible of the whole Syrian church. It agrees closely with the Traditional text found in the vast majority of Greek New Testament manuscripts. Until Westcott and Hort, it was universally believed that it originated about 170 AD. But because Westcott and Hort did not like it being full of Majority text type readings, they had to get it out of the 2nd Century and into the 5th Century (about 411-435 AD). Otherwise it would disprove their theory of Alexandrian manuscripts representing the original text and it would expose their fanciful, lying Lucian recension theory. They assumed that Rabbula, Bishop of Edessa wrote the Peshitta around 411 AD (with no historical evidence whatsoever). There are two reasons for an early date for the Peshitta:

- a) Since the Peshitta is used by both parts of the divided Syriac church, its origin and acceptance as authoritative must have occurred before their division around 440 AD. If Rabbula produced the Peshitta, his opponents would not have accepted it as their NT.
- b) The Peshitta cannot have been Rabbula's work, because of 'Old Syriac' readings in it before 300 AD. This 'Old Syriac' text was copied from a Koine (KJV) type text. Hence, the early date for the Peshitta proves that the Koine Traditional text represents the original true New Testament text.

**7. The Sinaitic Syriac Manuscript** (Four Gospels) was discovered by two sisters, Mrs Lewis and Mrs Gibson in St Catherine's Monastery at Mt Sinai. Critics assign an early 3rd Century (200 AD) date to the text of this manuscript. This gives remarkable support to the Traditional text, because Burkitt (1904) found that 'not infrequently' this manuscript agreed with the Traditional text against the Western and Alexandrian texts. One Traditional text reading which it supports is in Luke 2:14 where it reads 'good will among (toward) men', while the Western and Alexandrian texts (of NIV) read 'among men of good will'. Aland (*Text of NT* p.194) admits that this manuscript has a strong Diatessaric element in the text, which betrays its background preliminary stages. Since the Diatessaron is a Koine text, this supports the Koine Traditional text.

#### **8. Origen's Writings (185-253 AD) contain Traditional text readings**

One example is in Matthew 27:34 where the Traditional text states that before the soldiers crucified Jesus they gave Him vinegar mixed with gall, thus fulfilling the prophecy of Psalm 69:21 'in my thirst they gave me vinegar to drink'.

Hort thought 'vinegar' was a late reading. Westcott and Hort claimed that the true reading is 'wine' as found in Aleph, B and D.

**Burton** (1896), however refuted Hort's argument by pointing out that the Traditional text reading 'vinegar' was known to Origen (Westcott's favourite scholar) and also to the pagan philosopher Celsus (180 AD) who used the passage to ridicule Jesus.

(*Source: Traditional Text of the Holy Gospels, Burdon & Miller p.254-5*).

Origen, in his treatise *Against Celsus* notes this blasphemy and reproves it, but he never suggests that Celsus has adopted a false reading.

**Origen** declares: 'These that resist the word of truth, do ever offer to Christ the Son of God the gall of their own wickedness, and the vinegar of their evil inclinations; but though He tastes of it, yet He will not drink of it!' (*Source: Origenes Werke, Vol.2, p.164-165*).

Hence, Traditional text readings were well known to Origen.

In John chapters 1-14 (quoted in papyri 66 and 75) in 52 cases where the Traditional text stands alone, Origen agrees with it 20 times.

In John chapters 1-14, seven out of 20 distinctively Traditional text readings which occur in Origen, also occur in papyri 66 and 75.

#### **9. The Latin Vulgate Contains Traditional Text Readings**

Jerome's Latin Vulgate New Testament is a revised text which Jerome (384 AD) said that he made by comparing the Old Latin version with 'Old Greek' manuscripts.

Hort correctly stated that one of the Greek manuscripts which Jerome used to translate from was closely related to Codex Alexandrinus (A), a Traditional type text.

"The text of Alexandrinus in several books agrees with the **Latin Vulgate** in so many peculiar readings (devoid of old Latin attestation) as to leave little doubt that a **Greek manuscript** largely employed by Jerome in his revision of the Latin version must have had to a great extent a **common original with A**". (*NT in Original Greek, Vol 2, p 152*).

The Latin Vulgate agrees with the Traditional text in key passages such as:

- i) Christ's agony (Vulgate includes Luke 22:43,44, but papyrus 75 and B omit it).
- ii) Father forgive them (Vulgate includes Luke 23:34, but papyrus 75 and B omit it).
- iii) The ascension (Vulgate includes Luke 24:51).

Kenyon (1937) lists 22 out of 24 Gospel passages where the Latin Vulgate agrees with the Traditional text. (*The Text of the Greek Bible*, p.216-8).

Also, the Vulgate has **four of Hort's eight** so-called '**conflate readings**' of the Traditional text. This shows that Jerome used Traditional text manuscripts to produce the Latin Vulgate text.

There are a few passages where the Latin Vulgate has preserved the true reading rather than the Greek Traditional New Testament text. These few true Latin Vulgate readings were later incorporated into the Textus Receptus of Erasmus.

**10. The Papyri**. In Hort's and Miller's day, the early papyri had not yet been discovered. Had they been available, the Westcott and Hort theory would not have been accepted.

H.A.Sturz surveyed all the available papyri and found that early papyri (before 300 AD) vindicate 'Byzantine' readings in 885 places where there is significant variation.

(*The Byzantine Text-type and New Testament Textual Criticism*, H A Sturz, 1972, La Mirada, California, Biola College Bookstore).

The papyri cover only about 30% of the New Testament text. Extrapolating from the behaviour of known papyri, if we had at least three papyri covering all parts of the New Testament, almost all the 5000+ Byzantine readings rejected by the Critical (eclectic modern version) texts would be vindicated by an early papyrus.

When the Chester Beatty papyri (P<sup>45</sup> dated 225 AD; P<sup>46</sup> dated 225 AD; P<sup>47</sup> dated 275 AD) were published in 1933-37, it was found that these early 3rd Century fragments agree surprisingly often with the Traditional (Byzantine) text.

Zuntz observes that: 'A number of Byzantine readings that were previously discarded as late are found in P<sup>46</sup> (225 AD).

He also says that 'The same is true of its sister manuscript P<sup>45</sup> (225 AD)'.  
For example in cases like Matthew 26:7 and Acts 17:13.

(*The Text of the Epistles*, G. Zuntz, Oxford University Press, London, 1953, p.55).

The same is true for Bodmer papyri P<sup>66</sup>, P<sup>72</sup>, P<sup>74</sup> published in 1956-62.

Birdsall acknowledges that P<sup>66</sup> (dated 200 AD) has not a few such Byzantine readings. (JTS, n.s., Vol 11, 1960, p 381).

Metzger lists 23 places where P<sup>45</sup>, P<sup>46</sup> and P<sup>66</sup> agree with the Byzantine text against all other text types.

(*Lucian and the Lucianic Recension of the Greek Bible*, B.Metzger, NTS, Vol 8, 1962, p.202-3).

At least 12 more agreements occur in P<sup>75</sup> (200 AD).

The following Scriptures are examples of where the earliest papyri (100-200 AD) prove the early existence of Byzantine (KJV) type readings. These early Byzantine readings clearly disprove Hort's and modern version supporters claims that the text of the KJV is a late text. Since Byzantine readings occur before 200 AD, they must have come from a common ancestor to other Byzantine manuscripts in other parts of the world.

The following **18 differences between KJV and NIV readings** may not seem significant. Their true importance lies in the fact that the papyri which quote KJV (Byzantine) readings prove **a**) that the Byzantine (KJV) text is very early and that it existed close in time to the original autographs. **b**) They also disprove Hort's Lucian Recension theory of 250AD where Hort suggested that Byzantine readings originated in 250 AD.

	NIV	KJV (Byzantine)
1. Mark 9:29	` OMIT ' B	<b>'and fasting'</b> P <sup>45</sup> (225 AD), A, Byz
2. John 13:2	` <b>during</b> supper'. B, Aleph	` Supper <b>being ended'</b> P <sup>66</sup> (200 AD), A, Byzantine.
3. Acts 10:30	` OMIT <b>praying'</b> P <sup>74</sup> (600 AD), B, Aleph	` I was <b>fasting</b> I prayed' P <sup>50</sup> (300 AD), C, D, Byz, Lectionaries
4. Acts 23:12	` OMIT the Jews' P <sup>74</sup> , Aleph, A, B, C	` <b>some</b> of the Jews' P <sup>48</sup> (250 AD), Vulgate, Byzantine Not so anti-Semitic.
5. Romans 15:19	` of the Spirit OMIT ' B, Vigilius, (no others)	the Spirit <b>of God'</b> P <sup>46</sup> , Aleph, Byz, (31 quoted in UBS)
6. I Corinthians 10:9	We should not test the <b>Lord'</b> Aleph, B, C	` Neither let us tempt <b>Christ'</b> P <sup>46</sup> (225 AD), D, Byz
7. I Corinthians 14:38	` he himself will be ignored' Aleph	<b>'let him be ignorant'</b> P <sup>46</sup> (225 AD), B, Byzantine
8. Galatians 1:3	` and the Lord Jesus Christ' Aleph, A	` and from <b>our</b> Lord Jesus Christ' P <sup>46</sup> (225 AD), P <sup>51</sup> (400 AD), B
9. Galatians 1:8	` a gospel OMIT ' Aleph	` Any other gospel <b>unto you'</b> P <sup>51</sup> (400 AD), B, Byzantine, Vulgate
10. Ephesians 1:14	` <b>who</b> (os) is a deposit' Aleph, D	` <b>which</b> (o) is the earnest' P <sup>46</sup> (225 AD), A, B. (HS& 'which' are neuter)
11. Ephesians 5:9	fruit of the <b>light'</b> P <sup>49</sup> , Aleph, A, B	` fruit of the <b>Spirit'</b> P <sup>46</sup> (225 AD), D, Byzantine, Chrysostom
12. Philippians 1:14	` to speak the <b>word of God'</b> Aleph, A, B	` to speak the <b>word'</b> P <sup>46</sup> (225 AD), Byzantine, K
13. Colossians 1:7	` on <b>our</b> behalf' C, K	` for <b>you</b> a faithful minister' P <sup>46</sup> (225 AD), Aleph, A, B
14. Hebrews 11:11	` Abraham .. was enabled to become a father' P <sup>46</sup> , D	` Sarah <b>herself</b> received strength to <b>conceive seed'</b> P <sup>13</sup> (300 AD), Aleph, A, K, Byzantine
15. Hebrews 11:37	OMIT P <sup>46</sup>	<b>'they were tempted'</b> P <sup>13</sup> , A, D, K, Byzantine, Vulgate
16. I Peter 1:22	` from the OMIT heart' A, B	` with a <b>pure</b> heart' P <sup>72</sup> (250 AD), Aleph, C, K, Byzantine
17. II Peter 2:4	` gloomy <b>pits'</b> Aleph	<b>'Chains</b> of darkness' P <sup>72</sup> , K, P, Byzantine
18. (John 16:27)	` I came forth from the <b>Father'</b>	` I came out from <b>God'</b> P <sup>5</sup> (230 AD), Aleph, A, NIV

**Conclusion:** The `progress' of the last 100 years has been in the wrong direction. The sad effect of Westcott and Hort's theory is that the available evidence has not been evaluated, nor assimilated. Much work that has been done is flawed. These 18 witnesses to the Traditional (KJV) text before 350 AD prove that it represents the original NT text.

# 17. History of the King James Bible

Before the Reformation, a number of translations were made of the Latin Vulgate into Anglo-Saxon English. Bede (672-735 AD) translated John's Gospel into Anglo-Saxon.

King Alfred (848-901 AD) translated the 10 Commandments and Psalms into Anglo Saxon.

1) **John Wycliff** (1329-1384) translated the entire Latin Bible into English.

2) **William Tyndale** (1494-1536) made the first printed English Bible version in 1525.

He studied at Oxford and Cambridge. Around 1520 he became convinced of Reformation truths and saw the need of translating the Bible into English. Unable to do so in England due to Roman Catholic persecution, he set out for Europe in 1524, where in that same year at Wittenberg he translated the New Testament from Greek into English. About 18,000 copies of his New Testament were printed in Europe between 1525 and 1528 and shipped secretly to England. After this, Tyndale continued to live in Europe as a fugitive from English authorities. In 1530-31 he translated and published parts of the Old Testament from Hebrew to English. In 1534 he left his hiding place in Antwerp, but a 'friend' betrayed him to the English authorities, leading to his imprisonment in 1535. The English Catholic authorities executed him in 1536 for the "crime" of publishing the Bible. His dying prayer was, 'Lord, open the eyes of the King of England'. His life's work had been completed. He had securely laid the foundations of the English Bible. About 90% of the KJV is derived from the martyred Tyndale's version.

3) In 1535, **Miles Coverdale** translated an English version from the Latin Vulgate and from the Latin and German versions. He also relied heavily on Tyndale's version.

4) In 1537, **John Rogers**, a close friend of **Tyndale**, produced the '**Matthew Bible**' named after Thomas Matthew, a pseudonym for Rogers himself. This Bible contained Tyndale's OT and NT, and Coverdale's Old Testament not covered by Tyndale's.

5) In 1539, Coverdale revised the Matthew Bible which, because of its size, became known as **the Great Bible**. This became the official Bible of the English Church.

In the reign of Queen Elizabeth I, two revisions were made of the Great Bible. These were the Geneva Bible and the Bishop's Bible, as mentioned below:

6) The **Geneva Bible** was published in 1560 by English Protestants in exile in Geneva, fleeing from Roman Catholic Bloody Mary's persecutions. It had some anti Catholic footnotes.

7) The **Bishops' Bible** was published in 1568.

When King James I came to the English throne in 1603, there existed in the Church of England a large party of reformers called 'Puritans' whose aim was to purify the English church by removing from it all remnants of Roman Catholicism. They called for a new version of the English Scriptures, and it was the Puritan leader, John Reynolds, who first suggested this to King James at a church conference called by the King at Hampton Court in 1604. The King, being a keen Bible student, accepted the suggestion and in six months a complete list of scholars and procedures had been drawn up to complete the work. The translators included Anglicans, Puritans, clergymen and laymen, each having proven ability as a Biblical scholar. They were organised into 6 groups: 2 at Oxford, 2 at Westminster and 2 at Cambridge. Each group was assigned separate sections of Scripture to translate. Their work was then sent to a committee of 6 men for final correction and preparation for printing. It was printed in 1611 in loose leaf form so that people could buy it with or without the Apocrypha which was only regarded as a commentary on the period between the OT and NT, not as part of scripture. They

listed 7 reasons why the Apocryphal books were to be categorically rejected as part of the inspired canon. 1) None were written in Hebrew. 2) No writer claimed inspiration. 3) They were never acknowledged as Scripture by OT Jews or Jesus, 4) or NT Christians up to 500AD. 5) They have contradictions. 6) They teach false doctrines such as prayers for the dead and sinless perfection. 7) They teach immoral practices, such as lying, suicide, assassination, magical incantation. (*Answers book*, S.Gipp, p.99-100). Aleph and B have apocryphal books included throughout the inspired text. Horrors! The KJV is mainly a revision of the Bishops' Bible, which in turn was a revision of Tyndale's Bible. It soon became the standard Bible of the English speaking world, so that it became known as the Authorised Version. It was subject to 2 minor revisions in 1629 and 1638. In 1762, the spelling and punctuation of words were changed to their modern equivalents. None of the translators were Jews or Catholics. Compare this with the United States Congressional Record (March 3, 1960, p.3981) stating that "of the 95 people who translated the RSV, 25 had records of support for Communist causes." Modern versions being translated from the UBS critical text, are using a Greek text prepared by the Jesuit Roman Catholic Cardinal Carlo Martini of Rome. Jesuits are dedicated to ecumenism and to the destruction of Protestantism and the Received Text.

The 17th Century was a time of Reformation with many people fleeing from the false doctrines and persecutions of Roman Catholicism. The 20th Century on the other hand was a century of tolerance, ecumenism and a return to Roman Catholicism. These differences are seen in modern versions deleting or softening many anti-Catholic verses.

**Lancelot Andrews**, one of the KJV translators was conversant in 15 languages.

**John Bois**, at age 6, could read and write Hebrew. (McClure, *Translators Reviewed*, p.206).

**John Reynolds** was known as a living library, and a third university.

The KJV is the result of a 229 year process of scrutinising revision from Wycliff, not just of 4 years of translation. Some alleged mistakes in the KJV were typographical or spelling errors, because in 1611 there was no such thing as correct spelling, eg "ran" was also spelt "rann", "dark" as "darke". Other authorities were consulted when needed in translation. God has blessed and used the KJV to bring great revivals and to inspire missionary activity when the KJV reigned supreme in the land. The Revised Version (1881) and ASV (1901), signalled a clear rejection of final authority of the Bible and introduced a new era of spiritual deterioration and apostasy as seen this century. 900 million copies of the KJV have been printed in over 300 languages.

**Question:** Why are there over 100 Bible versions in print? **Answer:** Because of **MONEY**.

If the publishers can get 500 million Christians to buy a new version at \$20 each, they have a turnover of \$10 billion. Two years later the publisher brings out another version, claiming that this new version is better than previous ones. 500 million Christians buy another corrupt, ever-changing modern version at \$20 each and the publisher makes another \$10 billion. The same happens again in a few years time. It pays publishers to have a changing Bible. God disapproves.

**Question:** What do you say to criticism that the KJV has supposedly wrongly translated a word?

**Answer:** A little learning is a dangerous thing. One translator, Dr Richard Kilby, professor of Hebrew and Greek at Oxford University, visited a church with Bishop Sanderson one Sunday, and heard a young preacher claiming that several words were incorrectly translated in the KJV. Later that evening, the young preacher was invited to dinner with Kilby and Sanderson. Kilby explained to the young preacher that the translators had very carefully considered the "3 reasons" the young preacher gave, but they had found another 13 stronger reasons for translating it as they did.

**Lesson:** Don't complain about how the KJV translated words, because they had much more knowledge than critics of today. It's easy to complain when you don't have all the facts.

# 18. Corruption in Codex Vaticanus and Codex Sinaiticus

- Manuscript expert, **Sir Herman Hoskier**, writes: 'The text of Westcott and Hort is practically the text of Vaticanus and Sinaiticus'. (Fuller, *Which Bible*, p 135-6).  
'The evidence indicates that Vaticanus and Sinaiticus along with their 43 ally manuscripts (1% of mss) were corrupted by heretics within the first 100 years of the NT being written. Though they may be among the oldest, they are not the best.' (*Defending the KJB*. D. Waite).
- **Westcott and Hort** tell this ill-informed and deceptive lie, claiming (wrongfully) that 'Readings of Aleph and B should be accepted as the true readings ... They stand far above all documents .. they are very pure .... excellent .. immune from corruption'. (*Introduction to New Testament in the Original Greek* 1882, p.xxii,225,212,220,239,210).  
This blatant lie of Westcott and Hort is told to deceive the public.
- **John Burgon**, on the other hand, exposes the corruption of B and Aleph: 'I have convinced myself by laborious collation that they are the most corrupt of all. They are depositories of the largest amount of fabricated and intentional perversions of truth which are discoverable in any copies of the Word of God. They exhibit a fabricated text ... and are shamefully mutilated'. (*The Revision Revised*, p.16,520,318).
- **Metzger** (co-editor of UBS *Critical Greek Text*) observes: 'Non Byzantine readings in Codex Vaticanus can be explained from the tendency of scribes to simplify the text'. (*The Ancient Text of the New Testament*, Jacob van Bruggen, 1976, p 30-31).
- **Gordon Fee** states that B and Aleph were copied from an altered papyrus, much like P<sup>75</sup>. He states that 'There is wide agreement with Kenyon's conclusion that the Egyptian text is now generally regarded as a text produced in Alexandria under editorial care'. That is, it was edited. (R.Longenecker & M.C.Tenney, *New Dimensions in NT Study*, Zondervan, p.23).
- **Pickering** says of Aleph, B and modern versions: 'If readings died out in the 4th and 5th Century (like Aleph and B), we have the verdict of history against it. Aleph and B are remnants of the abnormal transmission of the text, reflecting ancient aberrant forms. Modern critical editions of the New Testament depend on such (aberrant) forms. Their respectability quotient hovers near zero'. (*Identity of the NT Text*, p 120,136,145).
- **Dr Herman Hoskier's** extensive collation of Vaticanus (B), unsurpassed to this day, leads him to conclude that modern version editors are guilty of an 'incomplete examination of documentary evidence... without due regard to scientific foundation. B and Aleph were produced by Origen revising the Antioch (KJV) text between 200-400 AD. These Egyptian revisions were abandoned between 500-1881AD and revived in our day.' (*Which Bible*, Fuller, p.134-143).

What aspects of Aleph and B have been discovered that cause paleographers to reject them?

1. The vidicon camera, which detects faint writing reveals that B has been altered by at least two hands, one as late as the 12th Century.
2. B is more reminiscent of classical and Platonic Greek, not the Koine Greek of the NT.
3. B does not consider Revelation, Philemon, I and II Timothy, Titus, Hebrews 9:14-13:25 as part of the Bible. In their place, it adds apocryphal books such as Judith, Tobit, Epistle of Barnabus, Bel and the Dragon.

4. B strongly agrees with Origen's Hexapla, in omitting many Deity of Christ passages. Modern version editors overlook the disagreements between the five Old Egyptian Uncials (Aleph, A, B, C, D). All five exhibit a fabricated text. In Aleph and B, it is easier to find two consecutive verses in which these two manuscripts differ from each other, than two consecutive verses in which they entirely agree. (*Revision Revised*, p.12).

a) In the **Gospels**, these 5 corrupt manuscripts depart from the Received Text as follows: **B** omits 2877 words, adds 536 words, substitutes 935 words, transposes 2098 words and modifies 1132 words (totalling 7578 changes in the Gospels from the Received Text). **Aleph** omits 3455 words, adds 839 words, substitutes 1114 words, transposes 2299 words, and modifies 1265 words (totalling 8972 changes in the Gospels).

At least 10 revisers between the 4th and 12th Centuries made corrections to Aleph's many and extraordinary perversions of Scripture.

**D** is the most altered manuscript of all. Although a large part of the Gospels is missing in codex D, we find that D omits 3704 words, adds 2213 words, substitutes 2121 words, transposes 347 words, and modifies 1772 words.

This totals 13,281 departures by D from the Received Text in the four Gospels.

Departures from TR	Codex B	Codex Aleph	Codex D
Omits words	2877	3455	3704
Adds words	536	839	2213
Substitutes words	935	1114	2121
Transposes words	2098	2299	347
Modifies words	1132	1265	1772
Total Changes	7578	8972	13281

b) **Serious deflections** in the Gospels for these five manuscripts from the TR are:

A	C	B	Aleph	D
842	1798	2370	3392	4697

c) **Readings** that are **unique** (being caused by **deliberate corruption**) to each of these 5 manuscripts in the 4 Gospels are:

A	C	B	Aleph	D
133	170	197	443	1829

d) **Words omitted** from Textus Receptus of **Mark's** and **Luke's Gospel** in each Codex:

Omissions in Codices:	A	B	Aleph	D
<b>Mark</b> (11,646 words)	138	762	870	900
<b>Luke</b> (19,941 words)	208	757	816	1552

*The Revision Revised*, p.262

e) Each of Codices B, Aleph and D clearly exhibit a **fabricated text**, resulting from arbitrary and reckless alteration by design. This can be proven as fact where five corrupt codices **depart** from the Received Text in **Luke's** Gospel as seen in the following table:

Changes these 5 Codices make to 19,941 words of Luke's Gospel from Textus Receptus:

	A	B	Aleph	C	D
<b>Omitted words</b>	<b>208</b>	<b>757</b>	<b>816</b>	<b>175</b>	<b>1 552</b>
<b>Substituted words</b>	<b>111</b>	<b>309</b>		<b>115</b>	<b>1 006</b>
<b>Peculiar readings</b>	<b>90</b> (affecting 131 words)	<b>138</b> (affecting 215 words)		<b>87</b> (affecting 127 words)	<b>1 731</b> (affecting 4090 words)
<b>Transposed words</b>	<b>75</b> (affecting 199 words)	<b>228</b> (affecting 654 words)		<b>67</b> (affecting 197 words)	<b>464</b> (affecting 1401 words)

**Note:** The Textus Receptus in the 16th Century is not the cause why **B** (4th Century) and **D** (6th Century) differ so widely from each other.

Nor is the Textus Receptus the cause why **A** and **C** so widely differ from each other.

The most obvious and simplest explanation is that **B** and **D** exhibit grossly depraved texts. Hort found only 4 times in Mark's Gospel and 3 in Luke's Gospel (7 in all) where Codices B, Aleph and D agree in making an omission at the same place, but not of the same words.

**Conclusion:** This shows the depraved text of B, Aleph and D on which many modern versions are based. Without a particle of doubt, we assure readers that B, Aleph and D are three of the most scandalously corrupt copies available. They exhibit the most shamefully mutilated texts of the New Testament met anywhere. They contain the largest amount of fabricated readings, ancient blunders, and intentional perversions of Scripture which are discoverable in any known copies of the **Word of God**'.

(*The Revision Revised, Burgon, p.12-16*). Notice a page of Sinaiticus' many corrections:



# 19. NASV Omissions that the NIV Corrected to Agree with the KJV

With more manuscript discoveries from the NASV (1960) to when the NIV was published in 1973, the NIV corrected some NASV omissions, thus restoring some KJV readings that were previously discarded as 'late'. 60 NASV errors that the NIV restored to agree with the KJV are:

	NASV	NIV	KJV
1. Luke 4:5	And he led him up <b>OMIT</b>	The devil led him up <b>to a high place</b>	The devil taking him up <b>into an high mountain</b>
2. Luke 24:36	He himself in stood their midst <b>OMIT</b>	Jesus himself stood among them and said to them <b>'Peace be with you'</b>	Jesus himself stood in the midst of them, and saith unto them, <b>Peace be unto you</b>
3. Luke 24:40 (Important)	<b>OMIT</b> WHOLE VERSE	<b>When he had said this he showed them his hands and his feet</b>	<b>And when he had thus spoken, he shewed them his hands and his feet</b>
4. Luke 24:51	while He was blessing them, He parted from them <b>OMIT</b>	While he was blessing them, he left them <b>and was taken up into heaven</b>	while he blessed them, he was parted from them, <b>and carried up into heaven</b>
5. Luke 24:52	<b>OMIT</b> And they returned to	<b>Then they worshipped him</b> and returned to	<b>And they worshipped him</b> and returned to
6. Acts 26:23 (Important)	first to <b>proclaim light</b>	first to <b>rise from the dead</b>	first that should <b>rise from the dead</b>
7. Matt 18:15	If your brother sins <b>OMIT</b>	If your brother sins <b>against you</b>	if thy brother shall trespass <b>against thee</b>
8. Matt 24:31	a great <b>OMIT</b> trumpet	with a loud trumpet <b>call</b>	a great <b>sound</b> of a trumpet
9. Matt 26:42	if this <b>OMIT</b> cannot pass away	if it is not possible for this <b>cup</b> to be taken away	if this <b>cup</b> may not pass away
10. Mark 9:42	who believe <b>OMIT</b>	who believe <b>in me</b>	that believe <b>in me</b>
11. John 8:39	<b>OMIT</b> do the deeds	<b>you would</b> do the things	<b>ye would</b> do the works
12. John 3:17	God sent not <b>the</b> Son	God did not send <b>his</b> Son	God sent not <b>his</b> Son
13. John 6:33	bread of God is <b>that</b>	the bread of God is <b>he</b>	the bread of God is <b>he</b>
14. Acts 14:15	to <b>a</b> living God	to <b>the</b> living God	unto <b>the</b> living God
15. Acts 14:27	opened <b>a</b> door of faith	opened <b>the</b> door of faith	opened <b>the</b> door of faith
16. I Thess 1:9	serve <b>a</b> living and true God	serve <b>the</b> living & true God	serve <b>the</b> living & true God.
17. Acts 24:20	what misdeed they found <b>OMIT</b>	what crime they found <b>in me</b>	any evil doing <b>in me</b>
18. II Cor 12:9	<b>OMIT</b> power is perfected	<b>My</b> power is made perfect	<b>My</b> strength is made perfect
19. James 2:19	You believe that <b>God is one</b>	You believe that <b>there is one God</b>	Thou believest that <b>there is one God</b>
20. I Peter 5:2	Shepherd the flock of God among you <b>OMIT</b>	Be shepherds of God's flock that is under your care, <b>servng as overseers</b>	Feed the flock of God which is among you, <b>taking the oversight thereof</b>
21. I John 3:5	take away <b>OMIT</b> sins	take away <b>our</b> sins	take away <b>our</b> sins
22. II John 1	whom I love in truth	whom I love in <b>the</b> truth	whom I love in <b>the</b> truth
23. Rev 19:12	His eyes are <b>OMIT</b> a flame of fire	His eyes are <b>like</b> blazing fire	His eyes were <b>as</b> a flame of fire

Here the NASV omits "Jesus" 31 times more than NIV and 118 omissions more than KJV:

	NASV	NIV	KJV
24. Matt 4:12	when <b>He</b> heard	when <b>Jesus</b>	when <b>Jesus</b>
25. Matt 4:18	And <b>OMIT</b> walking	As <b>Jesus</b> was walking	And <b>Jesus</b> , walking
26. Matt 8:3	<b>OMIT</b> stretching out	<b>Jesus</b> reached out	And <b>Jesus</b> put forth
27. Matt 8:5	And when <b>He</b>	When <b>Jesus</b>	And when <b>Jesus</b>
28. Matt 8:7	And <b>He</b> said	<b>Jesus</b> said	And <b>Jesus</b> saith
29. Matt 12:25	And <b>OMIT</b> knowing	<b>Jesus</b> knew	And <b>Jesus</b> knew
30. Matt 14:14	And when <b>He</b> came out	When <b>Jesus</b> landed	And <b>Jesus</b> went forth
31. Matt 14:22	And immediately <b>He</b>	Immediately <b>Jesus</b>	And straightaway <b>Jesus</b>
32. Matt 14:25	<b>He</b> came	<b>Jesus</b> went	<b>Jesus</b> went
33. Matt 22:37	And <b>He</b> said to him	<b>Jesus</b> replied	<b>Jesus</b> said
34. Mark 1:41	<b>He</b> stretched out	<b>Jesus</b> reached	And <b>Jesus</b>
35. Mark 5:19	<b>He</b> did not let him	<b>Jesus</b> did not let	<b>Jesus</b> suffered him not
36. Mark 8:1	<b>He</b> summoned	<b>Jesus</b> called	<b>Jesus</b> called
37. Mark 10:52	following <b>Him</b>	followed <b>Jesus</b>	followed <b>Jesus</b>
38. Mark 11:11	<b>He</b> entered	<b>Jesus</b> entered	<b>Jesus</b> entered
39. Mark 11:15	<b>He</b> entered	<b>Jesus</b> entered	<b>Jesus</b> entered
40. Mark 12:32	<b>He</b> is One	<b>God</b> is One	there is one <b>God</b>
41. Mark 12:41	<b>He</b> sat	<b>Jesus</b> sat	<b>Jesus</b> sat
42. Mark 14:22	<b>He</b> took some bread	<b>Jesus</b> took bread	<b>Jesus</b> took bread
43. Luke 8:38	<b>He</b> sent him away	<b>Jesus</b> sent him away	<b>Jesus</b> sent him away
44. Luke 9:43	that <b>He</b> was doing	that <b>Jesus</b> did	which <b>Jesus</b> did
45. Luke 13:2	<b>He</b> answered	<b>Jesus</b> answered	<b>Jesus</b> answering
46. Luke 23:43	<b>He</b> said	<b>Jesus</b> answered	<b>Jesus</b> said
47. Luke 24:36	<b>He</b> himself	<b>Jesus</b> himself	<b>Jesus</b> himself
48. John 3:2	came to <b>Him</b>	came to <b>Jesus</b>	came to <b>Jesus</b>
49. John 3,34	<b>He</b> gives	<b>God</b> gives	<b>God</b> giveth
50. John 5:17	<b>He</b> answered	<b>Jesus</b> said	<b>Jesus</b> answered
51. John 6:14	which <b>He</b> performed	that <b>Jesus</b> did	that <b>Jesus</b> did
52. John 8:9	<b>He</b> was left alone	only <b>Jesus</b> was left	<b>Jesus</b> was left alone
53. John 8:16	I and <b>He</b>	I stand with <b>the Father</b>	I and <b>the Father</b>
54. John 8:21	<b>He</b> said	<b>Jesus</b> said	then said <b>Jesus</b>
55. John 11:45	what <b>He</b> had done	what <b>Jesus</b> did	which <b>Jesus</b> did
56. John 18:5	<b>He</b> said	<b>Jesus</b> said	<b>Jesus</b> saith
57. John 19:39	<b>Him</b> by night	<b>Jesus</b> at night	<b>Jesus</b> by night
58. I Cor	the <b>OMIT</b> body	the body <b>of the Lord</b>	the <b>Lord's</b> body
59. Gal. 1:15	When <b>He</b>	When <b>God</b>	When it pleased <b>God</b>
60. Rev 21:3	God Himself shall be among them <b>OMIT</b>	God himself will be with them <b>and be their God</b>	God Himself shall be with them <b>and be their God</b>

**Conclusion:** 1) The NASV is a more corrupt translation than the NIV.

2) The NIV thus admits that the Critical text of W&H on which it is based is wrong 60 times.

3) The NIV translators thus admit that the KJV Received Text is ancient and close to the original.

4) NASV omits "Jesus" 118 times (NIV 87), God 4 times, Father once, Lord once more than NIV.

# 20. THE NEW INTERNATIONAL VERSION OMITTS THE LORD JESUS CHRIST.

In the New International Version, references to "Lord" are omitted 39 times, "Jesus" 87 times and "Christ" 52 times.

These passages are shown below. The word's in bold are also omitted from the NIV.

- Matthew 13:51 They say unto him, Yea, **LORD**.  
Matthew 28:6 Come, see the place where the **LORD** lay.  
Mark 9:24 and said with tears **LORD**.  
Mark 11:10 that cometh **in the name of the LORD** .  
Luke 7:31 the **LORD** said, Whereunto then shall I liken the men of this generation?  
Luke 9:57 a certain man said unto him, **LORD** I will follow thee. .  
Luke 17:6 the **LORD** said, If ye had faith as a grain of mustard seed. .  
Luke 22:31 **the LORD said**, Simon, Simon, behold. .  
Luke 23:42 Jesus, **LORD** remember me  
John 4:1 **When therefore the LORD new how** the Pharisees  
John 6:34 **LORD** evermore give us this bread  
John 8:11 She said, No man **LORD**  
John 9:36 Who is he **LORD** at I might believe on him?  
Acts 7:30 an angel of the **LORD** in a flame of fire in a bush.  
Acts 7:37 A prophet shall the **LORD** our God raise up. .  
Acts 9:5 the **LORD** said, I am Jesus whom thou persecutest:  
**it is hard for thee to kick against the pricks  
and he trembling and astonished said LORD what wilt  
thou have me to do? and the LORD said unto him..**  
Acts 9:6 **he commanded them to be baptized in the name of the LORD.**  
Acts 10:48 calling on the name of the name of the **LORD** .  
Romans 1:3 concerning his Son **Jesus Christ our LORD**  
Romans 6:11 but alive unto God through Jesus Christ **our LORD**  
Romans 14:6 **and he that regardeth not the day, to the LORD he doth not regard it.**  
Romans 16:24 **The grace of our LORD Jesus Christ be with you all. Amen.**  
I Cor 10:28 **For the earth is the LORD's and the fullness thereof.**  
I Cor 15:47 the second man is the **LORD** from heaven.  
II Cor 4:10 in the body the dying of the **LORD** Jesus.  
Galatians 6:17 I bear in my body the marks of the **LORD** Jesus.  
Ephesians 3:14 I bow my knees unto the Father **of our LORD Jesus Christ.**  
Colossians 1:2 from God our Father **and the LORD Jesus Christ.**  
I Thess 1:1 **from God our father and the LORD Jesus Christ.**  
I Timothy 1:1 and **LORD** Jesus Christ.

I Timothy 5:21 I charge thee before God, and the **LORD** Jesus Christ.  
 II Timothy 4:1 I charge thee therefore before God, and the **LORD** Jesus Christ.  
 Titus 1:4 Grace, mercy and peace, from God the Father and the **LORD** Jesus Christ our Saviour.  
 Hebrews 10:30 I will recompense, saith the **LORD**.  
 II John 3 from God the Father, and from the **LORD** Jesus Christ.  
 Jude 4 denying the only Lord God, and our **LORD** Jesus Christ.  
 Rev 16.5 Thou art righteous, **O LORD**.  
 Rev 19:1 power, unto the **LORD** our God.  
 In John 20:13, Mary was weeping and the angel said, "woman why weepest thou?"  
 She replied, "because they have **TAKEN AWAY MY LORD**".  
 How much more would she weep today, if she was to look at the modern translations, which delete the LORD 39 times. We should weep also.

References to '**CHRIST**' are omitted **52 times**, as in these examples:

Matthew 23:8 one is your Master, even **CHRIST**.  
 Luke 4:41 devils came out....saying, thou art **CHRIST** the Son of God.  
 John 4:42 this is indeed the **CHRIST** the Saviour of the world.  
 John 6:69 we believe and are sure that thou art **that CHRIST of the living God**.  
 Acts 2:30 **he would raise up CHRIST** to sin on His throne.  
 Acts 4:26 against the Lord and against His **CHRIST**  
 Acts 8:37 **I believe that Jesus CHRIST is the Son of God**.  
 Acts 9:20 he preached **CHRIST** in the synagogues.  
 Acts 15:11 through the grace of our Lord Jesus **CHRIST** we shall be saved.  
 Acts 16:31 Believe on the Lord Jesus **CHRIST** and thou shalt be saved.  
 Acts 19:4 that is on **CHRIST** Jesus.  
 Acts 20:21 faith toward our Lord Jesus **CHRIST**.  
 Romans 1:3 Concerning His Son Jesus **CHRIST** our Lord.  
 Romans 1:16 I am not ashamed of the gospel of **CHRIST**.  
 Romans 14:10 We shall all stand before the judgment seat of **CHRIST**.  
 Romans 16:20 The grace of our Lord Jesus **CHRIST** be with you.  
 Romans 16:24 **The grace of our Lord Jesus CHRIST be with you all**.  
 I Cor 5:4 In the name of our Lord Jesus **CHRIST**.  
 I Cor 5:4 with the power of our Lord Jesus **CHRIST**.  
 I Cor 9:1 Have I not seen Jesus **CHRIST** our Lord.  
 I Cor 10:9 Neither let us tempt **CHRIST**.  
 I Cor 15:23 they that are **CHRIST'S** at his coming  
 I Cor 16:22 If any man love not the Lord Jesus **CHRIST** let him be Anathema  
 I Cor 16:23 The grace of our Lord Jesus **CHRIST** be with you.  
 II Cor 10:7 as he is **CHRIST'S**, even so are we Christ's.  
 II Cor 11:31 The God and Father of our Lord Jesus **CHRIST**.

Galatians 13:7 confirmed before God in **CHRIST**.

Galatians 4:7 an heir of God **through CHRIST**.

Galatians 6:15 **for in CHRIST** Jesus neither is circumcision

Ephesians 3:9 who created all things **by Jesus CHRIST**.

Ephesians 3:14 Father **of our Lord Jesus CHRIST**.

Philippians 4:13 I can do all things through **CHRIST** which strengtheneth me.

Colossians 1:2 from God our father and the Lord Jesus **CHRIST**.

Colossians 3:13 even as **CHRIST** forgave you.

I Thess 1:1 **from God our father and the Lord Jesus CHRIST**.

I Thess 2:19 even ye in the presence of our Lord Jesus **CHRIST** at His coming

I Thess 3:11 and our Lord Jesus **CHRIST**, direct our way unto you.

I Thess 3:13 at the coming of our Lord Jesus **CHRIST** with all his saints.

II Thess 1:8 that obey not the gospel of our Lord Jesus **CHRIST**.

II Thess 1:12 that the name of our Lord Jesus **CHRIST** may be glorified in you.

II Thess 2:2 that the day of **CHRIST** is at hand.

I Timothy 2:7 I speak the truth in **CHRIST**, and lie not.

II Timothy 2:19 Let every one that nameth the name of **CHRIST** depart from iniquity.

II Timothy 4:22 The Lord Jesus **CHRIST** be with thy spirit.

Hebrews 3:1 Consider the Apostle and High Priest of our profession, **CHRIST** Jesus.

I John 1:7 the blood of Jesus Christ his Son, cleanseth us from all sin.

I John 4:3 every spirit that confesseth not that Jesus **CHRIST** **is come in the flesh**,

II John 9 He that abideth in the doctrine of **CHRIST**, he hath...

Revelation 1:9 patience of Jesus **CHRIST**, ...and for the testimony of Jesus **CHRIST**.

Revelation 12:17 have the testimony of Jesus **CHRIST**.

Revelation 22:21 The grace of our Lord Jesus **CHRIST** be with you all. Amen

## 21. QUESTIONS TO ASK MODERN BIBLE VERSION USERS

- Which Bible version do you use?** (NIV).
  - I use the KJV because of how the NIV handles Matthew 17:21. (What's it say?)
  - Do you have your NIV handy? Look up Matthew 17:21.
  - Look up Matthew 18:11; 23:14; Mark 7:16; 9:44,46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4; Acts 8:37; 15:34, 24:7; 28:29; Romans 16:24.
  - Is it all right to take verses out of the Bible? How many words can you take out of the Bible for it to be a sin? Would a good man **add words** or a bad man **take out words**?
  - We know these verses are in the Bible because Tatian in his Diatessaron quotes every one of these gospel verses in 150 AD. He had access to the original autographs to copy these verses from. Even Codex Sinaiticus quotes Luke 23:17. Irenaeus (120-202AD, Vol 1, p.433) & Cyprian (200-258AD, Vol 5, p.545) quote Acts 8:37.
- Would God use unbelievers and heretics** like Westcott and Hort to correct the Bible that has been used for 1500 years? NIV is based on W&H's mainly Vaticanus text.
- Has God preserved His Word to today** as Jesus promised in Matthew 5:18 "one jot or tittle shall in no wise pass from the law until all be fulfilled."
- The United Bible Society (3rd edition) NT Greek text has omitted **2544** Greek words. (**2886** if you count Mark 16:9-20 and John 7:53-8:11), from the Received text (KJV). The Received Text by Robert Stephanus (1550AD) has **140,488** Greek NT words. The Nestle-Aland 26th edition and UBS 3rd edition has **137,602** Greek NT words, 2886 less. This is **2.1%** of the Greek NT words removed & never to be read in modern versions.
- Why were Codex Vaticanus and Codex Sinaiticus** (on which NIV is based) **not copied and distributed** if they are supposed to be the "oldest and best manuscripts"?  
**Answer:** Because Christians recognized their many corrupt readings, it became impossible to "sell" them. Nobody bought them. They were not copied or distributed.
- Why are Codex Vaticanus & Codex Sinaiticus in such good condition** after 1500 years?  
**Answer:** Because nobody used them having so many corrupt readings. If they were recognized as the true text, somebody would have paid good money for them, used them regularly and worn them out. You can always sell a good manuscript, but you can't sell a bad manuscript, except to a fool or someone who doesn't know what the true text is such as Westcott & Hort, Griesbach, Tregelles, Tischendorf and modern scholars.
- How do you explain the Majority Text's 98% domination of the manuscripts?**  
**Answer:** They had to be good copies of the originals, as recognised by Christians since 96 AD. This dominance worried Westcott and Hort, so they guessed that around 250AD Lucian made a revision of the NT text from an assumed original Vaticanus type text to a Byzantine type KJV text. If this really happened, why is there no record of it in history, and why was there no protest against it? A protest would surely have happened.  
**Answer:** Because it is a figment of W&H's imagination. They made up this lie to support their theory. It has no historical basis or support.
- If Codex Vaticanus and Codex Sinaiticus are the true text and so accurate, **why do they disagree between themselves 3061 times in the gospels alone?**
- Would you trust men like **Westcott & Hort** to correct the Bible if you knew that they did not believe in ① Bible infallibility, ② New Testament miracles, ③ Creation, ④ Literal devil, ⑤ Heaven, ⑥ Second coming, ⑦ Christ's substitutionary death,

Ⓢ inviting people to receive Christ as Saviour, Ⓣ Traditional theology?

**Would you trust Westcott & Hort to correct the Bible if you knew that they:**

- 1) decided between variant readings on the basis of their "inner consciousness"?
  - 2) believed in Mary worship; 3) in sacrament devotion; 4) in baptismal regeneration;
  - 5) purgatory; 6) private prayers for the dead; 7) Communism; 8) in contacting demons & working in "the Ghostly Guild?" See their biographies by their sons (Hort 2:248).
10. **Would the devil be interested in corrupting the New Testament text?** Yes certainly, because this was Satan's first temptation "Yea, hath God said?" (Gen. 3:1), in getting Eve to doubt God's Word. Yet W&H and modern version editors never consider this possibility. They treat the NT just like any ancient document.
11. **Would you expect to find the true NT text in Alexandria in Egypt** where God continually warns believers to avoid? No! Yet this is where Vaticanus and Sinaiticus are supposed to have originated.
12. Why did Westcott and Hort and modern version editors **reject and ignore the 98% of Byzantine/KJV text manuscripts** in favour of 2% of the manuscripts which show great disagreement with each other and many corrupt and variant readings?
13. The **cornerstone** of Hort's theory was that readings characteristic of the Received text are **never** found in quotations of Christian writers before 350 AD. He said "before that date we find Alexandrian and Western readings, but never Syrian". Hort's statement is proven wrong by:
- a) **Tatian's Diatessaron** (150 AD) ALWAYS gives the KJV reading for any Gospel verse that the NIV CHANGES.
  - b) The **Syriac Peshitta** version (170 AD) agrees with the KJV text and disproves W&H's theory of Alexandrian manuscripts being close to the original.
  - c) The **Gothic** version (341 AD) was produced by Ulfilas "little wolf", a missionary bishop to the Goths, and was circulating before Vaticanus or Sinaiticus were written in 350AD. According to Kenyon, Aland (p.210) and all the evidence, it was translated from the early Byzantine KJV text manuscripts.
  - d) Modern version advocates only list 13 out of 96 papyri, 9 out of 299 uncials, and 22 out of 2812 minuscules supporting the Alexandrian text. This means that 86% of papyri, 96% of Uncials and 99% of minuscules show a Byzantine text.
14. If Egypt is the right place to find the correct NT text, then **why do the main Egyptian papyri show the greatest degree of corruption** of any manuscripts?
- For example, why do papyri p66, p45 and p75 have the following mistakes?

Colwell Ernest C., *Scribal Habits in Early Papyri*. The Bible in Modern Scholarship. J.P.Hyatt. New York: Abingdon Press, 1963. p.370-389

	<b>p66</b>	<b>p45</b>	<b>p75</b>
Careless Readings	216	20	57
Singular Readings	482	275	257
Nonsense Readings	200	28	64
Leaps Forward	54	16	27
Leaps Backward	22	2	10

The Holy Spirit refused to send a single original autograph to Egypt, so what would Egypt know about the original correct readings? Very little!

15. Why did God **cut off the power of speech from modern version editors** such as Kenneth Taylor (Living Bible 1972), Philip Schaff (ASV 1892), Tregelles (New Greek Text 1857-72), Westcott (New Greek Text & RV 1870), J.B.Philips (1961), Wilkins (NASV)? Isaiah 8:19,20; Luke 11:14.
16. If anyone says "Byzantine (KJV) readings are inferior to Alexandrian", say "**Prove it**".

## 22. Errors of Good News for Modern Man

In addition to most of the 238 omissions in the NIV, the GNB also makes the following serious changes. The GNB makes changes each time a new edition comes off the press.

### 1. GNB (1976 edition) attacks the Deity of Christ.

GNB	John 9:35-38	KJV
Do you believe in the <b>Son of Man</b> ? Tell me who he is, <b>Sir</b> , so I can believe in him ... <b>knelt down</b> before Jesus		Dost thou believe on the <b>Son of God</b> ? He... said, <b>who</b> is he, <b>Lord</b> , that I might believe on him? ...He <b>worshipped</b> him.

GNB refuses to properly translate the Greek word 'monogenes' meaning 'only begotten':

	GNB	KJV
John 1:14	As the Father's only <b>OMIT</b> Son	As of the only <b>begotten</b> of the Father
John 1:18	The only <b>OMIT</b> One who is the same as God	The only <b>begotten</b> Son
John 3:16	His only <b>OMIT</b> Son	His only <b>begotten</b> Son
John 3:18	God's only <b>OMIT</b> Son	Name of the only <b>begotten</b> Son of God
1 John 4:9	Sent his only <b>OMIT</b> Son	Sent his only <b>begotten</b> Son
I Cor. 15:47	The second Adam <b>OMIT</b> came from heaven	The second man is the <b>Lord</b> from heaven
I Tim. 3:16	<b>He</b> appeared in human form	<b>God</b> was manifest in the flesh
Phil. 2:6	He always had the nature of God, but he did not think that by force he should <b>try to become equal with God</b>	Who, being in the form of God, thought it not robbery to be <b>equal with God</b>

GNB in Philippians 2:6 wrongly teaches that Christ was not equal with God and did not try to be equal with God, whereas the correct teaching of Philippians 2:6 is that Christ did not hesitate to temporarily set aside His self-willed use of deity when He became a man. As God, He had all the rights of deity, and yet during His incarnate state (on Earth) He surrendered His right to manifest Himself visibly as the God of all splendour and glory.

GNB	I Timothy 6:14-16	KJV
Our <b>Lord Jesus Christ</b> will appear. His appearing will be brought about at the right time by <b>God</b> , the blessed and only Ruler		<b>Lord Jesus Christ</b> : which in his times he shall shew, who is the blessed and only Potentate ...

In I Timothy 6:14-16, the GNB wickedly changes the subject of the passage (Christ) in v.15 to God (by adding 'God', which is in no Greek text), thus robbing Christ of His Deity.

### 2. Peter as the Rock. GNB calls Peter the Rock. This greatly pleases Roman Catholics.

	GNB	KJV
Matt 16:8	So I tell you Peter: <b>you are a rock</b>	Thou art Peter, and upon this <b>rock</b>
John 1:42	You will be called Cephaz (This is the same as 'Peter' & means 'a <b>rock</b> ')	Thou shalt be called Cephaz, which is by interpretation <b>a stone</b> .

The British and Foreign Bible Society (BFBS), seeking to bolster the Church of Rome, writes Rome's false interpretations into the GNB. This seeks to give Divine authority to Papal claims. No wonder Roman Catholic Cardinal Heenan congratulates the BFBS for publishing a New Testament with **no 'anti-Catholic' bias**. The BFBS has become part of the Vatican's propaganda Machine.

### 3. The GNB omits the **Blood of Christ** 16 times

	<b>GNB</b>	<b>KJV</b>
i) Col 1:14	we are set free OMIT	we have redemption thru His <b>blood</b>
ii) Acts 20:28	through the death of his own <b>Son</b>	purchased with his own <b>blood</b>
iii) Roman 3:25	faith in <b>him</b>	through faith in his <b>blood</b>
iv) Romans5:9	by his death	justified by his <b>blood</b>
v) Ephes. 2:13	made near by the <b>death</b> of Christ	made nigh by the <b>blood</b> of Christ
vi) Ephes. 1:7	the <b>death</b> of Christ we are set free	redemption through his <b>blood</b>
vii) Col 1:20	peace through his Son's <b>death</b>	peace through the <b>blood</b> of his cross
viii) Heb 10:19	the <b>death</b> of Jesus	by the <b>blood</b> of Jesus
ix) Heb 13:20	his <b>death</b>	the blood of the everlasting covenant
x) I Peter 1:19	<b>Costly sacrifice</b> of Christ	precious <b>blood</b> of Christ
xi) Rev.1:5	by his death he has freed us from our sins	washed us from our sins in his own <b>blood</b>
xii) Rev 5:9	by your <b>death</b>	by thy <b>blood</b>
xiii) Matt 27:4	betraying an innocent <b>man</b>	I have betrayed the innocent <b>blood</b>
xiv) Matt 27:24	I am not responsible for the <b>death</b>	I am innocent of the <b>blood</b>
xv) Matt 27:25	let the punishment for his <b>death</b>	His <b>blood</b> be on us
xvi) Acts 5:28	make us responsible for his <b>death</b>	this man's <b>blood</b> upon us
Bratcher and his GNB have counted & belittled the blood of the covenant an unholy thing (Heb.10:29)		

### 4. GNB attacks the **Virgin Birth of Christ**

To reject Christ's virgin birth, is to reject His Deity and saving work.

Only a virgin-born Saviour, not having a sin nature, can save sinners.

If Jesus had a human father, then he would have inherited a sin nature.

<b>GNB</b>	<b>Luke 1:26,27</b>	<b>KJV</b>
i) He had a message for a <b>girl</b> ... the <b>girl's</b> name was Mary.	To a <b>virgin</b> espoused to . . . the <b>virgin's</b> name was Mary	
<i>Parthenos</i> in Greek is rendered 14 times in the New Testament as ' <b>virgin</b> ' in the KJV. GNB only translates it as ' <b>virgin</b> ' 3 out of 14 times.		
<b>GNB</b>	<b>Luke 2:33</b>	<b>KJV</b>
ii) The <b>child's father</b> and mother	<b>Joseph</b> and his mother marvelled	
GNB changing Joseph (KJV) to 'father', wrongly suggests that Christ had a human father.		
<b>GNB</b>	<b>Luke 2:43</b>	<b>KJV</b>
iii) His <b>parents</b> did not know this	<b>Joseph</b> and his mother knew not	
Here GNB wrongly makes Joseph the father of Jesus.		
<b>GNB</b>	<b>Matthew 1:25</b>	<b>KJV</b>
iv) her OMIT son	her <b>firstborn</b> son	
'Firstborn' (Greek: <i>prototokos</i> ) proves that Mary had no children before Christ. Christ's virgin birth is weakened by omitting the word 'firstborn'.		

### 5. GNB makes **Peter condemn Simon to hell**. 'Hell' is not in the Greek.

	<b>GNB</b>	<b>KJV</b>
Acts 8:20	May you and your money go to <b>hell!</b>	Thy money perish with thee,

## 6. The Sinlessness of Christ

GNB	John 14:30	KJV
He has no power over me		Hath nothing in me
KJV teaches that Christ, being sinless, the devil could not accuse Him of any sin. GNB denies this.		

## 7. Worshipping Christ

	GNB	
Matthew 8:2	<b>Knelt down</b> before him	<b>Worshipped</b> him
Matthew 9:18	<b>Knelt down</b> before him	<b>Worshipped</b> him
Matthew 15:25	<b>Fell</b> at his feet	<b>Worshipped</b> him
Matthew 18:26	<b>Fell</b> on his knees	<b>Worshipped</b> him
Matthew 20:20	<b>Bowed</b> before him	<b>Worshipped</b> him
Mark 5:6	<b>Fell</b> his knees	<b>Worshipped</b> him
John 9:38	<b>Knelt</b> down	<b>Worshipped</b> him

## 8. GNB here teaches a "works based" Salvation. This greatly pleases the Catholic Church.

	GNB	KJV
Acts 2:38	Turn away from your sins, each one of you and be baptised in the name of Jesus Christ <b>so that your</b> sins will be forgiven	Repent and be baptized every one of you in the name of Jesus Christ <b>for</b> the remission of sins
Here, ' <b>so that</b> ' in GNB wrongly teaches that baptism forgives sins. 'For' (eis) means 'because of'.		
1 Peter 2:2	always thirsty for pure spiritual milk, so that by drinking it you may <b>grow up</b> and <b>be saved</b>	As newborn babes, desire the sincere milk of <b>the word</b> that ye may <b>grow thereby</b>
Mark 10:24	My children how hard it is <b>OMIT</b> to enter the Kingdom of God	Children, how hard it is <b>for them that trust in riches to enter into the Kingdom of God</b>
Romans 5:1	We have been <b>put right with God</b> through faith	Being <b>justified</b> by faith
GNB has removed <b>justification</b> altogether. Catholicism hates 'justification by faith' since Luther.		
Matthew 5:20	You will be able to enter the Kingdom of heaven <b>only if you are more faithful than the teachers of the law and the Pharisees in doing what God requires.</b>	Except <b>your righteousness shall exceed the righteousness</b> of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven.
GNB here teaches that we can enter heaven by <u>doing good works</u> . What a heresy!		

## 9. GNB contradicts the Received Text and the Nestle's corrupt Text:

	GNB	KJV
Jude 14	The Lord will come with <b>many</b> thousands of his <b>holy angels</b>	The Lord cometh with <b>ten</b> thousands of his <b>saints</b>
Acts 20:7	On <b>Saturday</b> evening	Upon the <b>first day</b> of the week

GNB footnote: 'Saturday; or Sunday'. Bratcher doesn't know which. It was Sunday because Luke used Roman time (Acts 2:15; 3:1; 10:3,9; 12:18; 16:35; 20:11; 23:12,23; Luke 23:44) which started at midnight. These additions are added on the fabricator's opinion.

10. GNB adds the word '**God**' many times when it is not in any Greek Text. 'God' is added **six** times in Colossians 1:16-22. This denies Christ as Creator:

	GNB	KJV
Col 1:16	through him <b>God</b> created everything. <b>God</b> created the whole universe through him and for him	<b>By him</b> ( <i>Christ</i> ) were all things created. All things were created by him and for him
Col 1:19	It was by <b>God's</b> own decision	It pleased ( <i>the Father</i> )
Col 1:20	<b>God</b> decided.... <b>God</b> made peace through his Son's <b>OMIT</b> death	Having made peace through the <b>blood</b> of his cross
Col 1:22	<b>God</b> has made you his friends	To present you holy

Additional examples are: a) Mark 11:9-10, GNB adds the word '**God**' **four** times, b) In Ephesians 3:8-9 GNB adds the word '**God**' **three** times.

11. GNB denies **Christ's wounded hands** being seen at His return

	GNB	KJV
Zech 13:6	What are those wounds on your <b>chest</b> ?	What are these wounds in thine <b>hands</b> ?

12. GNB teaches **Polytheism** (the existence of many true gods).

	GNB	KJV
Isaiah 14:13	You thought you would sit like a king on that mountain in the north where the <b>gods</b> assemble (Job 1,2 state that angels not gods, meet in heaven)	I will sit also upon the mount of the congregation.

13. **Bratcher's Heresies**. Examples include:

1) 'To invest the Bible with the qualities of inerrancy and infallibility is to idolatrise it.' (Source: Faith for the Family, Sept 1982, Bob Jones University).

2) The American Bible Society was well aware of Bratcher's heretical views long before they sacked him in 1981 in response to public outrage.

In 1953 Bratcher had denied Christ's deity and denied the inerrancy of Scripture.

On 8 November 1970 in the Greenville News, Bratcher said, 'If we build our faith wholly on the Bible, then we are building our faith on shifting sand'. In 1985 Bratcher was a United Bible Society international translation consultant. The Bible Societies continued to support Bratcher, pay his salary, as well as print and promote his vile Good News Bible.

3) Bratcher was asked:

Question 1: Do you know Jesus Christ as your personal Saviour? Answer: No comment

Question 2: If you should die, do you know whether you would go to heaven?

Answer: No comment. He refused to testify to his salvation. This means he is not saved. (Romans 10:9). (Source: Donald T Clarke, Bible Version Manual, p 98,99).

**Conclusion**: Don't use the GNB and don't give money to support its distribution.

Tell people who use the GNB, NIV, NASV, etc. about their many omissions.

The American Bible Society and the United Bible Societies are the owners and largest promoters of apostate Bibles. Those who support the spread of faithful Bible translations are: 'Bearing Precious Seed'; 'Trinitarian Bible Society'; and millions of faithful Christians.

If your church uses or endorses modern apostate versions, show the pastor this book.

It is serious to alter God's Word. We reject the GNB as:

a) Based on corrupt manuscripts; and

b) Translated by Robert Bratcher and reflects his apostate, unconverted viewpoint.

The Good News Bible omits the same 16 full verses as does the NIV. Reject them both.

## 23. ERRORS OF THE LIVING BIBLE

The Living Bible (1992 edition) is an inaccurate and corrupt interpretation of what Kenneth Taylor thinks the Bible is saying on many issues. The first thing a Bible translation must be, is **accurate** to what it is copying. The LB fails miserably here. Consider these 9 examples of corruption in the LB.

OT	LIVING BIBLE	KJV
I Kings 18:27	Perhaps he is talking to someone or else is out <b>sitting on the toilet</b>	Cry aloud: for he is a god: either he is talking or he is <b>pursuing</b>
What nonsense! There is nothing in the Hebrew language here requiring this ridiculous and strange translation. No other version has ever translated this as Baal 'sitting on the toilet'.		
SALVATION	LIVING BIBLE	KJV
I Peter 3:21	In being baptised we are turning to God and <b>asking him to cleanse our hearts from sin</b>	(. . . but the answer of a good conscience toward God,) by the resurrection of Jesus Christ
LB teaches a false gospel of salvation by <b>baptism</b> (I Peter 3:21) & by <b>faith &amp; works</b> (John 3:36b)		
John 3:36b	Those who don't <b>believe</b> and <b>obey</b> him shall never see heaven	he that believeth not the Son shall not see life
NT	LIVING BIBLE	KJV
Acts 9:4	He fell to the ground and heard a voice saying to him, <b>Paul! Paul!</b> why are you persecuting me?	He fell to the earth and heard a voice saying unto him, <b>Saul, Saul,</b> why persecutest thou me?
LB gets the apostle's name wrong here. The apostle's name was <b>Saul</b> at his conversion. Later in Acts 13:9 his name became <b>Paul</b> . Where are all the great scholars who checked Taylor's work?		
Revelation 6:17	the great day of <b>their</b> anger is come and who can survive it?	for the great day of <b>HIS</b> wrath is come; and who shall be able to stand
The Living Bible changes Revelation 6:17 entirely. God's wrath is worse than man's wrath.		
CHRIST	LIVING BIBLE	KJV
Genesis 49:10b	The sceptre shall not depart from Judah <b>OMIT</b> until Shiloh comes	The sceptre shall not depart from Judah, <b>nor a lawgiver from between his feet,</b> until Shiloh come
The LB completely omits, without explanation, an important part of this Messianic prophecy.		
Jeremiah 31:22	For the Lord will cause something new to happen . . . <b>Israel will search for God</b>	For the Lord hath created a new thing in the earth, <b>a woman shall compass a man</b>
LB omits a prophecy of <b>Christ's virgin birth</b> . The 'new thing' God does in a woman compassing a man is Christ's virgin birth. God created a man-child in a woman, without a man being involved.		
Zechariah 13:6	And if someone asks, 'Then what are those <b>scars</b> on your <b>chest</b> and your <b>back</b> ', he will say, <b>I got into a brawl at the home of a friend.</b>	And one shall say unto him, What are those <b>wounds</b> in thine <b>hands</b> ? Then he shall answer, Those with which I was wounded in the <b>house of my friends.</b>
LB removes the wonderful prophecy of a <b>future converted Jew asking Christ about the wounds in his hands</b> . This subtracts from Christ's crucifixion wounds. Christ is the context (v.7).		
SUICIDE	LIVING BIBLE	KJV
Job 14:14	If a man dies shall he live again? This thought gives me hope, so that in all my anguish I <b>eagerly</b> await <b>sweet death.</b>	If a man die shall he live again? All the days of my appointed time will I wait, till <b>my change come.</b>
The LB <b>encourages suicide</b> by adding 'eagerly' and 'sweet' to say that Job wants to die. This is not in the Hebrew. Taylor confuses the time of Job's <b>death</b> (LB) with the time of Job's <b>resurrection</b> (KJV).		

## 24. 101 ARCHAIC WORDS IN THE NIV

Some claim that the NIV is easier to understand because it has no archaic words. Is this true? No, as can be seen from the following 101 examples of archaic words in the NIV, where the KJV uses an easier word.

<b>NIV (archaic)</b>		<b>KJV (easy)</b>	<b>NIV (archaic)</b>		<b>KJV (easy)</b>
Abasement	Ezra 9:5	Heaviness	Magi	Matthew 2:1	Wise men
Abashed	Isaiah 24:23	Confounded	Mainstay	Jeremiah 49:25	Chief
Abutted	Ezekiel 40:18	Over against	Marauders	Job 12:6	Robbers
Annotations	2 Chron 15:14	Voice	Maxiums	Job 13:12	Remembrances
Blunted	Psalm 58:7	Cut in pieces	Memorandum	Ezra 6:2	Record
Blustering	Job 8:2	Strong	Misdemeanor	Acts 18:14	Wrong
Brooches	Exodus 35:22	Bracelets	Nephilim	Genesis 6:4	Giants
Brood	Isaiah 57:4	Children	Nubians	Daniel 11:43	Ethiopians
Burnished	Daniel 10:6	Polished	Offal	Exodus 29:14	Dung
Colonnade 10	1 Kings 7:6	Porch	Officiate 60	2 Kings 17:32	Sacrificed
Cors	1 Kings 4:22	Measures	Overweening	Isaiah 16:6	Very
Curds	Genesis 18:8	Butter	Parapet	Deut 22:8	Battlement
Despoil	Jeremiah 30:16	Give for a prey	Piled	Luke 23:9	Questioned
Detachment	John 18:3	Band	Pinions	Deut 32:11	Wings
Dissipation	1 Peter 4:4	Riot	Porphyry	Esther 1:6	Red
Duplicity	Luke 20:23	Craftiness	Portent	Isaiah 20:3	Wonder
Embitter	Psalm 73:21	Grieved	Portico	1 Kings 6:3	Porch
Embodiment	Romans 2:20	Form	Poultice	1 Kings 20:7	Lump
Encroach	Proverb 23:10	Enter	Praetorium	Matthew 27:27	Common hall
Enthralled 20	Psalm 45:11	Greatly desire	Prefects 70	Daniel 3:3	Governors
Enveloped	Luke 9:34	Overshadowed	Proconsul	Acts 13:8	Deputy
Factions	1 Kings 16:21	Parts	Profligate	Deut 21:20	Glutton
Filigree	Exodus 28:20	Enclosing	Qualm	Jude 12	Fear
Flagstaff	Isaiah 30:17	Beacon	Ramparts	Habakkuk 2:11	Tower
Flank	Ezekiel 34:21	Side	Rawboned	Genesis 49:14	Strong
Fleeting	Psalm 89:47	Short	Repointing	1 Samuel 13:21	Sharpen
Fomenting	Isaiah 59:13	Speaking	Resplendent	Psalm 76:4	Glorious
Forded	Joshua 2:23	Passed over	Ravening	Jeremiah 2:30	Destroying
Frolic	Psalm 104:26	Play	Rifts	Jeremiah 2:6	Pits
Fruitage 30	Isaiah 27:9	Fruit	Sachets 80	Song 1:13	Bundle
Gadfly	Jeremiah 46:20	Destruction	Satrap	Esther 3:12	Lieutenants
Gaity	Isaiah 24:8	Mirth	Sheathed	Psalm 68:132	Covered
Galled	1 Samuel 18:8	Displeased	Sistrums	2 Samuel 6:5	Cornets
Gaunt	Genesis 41:3	Leanfleshed	Squall	Mark 4:37	Storm of wind
Gauntness	Job 16:8	Leanness	Stadia	Rev 14:20	Furlongs
Glint	Habakkuk 3:11	Light	Sullen	1 Kings 21:5	Sad
Glistening	Job 41:32	Shine	Terebinth	Hosea 4:13	Elms
Glutted	Ezekiel 39:19	Full	Tethered	II Kings 7:10	Tied
Goblet	Isaiah 51:17	Cup	Transcends	Philippians 4:7	Passeth
Goim 40	Genesis 14:1	Nations	Tresses 90	Song 7:5	Galleries
Harrowing	Isaiah 28:24	Break the clods	Turbulent	Genesis 49:4	Unstable
Haunt	Psalm 44:19	Place	Underlings	II Kings 19:6	Servants
Hoopoe	Leviticus 11:19	Lapwing	Vassal	II Kings 24:1	Servant
Ignoble	II Timothy 2:20	Dishonour	Vaunts	Job 15:25	Strengtheneth
Impetuous	Habakkuk 1:6	Hasty	Vent	Job 20:23	Cast
Incited	I Chron 21:1	Provoked	Verdant	Song 1:16	Green
Insolence	Jeremiah 48:30	Wrath	Vestments	Ezra 3:10	Apparel
Insolent	Romans 1:30	Despiteful	Vexed	Psalm 112:10	Grieved
Joists	2 Chron 34:11	Couplings	Wadi	Numbers 34:5	River
Jowls 50	Deut 18:3	Cheeks	Waylaid	I Samuel 15:2	Laid wait for
			Wretches 101	Matthew 21:41	Wicked men

# 25. The NIV Attacks Jesus Christ in 30 Ways

In the following NIV verses, can you see an antichrist trend? These are not random changes to make the English easier to understand, as advertised, but are deliberate attacks on Jesus Christ's person and saving work. Whose side will you take, Jesus Christ's or the NIV's?

1. NIV equates Jesus Christ with **Lucifer** in Isaiah 14:12. (p.2). Jesus is Morning Star in Rev. 22:16.

NIV	KJV
How you have fallen from heaven, <b>O MORNING STAR,</b>	How art thou fallen from heaven, <b>O Lucifer, son of the morning!</b> how art thou cut down to the ground, which did weaken the nations v12 Thou hast said in thine heart...I will be like the most High. Yet thou shalt be brought down to <u>hell</u> . (v15)
But you are brought down to the <u>GRAVE</u>	

2. NIV denies Jesus Christ's **Eternity** making Him a **Created being** with an **Origin** in Micah 5:2. p.3

whose <b>origins</b> are from of old..	whose <b>goings forth</b> have been from of old,
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3. NIV denies Jesus Christ being **Everlasting** in Micah 5:2. (p.3).

whose <b>origins</b> are..., from <b>ancient times</b>	whose <b>goings forth</b> have been., from <b>everlasting</b>
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4. NIV denies Jesus Christ's **Hand Wounds being seen at His return** in Zechariah 13:6.

If someone asks him, What are these wounds on your <b>body</b> ?	And one shall say unto him, What are these wounds in thine <b>hands</b> ?
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5. NIV denies Jesus Christ's **Virgin birth** in Luke 2:33. (p.4).

The <b>child's father</b> and mother.	<b>Joseph</b> and his mother marvelled.
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6. NIV denies Jesus Christ **Worship** in Matthew 8:2; 9:18; 15:25; 20:20; Mark 5:6. (p.4).

a man with leprosy came and <b>knelt</b> .	Matt. 8:2	there came a leper and <b>worshipped</b> him,
a ruler came and <b>knelt</b> before him	9:18	there came a certain ruler & <b>worshipped</b> him.
Woman came and <b>knelt</b> before him.	15:25	Then came she and <b>worshipped</b> him
Mother of Zebedee's sons <b>knocking down</b> . (NKJV omits worship)	20:20	the mother of Zebedee's children <b>worshipping</b> him,
he ran and <b>fell on his knees</b>	Mark 5:6	he ran and <b>worshipped</b> him.

7. NIV denies Jesus Christ being the **Son of God** in John 9:35.

Do you believe in the Son of <b>Man</b> ?	Dost thou believe in the Son of <b>God</b> ?
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8. NIV denies Jesus Christ being **God manifest in the flesh** in I Timothy 3:16. (p.7).

<b>HE</b> appeared in a body.	<b>GOD</b> was manifest in the flesh
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9. NIV denies Jesus Christ being **Omnipresent** in John 3:13. (p.6).

No one has ever gone into heaven except the one who came from heaven the Son of man <u>OMIT</u> .	And no man hath ascended up to heaven but he that came down from heaven, even the Son of man <b>which is in heaven</b> .
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10. NIV denies that Jesus Christ is the **LORD from heaven** in I Corinthians 15:47. (p.6).

the second man is <u>OMIT</u> from heaven.	the second man is <b>THE LORD</b> from heaven.
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11. NIV denies the **Trinity** and the **Deity of Christ** in I John 5:7,8. (p.8).

For there are three that testify <u>OMIT</u> <u>OMIT</u> <u>OMIT</u> the Spirit, the water, and the blood; and the three are in agreement.	For there are three that (oi=masc) bear record <b>in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</b> <b>And there are three that bear record in earth,</b> the Spirit, and the water, and the blood and these (oi=masc) three agree in one".
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12. NIV denies that Jesus Christ is **Come in the Flesh** in I John 4:3. (p.3).

But every spirit that does not acknowledge Jesus <u>OMIT</u> is not from God. This is the spirit of the antichrist	And every spirit that confesseth not that "Jesus <b>Christ is come in the flesh</b> " is not of God, and this is that spirit of antichrist.
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13. NIV denies Jesus Christ as our **Creator** in Ephesians 3:9. (p.5).

God, who created all things <u>OMIT</u>	God, who created all things <b>by Jesus Christ</b> .
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14. NIV denies Jesus Christ being **Equal with God** in Philippians 2:6.

Who, being in very nature God, <b>did not consider equality with God something to be grasped,</b>	Who, being in the form of God, thought it not robbery to be <b>equal with God.</b>
---	--

15. NIV denies Jesus Christ being **Set over the works of Creation** in Hebrews 2:7. (p.10).

You have made him a little lower than the angels, You crowned him with glory and honour, OMIT	Thou madest him a little lower than the angels, thou crownedst him with glory and honour, <b>and didst set him over the works of thy hands.</b>
---	---

16. NIV denies Jesus Christ is **God Whom the Israelites tempted in the wilderness** in I Cor. 10:9.

We should not tempt the <b>Lord</b> , as some of them did- and were killed of snakes.	Neither let us tempt <b>Christ</b> , as some of them also tempted, and were destroyed of serpents.
---	--

17. NIV denies Jesus Christ is the **Judge at the Judgment Seat of Christ** in Romans 14:10. (p.10).

We will all stand before <b>God's</b> judgment seat.	We shall all stand before the judgment seat of <b>Christ</b> .
--	--

18. NIV denies Jesus Christ as **Sinless** in Matthew 5:22. In Mark 3:5, John 2:15 Jesus was angry.p.4

Anyone who is angry with his brother OMIT will be subject to judgment.	That whosoever is angry with his brother <b>without a cause</b> shall be in danger of the judgment.
--	---

19. NIV denies Jesus Christ's **Bodily Resurrection** in Acts 2:30 and Ephesians 5:30. (p.9,10).

But he was a prophet, and knew that God had promised him on oath that he would place one of his descendants OMIT on his throne.	Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, <b>according to the flesh he would raise up Christ</b> to sit on his throne.
---	---

20. NIV denies Jesus Christ's **Bodily Ascension** in John 16:16.

In a little while you will see me no more, and then after a little while you will see me OMIT	A little while and ye shall not see me: and again, a little while, and ye shall see me, <b>because I go to the Father</b>
---	---

21. NIV denies that Jesus Christ as **God laid down His life for us** in I John 3:16.

This is how we know what love is: <b>Jesus Christ</b> laid down his life for us.	Hereby perceive we the love of <b>God</b> , because <b>he</b> laid down his life for us.
--	--

22. NIV denies that Jesus Christ **Came to save lost sinners** in Matthew 18:11 (p.5) & Luke 9:55,56.

OMIT	For the Son of man is come to save that which was lost.
------	---

23. NIV denies that Jesus Christ's **Word has Power** in Luke 4:32. (p.17).

his <b>message</b> had authority.	for his <b>word was with power</b> . <sup>3056</sup>
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24. NIV denies that Jesus Christ is the **Object of belief for salvation** in John 6:47. (p.12).

He who believes OMIT has everlasting life.	He that believeth <b>on me</b> hath everlasting life.
--	---

25. NIV denies that Jesus Christ was **Sacrificed** and **Suffered for us** in I Cor.5:7 & I Peter 4:1. (p.13)

Christ, our Passover lamb, has been sacrificed OMIT	Christ our Passover is sacrificed <b>for us</b> . I Cor. 5:7
Christ suffered OMIT in his body	Christ hath suffered <b>for us</b> in the flesh. I Peter 4:1.

26. NIV denies that Jesus Christ makes us an **Heir of God** in Galatians 4:7. (p.5).

Since you are a son, God has made you also an heir OMIT	If a son, then an heir of God <b>through Christ.</b>
---	--

27. NIV denies that redemption is through Jesus Christ's **Blood** in Colossians 1:14. (p.11).

In whom we have redemption OMIT the forgiveness of sins.	In whom we have redemption <b>through his blood</b> even the forgiveness of sins.
--	---

28. NIV denies Jesus Christ's **Ownership of the Gospel** in Romans 1:16; 15:29; I Cor 9:18.(p.12,13)

I am not ashamed of the Gospel OMIT,	For I am not ashamed of the Gospel <b>of Christ</b> : 1:16
blessing of OMIT Christ	blessing of <b>the gospel of Christ</b> . Rom 15:29
In preaching the gospel, I may offer <b>it</b> OMIT free of charge, and so not make use of my rights in preaching <b>it</b> .	When I preach the gospel, I may make the <b>gospel of Christ</b> without charge, I abuse not my power in <b>the gospel</b> . I Cor. 9:18

29. NIV denies Jesus Christ as our **Source of Strength** in Philippians 4:13. (p.5).

I can do everything through <b>him</b> who gives me strength	I can do all things through <b>Christ</b> which strengtheneth me.
--	---

30. NIV makes Jesus Christ's **Salvation hard to obtain** in Mark 10:24. (p.11).

Children, how hard it is OMIT to enter the kingdom of God.	Children, how hard it is <b>for them that trust in riches</b> to enter into the kingdom of God.
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# 26. Has the KJV been Revised Four Times?

**Answer:** No. There have been 4 editions, but no revisions.

Critics ask, "Which King James version do you use, the 1611, 1629, 1638, 1762 or 1769 version?" Critics claim that since the KJV has been revised four times, there should be no objection to more revisions. This myth was used by Westcott and Hort in 1881 to produce the Revised Version. Printing was invented in 1450 by Gutenberg in Germany. Each letter was set one piece at a time. This was difficult and gave rise to some printing or typographical errors.

Critics have found only about 400 alleged textual alterations since 1611. The 4 main editions are:

1. The **1629** edition was a correction of earlier **printing errors**.
2. The **1638** edition corrected 72% of the 400 **printing errors**. Both the 1629 and 1638 editions were two stages of the one process of correcting earlier printing errors.
3. The **1762** edition **standardized the spelling**.
4. The **1769** edition completed the **standardizing of the spelling**. These were two stages in the second process. The tale of so-called thousands of changes made in four revisions is a fraud & a lie.

**Question:** What is the nature of these changes?

**1. Typographical changes in the 1629 and 1638 editions:**

Change in the type font from **Gothic** (originating in Germany) to **Roman** type font style. Originally the printers chose the Gothic style for its beauty. In 1612 the first King James Bible was printed in Roman type font style. For example, a) a Gothic lower case "s" at the beginning or middle of a word looks like our "f", so that "also" was written as "alfo", and "set" was written as "fet".

**b)** Gothic "v" was written as "u", and Gothic "u" was written as "v", so that "love" was written as "loue", "us" was written as "vs", and "ever" was written as "euer".

**c)** Gothic "j" was written as our "i", so that "Jesus" was written as "Iefus", and "joy" as "ioy".

**Key:** These are type style changes, not spelling changes. These changes account for most of the so called "thousands" of changes in the KJV, yet do no harm to the text.

**2. Spelling changes in the 1762 and 1769 editions.** In the 1600's there was no such thing as correct spelling. Spelling was according to whim. Not until the 1700's did spelling stabilize, which resulted in the KJV spelling being standardized in the 1762 and 1769 editions. Examples include,

**a)** "e" was added to the end of some words, such as feare, darke, beare.

**b)** Double vowels were common: "me", "be", "moved" were written as "mee", "bee" and "mooved".

**c)** Double consonants were common: "ran", "evil", "stars" were written as "ranne", "evill", "ftarres".

**Key:** These typographical and spelling changes account for almost all the so-called thousands of changes in the KJV. None of them alter the text as do the changes of modern versions.

**3. Printer's mistakes** such as **a)** singular and plurals were interchanged.

**b)** A word was miswritten for a similar word. **c)** A word or phrase was omitted. Examples are:

1611 Reading	Present Reading	Date	1611 Reading	Present Reading	Date
right doeth	right hand doeth	1613	this book	the book	1629
of our father's	our fathers	1616	this thing	this thing also	1638
seek good	seek God	1617	now	both now	1638
requite good	requite me good	1629	And Parbar	At Parbar	1638
the crowned	thy crowned	1629	returned	turned	1769

These are all correction of printing errors made by weary typesetters who misread the master copy. Only 400 of these printing errors were made in the 1611 KJV. These have been corrected since.

**Conclusion: 1)** From 1611, there were no true revisions of updating the language or correcting translation errors in KJV. They were only typographical errors that were corrected in later editions.

**2)** Compare these 400 printer's errors with the approximate 60,000 changes in NKJV, such as: "thy voice" (KJV) to "your excuse (NKJV) (Eccles 5:6), "equity" (KJV) to "skill" (NKJV) (Ecc2:21) "God answereth him" (KJV) to "God keeps him busy" (NKJV) (Eccles 5:20).

The NKJV is not a continuation of what happened with the KJV. It is an entirely new translation.

# 27. Why Reject the United Bible Societies Greek New Testament

## I. Because its Editors are Heretics, Modernists, Bible unbelievers and False Teachers.

1. **Carlo Martini**, is the Roman Catholic Jesuit Cardinal of Milan, Italy. His Catholic diocese is the largest in Europe with 2000 priests and 5 million members. He has been an editor of the UBS Greek NT since 1967. He brought together a meeting of over 100 religious leaders from around the world to promote a new age, one world religion.

The NIV is the corrupt child of Carlo Martini. He introduced over 500 charges into UBS 3<sup>rd</sup> edition.

Question: Why are Protestant and Baptist Churches allowing a Jesuit Catholic who is devoted to their destruction, to provide them with new Bible versions? It is as stupid as in I Samuel 13:19-23.

2. **Bruce Metzger** denies the authorship, traditional date and inspiration of Bible books penned by Moses, Daniel and Peter. He denies Noah's Worldwide Flood, thinks Daniel was written in 165BC, and thinks that Psalm 22:16 "they pierced my hands and my feet" is obscure. He denies literal Creation saying "The opening chapters of the OT deal with human origins. They are not to be read as history. The stories of the patriarchs cannot be treated as strictly historical."

He denies the Bible's history, its miracles and authorship." ([www.wayoflife.org/fbns/ubstrans.htm](http://www.wayoflife.org/fbns/ubstrans.htm))

### 3. **Kurt Aland**

As most Bible critics, Aland rejects verbal inspiration: "This idea of verbal inspiration (ie: of the literal and inerrant inspiration of the text), which the orthodoxy of both Protestant traditions maintained so vigorously, was applied to the Textus Receptus." (*The Text of the NT*, Aland, p.6).

In his books, one can find no testimony of salvation by faith in Jesus Christ.

Reject modern versions. They are the products of men who deny the faith once delivered to the saints and of Jesuit Roman Catholicism dedicated to destroying Protestantism for the Papacy.

## II. Because of its Many Errors and Contradictions

Question: What difference does it make?

Some people claim that no Bible doctrine is affected by the changes in the UBS Greek Text.

Answer: Many doctrines are greatly weakened such as the deity of Christ, salvation and holiness.

The eclectic (mixed) UBS Greek text because of its errors and contradictions destroys the doctrines of credibility, inerrancy and preservation of Scripture.

This gives much advantage to Muslim debaters who can more easily make converts out of untaught nominal Christians. Muslims love modern bible versions with their omissions, contradictions and uncertainty of some Bible passages' authenticity so they can discredit the authority of Scripture.

It is strange and illogical for individuals and organizations that profess a high view of Scripture, that defend verbal plenary inspiration and the inerrancy of the autographs, that they should embrace a Greek text that undermines and opposes these beliefs. Many are sincere but untaught or ill informed.

**Consider these errors, contradictions and insertions in the UBS Greek NT Text 3<sup>rd</sup> edition:**

1. **Luke 4:44** in **UBS**, NIV, NASV contradicts **Matthew 4:23** & **Mark 1:39** in **UBS**, NIV, Maj, KJV.

**Maj, KJV**: "in the synagogues of **Galilee**." (Greek: Γαλιλαίας). (Correct).

**UBS, NIV**: "in the synagogues of **Judea**." (Greek: Ιουδαίας). (Wrong).

Problem in UBS: Jesus was in Galilee (and continued there), not in Judea, as the context makes clear.

In the parallel passages, Matthew 4:23 and Mark 1:39, all texts agree that Jesus was in Galilee.

The UBS3 contradicts itself by reading "Judea" in Luke 4:44.

This factual error is reproduced in the NIV, NASV, RSV, NRSV, LB, GNV etc.

	<b>Maj, KJV</b>	<b>UBS, NIV, NASV, LB, GNV, NRSV</b>
Matthew 4:23	Galilee (✓)	Galilee (✓)
Mark 1:39	Galilee (✓)	Galilee (✓)
Luke 4:44	Galilee (✓)	Judea (✗)

**2. Matthew 19:17** in **UBS, NIV, NASV, GNV** contradict **Mark 10:18** and **Luke 18:19** in **UBS, NIV, NASV, GNV**.

**Maj, KJV**: “Why do you call me good? No one is good but one, God.” (Correct).

**UBS, NIV**: “Why do you ask me about what is good? One is good.” (Wrong).

**Problem in UBS**: UBS in Matthew 19:17 contradicts UBS in Mark 10:18 and Luke 18:19.

	<b>Maj, KJV</b>	<b>UBS, NIV, NASV, GNV</b>
Matthew 19:17	call me good (✓)	ask me about what is good (✗)
Mark 10:18	call me good (✓)	call me good (✓)
Luke 18:19	call me good (✓)	call me good (✓)

The Diatessaron (150AD) supports the Byzantine, KJV reading against UBS, NIV, NASV, GNV in Matthew 19:17.

**3. Matthew 10:10, Luke 9:3** in **UBS, NIV** contradict **Mark 6:8** in **UBS, NIV, Maj, KJV**.

**Maj, KJV**: “neither staves” (Greek: μηδε ραβδους) meaning take one staff. (Correct).

**UBS, NIV**: “neither a staff” (Greek: μηδε ραβδον) meaning take no staff. (Wrong).

**Problem in UBS**: In both Matthew 10:10 and Luke 9:3 UBS reads “neither a staff” meaning take no staff, which contradicts Mark 6:8 in UBS where both UBS and Majority text read “only a staff”.

	<b>Maj, KJV</b>	<b>UBS, NIV</b>
Matt. 10:10	nor yet staves = 1 staff (✓)	take no...a staff = no staff (✗)
Mark 6:8	take nothing...save a staff = 1 staff (✓)	take nothing except a staff = 1 staff (✓)
Luke 9:3	take nothing...neither staves = 1 staff (✓)	take nothing...no staff = no staff (✗)

The Majority Text of KJV means “to take only one staff, not several staves” in these 3 references.

The UBS in Matthew 10:10 and Luke 9:3 contradicts both itself in Mark 6:8 and Majority text in all 3.

Almost all modern versions blindly follow this UBS contradiction in Matthew 10:10 and Luke 9:3.

**4. Luke 9:10** in **UBS, NIV, NASV, GNV** contradict **Matthew 14:13** and **Mark 6:31-32** in **UBS, NIV, NASV, GNV**.

**Maj, KJV**: “into a desert place belonging to the city called Bethsaida.” (Correct).

**UBS, NIV**: “to a OMIT town called Bethsaida.” (Wrong).

**Problem in UBS**: In Luke 9:10, the UBS has Jesus and company going into the Bethsaida town to rest awhile. This contradicts Matthew 14:13 and Mark 6:31,32 in UBS, NIV, Maj, KJV all of which read “into a desert place.”

	<b>Maj, KJV</b>	<b>UBS, NIV</b>
Matthew 14:13	into a desert place (✓)	to a solitary place (✓)
Mark 6:31-32	into a desert place (✓)	to a solitary place (✓)
Luke 9:10	into a desert place belonging to the city called Bethsaida (✓)	to a <u>town</u> called <u>Bethsaida</u> (✗)

Luke 9:12 further proves UBS and NIV to be wrong in Luke 9:10 (to a town called Bethsaida) where it has the disciples asking Jesus to “Send the crowd away...to the surrounding villages...because we are in a remote place here.” (Luke 9:12).

So the UBS not only contradicts itself in 2 parallel passages, but makes Luke contradict himself in Luke 9:10 and Luke 9:12.

As expected the NIV, NASV, GNV and most modern versions blindly follow the UBS in this error. Truly this is a case of the blind following the blind. Don’t follow them blindly.

**5. Mark 6:22** in **UBS** (wrong) contradicts **Matthew 14:6** in **UBS, Maj, NIV, NASV, GNV** (correct)

**Maj, KJV, NIV**: “the daughter of Herodias.” (Correct).

**UBS, RSV**: “his daughter Herodias.” (Wrong).

**Problem in UBS3**: Matthew 14:6 in UBS3 correctly states that the dancing girl was the daughter of Herodias. UBS3 in Mark 6:22 wrongly states that the dancing girl Herodias was Herod’s daughter, by the phrase “his daughter Herodias.” (Greek: της θυγατρος αυτου Ηρωδιαδος).

	<b>Maj, KJV, NIV</b>	<b>UBS</b>
Matt. 14:6	the daughter of Herodias (✓) (η θυγατηρ της Ηρωδιαδος)	the daughter of Herodias (✓) (η θυγατηρ της Ηρωδιαδος)
Mark 6:22	the daughter of the said (herself) Herodias (✓) (η θυγατηρ αυτης της Ηρωδιαδος)	his daughter Herodias (✗) (της θυγατρος αυτου Η

Here the NIV and most modern versions agree with the KJV and the Majority text against UBS3.

### Serious Anomalies

#### **6. John 6:47**

**Maj, KJV:** "He that believeth on me hath everlasting life." (Correct).

**UBS, NIV:** "He who believes OMIT has everlasting life." (Wrong).

**Problem in UBS3:** Jesus is making a formal declaration on how one can have eternal life.

UBS3 by omitting "on me" (εις εμε) allows the false doctrine of universalism (that everybody will be saved).

All false religions believe something but only those who believe on Jesus Christ have everlasting life. The UBS3 editors grade this omission as {A}, meaning they are virtually certain theirs is the correct reading, against 99% of the manuscripts and Second Century Diatessaron support for the Majority text, KJV reading. The NIV, NASV, GNV, NRSV blindly follow the UBS3 here.

#### **7. James 5:16 UBS3 changes "faults" to "sins".**

**Maj, KJV:** "Confess your faults (Greek: τα παραπτώματα) one to another." (Correct).

**UBS, NIV:** "Confess your sins (Greek: τας ἀμαρτίας) to each other." (Wrong).

**Problem in UBS3:** The UBS editors have removed the Greek word for faults (τα παραπτώματα) (pronounced "paraptomata") without any manuscript support whatsoever in the footnote, and replaced it with the Greek word for sins (τας ἀμαρτίας) (pronounced "hamartias").

The only reason imaginable for this unjustified, unsupported change is to endorse the Roman Catholic confession of sins to a priest. Would the UBS editor Catholic Cardinal Carlo Martini want this change? Absolutely! As expected the NIV, NASV, GNV and other modern versions blindly follow the UBS3 in this unjustifiable change. 'Fault' is not intentional disobedience, but a weakness.

#### **8. Luke 23:45**

**Maj, KJV, NIV:** "the sun was darkened" (Greek: εσκοτισθη). (Correct).

**UBS:** "the sun being eclipsed" (Greek: εκλιποντος). (Wrong).

**Problem in UBS3:** Jesus was crucified during Passover, which is always at full moon. (This is why the date for Easter changes). An eclipse of the sun is impossible during a full moon at Passover.

Hence the UBS3 introduces a scientific error. NIV, NASV, GNV avoid the word "eclipsed".

#### **9. Matthew 1:7,8 UBS3 changes King Asa to the psalmist Asaph.**

**Maj, KJV, NIV:** "Abia begat Asa, (Greek: Ασα) and Asa begat Josaphat." (Correct).

**UBS:** "Abia begat Asaph (Greek: Ασαφ), and Asaph begat Josaphat." (Wrong).

**Problem in UBS3:** Asaph does not belong in Jesus' genealogy.

Asaph was a psalmist, not a King.

Asaph was a Levite of the tribe of Levi, not of the tribe of Judah as required for the Kings.

Codex B misspells 13 names in this chapter, and Codex Sinaiticus misspells 10 names in this chapter, which greatly undermines their credibility.

**Key:** The UBS editors have deliberately imported an error into their text, which is copied by NRSV.

#### **10. John 1:18**

**Maj, KJV:** "the only begotten Son" (Greek: ὁ μονογενής υἱος). (Correct).

**UBS:** "the only begotten God" (Greek: μονογενής θεος). (Wrong).

**NIV:** God the One and Only.

Problem in UBS3: God, as God, is not begotten. This is a serious error.

God the Son has existed eternally. If Christ received His Godhood through the begetting process, then He cannot be the eternal pre-existing second person of the Godhead.

John uses “ὁ μόνουγενής υἱος” (only begotten Son) five times in John 1:14,18; 3:16,18; I John 4:9. Why change it in John 1:18?

The NIV reading “God the One and Only” is the same as UBS3 since they have translated “only begotten” (monogenes) as “One and Only”.

### **11. John 7:53-8:11 The Woman Taken in Adultery**

Maj, KJV: Retains John 7:53-8:11

UBS, NIV: UBS3 encloses John 7:53-8:11 in double brackets, which means that they regard the passage as a later addition to the text. They give their decision an {A} grade, meaning “virtually certain” that it was not in the original.

Problem in UBS3: The UBS3 omission introduces a problem. If we read from 7:52 to 8:12, the words of 8:12 refer back to Jesus’ previous encounter with the Pharisees.

“Then spake Jesus again unto them (*the Pharisees*) saying...I am the light of the world.” 8:12

Question 1: Who does “them” in John 8:12 refer back to?

Answer: The Pharisees as seen from John 8:13 which reads “the Pharisees therefore said” and “the scribes and Pharisees” from John 8:3 who brought unto him the woman taken in adultery.

Question 2: What does “again” in John 8:13 refer back to?

Answer: “Again” means the second time something happened.

a) “Again” means that there was already at least one previous exchange between Jesus Christ and the Pharisees which is John 8:1-11 being about the woman taken in adultery, the passage in question.

b) John 7:45 “Why have ye not brought him?” means that Jesus was not there with the Pharisees when the officers returned from failing to arrest Him. Jesus had no discussion with the Pharisees anywhere in John 7:1-53. Hence, “again” can only refer to the disputed passage of John 7:53-8:11.

Question 3: If UBS3 editors are so certain that this passage is spurious, then why didn’t they delete it from the text altogether? That way the full extent of their error would be open for all to see.

But as expected, the NIV, NASV, GNV, NRSV, Berkeley and others blindly follow the UBS3 and enclose this passage in brackets to question its legitimacy.

(85% of the manuscripts support its inclusion in the original).

### **12. Luke 3:33** The UBS3 intrudes the non-existent “Admin” and “Arni” into Christ’s genealogy.

Maj, KJV, NIV: “of Aminadab, which was *the son of* Aram, which was *the son of* Esrom.” (Correct)

UBS3: “of Aminadab, of Admin, of Arni, of Esrom.” (Wrong).

Problem in UBS3: The nonexistent Admin and Arni are intruded into Christ’s genealogy in the place of Aram. Admin and Arni exist nowhere in the Old Testament. Check your concordance.

UBS editors ignored 99% of the manuscripts with the KJV reading, and misrepresented the evidence in their apparatus to hide the fact that no Greek manuscript has the precise text they have printed.

UBS3 editors invent their own reading and proclaim it the “least unsatisfactory”.

NASV, GNV, LB and NRSV blindly follow the UBS3.

### **13. John 7:8**

Maj, KJV, NIV: “I go not up yet unto this feast;” P<sup>66</sup>, P<sup>75</sup>, B, Byz text, Lectionaries. (Correct).

UBS3: “I go not up OMIT to this feast.” Aleph. (Wrong).

Problem in UBS3: Since Jesus in the next verse, John 7:9, did go to the feast (and doubtless knew that He was going there), the UBS3 editors represent Jesus as either lying to deceive His disciples, or changing His mind through ignorance.

The UBS3 editors surprisingly rejected P<sup>66</sup>, P<sup>75</sup> and B (Vaticanus), as well as over 99% of the manuscripts because they preferred their inconsistency.

As expected, the NASV, RSV, GNV and NEB blindly follow the UBS text here.

#### 14. Acts 19:16 "Both" never means "Seven"

**Maj.**, **KJV**, **NIV**: "And the man in whom the evil spirit was leaped on them (Greek: αὐτῶν) and overcame them (Greek: αὐτῶν) (✓), and prevailed against them (Greek: αὐτῶν)." (Correct).

**UBS3**: "And the man in whom the evil spirit was leaped on them (Greek: αὐτοῦς), and mastered both of them (Greek: ἀμφοτέρων) (✗), and prevailed against them (Greek: αὐτῶν)." (Wrong).

**UBS Problem**: The sons of Sceva who were attacked, were seven (v.14), not two as is meant by the word "both" in UBS3. NASV blindly follows the UBS3 here. "Both" never means "seven".

#### **Conclusion:**

How is all this nonsense to be explained?

1) The UBS3 editors' theological apostasy and bias have influenced their choice of readings.

2) Satan influences all human culture, especially academic culture. "The whole world lieth in wickedness" (1 John 5:19). Satan always wants to corrupt the Word of God.

Satan actively works in the mind of anyone who rejects God's authority over him.

When dealing with the text of Scripture, neutrality is impossible because Jesus said in Matthew 12:30 "He who is not with me is against me, and he who does not gather with me scatters abroad." The God of this world blinds the minds of unbelievers to rightly discern spiritual things (2 Cor 4:4).

"When they have heard, Satan cometh immediately, and taketh away the Word that was sown in their hearts." (Mark 4:15; Luke 8:12).

Because many conservative evangelical Bible Colleges and churches have embraced modern bible versions and the UBS3 eclectic (mixed) text that is behind them, many Christians have defected from Fundamentalism and Evangelicalism to denying Bible inspiration and inerrancy (especially).

The authority of Scripture has been undermined. It no longer commands instant obedience.

As a consequence, many Christians are less committed to Christ and His work.

Worse yet, through many **ill-informed missionaries**, those **UBS3 errors** have been exported to the **emerging churches in the "third world"**.

This has confused and weakened many promising Christians, Pastors, Churches and Bible Colleges. Let us spread the doctrines of Bible **preservation** and **inerrancy** as represented by the Authorized, King James Bible, so that people's confidence is restored in the perfect, inerrant, preserved Word of God. (Source: *What Difference Does it Make?* W.N. Pickering. [www.esgm.org/ingles/appendh.htm](http://www.esgm.org/ingles/appendh.htm))

## THE GREEK NEW TESTAMENT

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under the direction of Kurt Aland and Barbara Aland

*Third Edition (Corrected)*

• •

UNITED BIBLE SOCIETIES

The fly sheet (at left) of the United Bible Societies' *Greek New Testament* shows the Catholic Jesuit, Carlo Martini, to be one of the editors.

# 28. Evidence for Including the 16 Verses that the NIV omits

**1. Matthew 17:21** “Howbeit this kind goeth not out but by prayer and fasting.”

- i. **UNCIALS:** C (400AD), D (400AD), W (350AD), K, L, X, Δ, Π. Every Uncial except B, Aleph.
- ii. **Minuscules:** 28, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, f<sup>1</sup> (family 1) (1, 118, 131, 209), f<sup>13</sup> (family 13) (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389). Every minuscule except one (33).
- iii. **Byzantine Lectionaries:** included. Read in all churches of Orient on 10<sup>th</sup> Sunday after Pentecost.
- iv. **Ancient Versions:** Diatessaron (150AD), Syriac, Vulgate, Coptic (300AD), Slavonic, Arminian (400AD), Ethiopic (450AD), Georgian (400AD), Old Latin (195AD).
- v. **Early Writers:** Tertullian (died220), Origen (died254), Juvenus (d330), Hilary (d367), Basil (d379), Ambrose (d397), Athanasius Chrysostom (d407), Augustine (d430), Syriac Clement, Maximus of Turin (d423), Syriac Version of Canons of Eusebius (300AD), John Damascene (d749). (Source: UBS3, *Revision Revised* by Burgon p.91).

**2. Matthew 18:11** “For the Son of Man is come to save that which was lost.”

- i. **UNCIALS:** D (400AD), K (800AD), W (350AD), X, Δ, Π(800AD), 078 (500AD). Every Uncial except B, Aleph, L.
- ii. **Minuscules:** 28, 565, 700, 1071, 1079, 1230, 1241, 1253, 1344, 1365, 1546, 1646, 2148, 2174, 1009, 1010, 1195, 1216. Every minuscule except three.
- iii. **Byzantine Lectionaries:** 185, 10, 12, 69, 70, 80, 211, 299, 303, 374, 1642, 950. Read in all assemblies the day after Pentecost.
- iv. **Ancient Versions:** Diatessaron (150AD), Italic (195AD), Vulgate, Syriac Peshitta (170AD), Syriac Curetonian (300AD), Armenian (400AD), Georgian (400AD), Syriac Harklean (616), Ethiopic (450AD), Coptic, Slavonic.
- v. **Early Writers:** Tertullian (d220), Origen (d254), Hilary (d367), Chrysostom (d407), Augustine (d430), Theodorus Heraclea (d358), Chrysostom (d407), Jovius the Monk, Ambrose (d397), Jerome (d420), pope Damasus.

W&H imagine Matthew 18:11 “interpolated from either Luke 19:10 or from an independent source written or oral”, without any evidence to back it up. Q: Will the world be robbed of her priceless inheritance by the irreverent bungling of utterly misguided men? (*Revision Revised*, Burgon. p.92).

**3. Matthew 23:14** “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.”

- i. **UNCIALS:** W (350AD), Δ, Π, K (800AD), 0107, 0138.
- ii. **Minuscules:** 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1365, 1546, 1646, 2148, 2174, f<sup>13</sup> (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).
- iii. **Byzantine Lectionaries:** 76, 547 etc.
- iv. **Ancient Versions:** Diatessaron (170AD), Syriac Peshitta (170AD), Italic f (500AD), Vulgate (340AD), Syriac Harklean (616AD), Coptic Boharic (300AD), Ethiopic (450AD), Syriac Curetorian, Syriac Palestinian.
- v. **Early Writers:** Origen (d254), Hilary (d367), Chrysostom, Ps. Chrysostom, John Damascene.

**4. Mark 7:16** “If any man have ears to hear, let him hear.”

- i. **UNCIALS:** A (400AD), D (400AD), W (350AD), K (800AD), X (900AD), Δ(800AD), Θ (800AD), Π(800AD). (Omitted: Aleph B, L, 28).
- ii. **Minuscules:** 33, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, f<sup>1</sup> (1, 118, 131, 209), f<sup>13</sup> (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).

- iii. Byzantine Lectionaries: 76, 185, 313, 333, 950, 1127.
- iv. Ancient Versions: Diatessaron (150AD), Gothic (341AD), Italic, Vulgate, Syriac Sinaitic, Syriac Palestinian, Syriac Harklean, Coptic Sahidic (300AD), Coptic Bohairic (300AD), Armenian (400AD), Ethiopic (450AD), Georgian (400AD).
- v. Early Writers: Augustine (d430) etc.

**5. Mark 9:44, 46** “Where their worm dieth not, and the fire is not quenched.”

- i. UNCIALS: A (400AD), D (400AD), K (800AD), X (900AD), Θ (800AD), Π (800AD).
- ii. Minuscules: 700, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1546, 1646, 2148, 2174, f<sup>13</sup> (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).
- iii. Byzantine Lectionaries: included.
- iv. Ancient Versions: Diatessaron (150AD), Syriac Peshitta (170AD), Old Latin (200AD), Vulgate (383AD), Syriac Harklean, Gothic (341AD), Ethiopic (450AD), Georgian (400AD).
- v. Early Writers: Irenaeus (d202), Basil (d379), Augustine (d430).

**6. Mark 11:26** “But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”

- i. UNCIALS: K, X, C (400AD), D, A, Θ, Π.
- ii. Minuscules: 1079, 28, 33, 1009, 1010, 1071, 1195, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, f<sup>1</sup> (1, 118, 131, 209), f<sup>13</sup> (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).
- iii. Byzantine Lectionaries: 10, 12, 32, 69, 70, 80, 303, 333, 374, 313, 1579.
- iv. Ancient Versions: Diatessaron (150AD), Old Latin (200AD), Vulgate, Syriac Palestinian, Syriac Harklean, Coptic, Gothic, Ethiopic.
- v. Early Writers: Cyprian (d258AD), Augustine (d430).

**7. Mark 15:28** “And the scripture was fulfilled, which saith, And he was numbered with the transgressors.”

- i. UNCIALS: K, L, P, Δ, Θ, Π, 0112, 0250.
- ii. Minuscules: 28, 33, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, f<sup>1</sup> (1, 118, 131, 209), f<sup>13</sup> (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).
- iii. Byzantine Lectionaries: 10, 211, 1642, 1761.
- iv. Ancient Versions: Old Latin, Vulgate, Syriac Peshitta (170AD), Syriac Harklean, Syriac Palestinian, Coptic Bohairic, Gothic (341AD), Armenian, Ethiopic, Georgian.
- v. Early Writers: Origen (d254), Eusebian Canons (300AD), Vigilus (d484), Ps. Hippolytus.

**8. Luke 17:36** “Two men shall be in the field; the one shall be taken, and the other left.”

- i. UNCIALS: D
- ii. Minuscules: 1071, 1230, 2174, 700, 1253, 1344, 1646, 2148, f<sup>13</sup> (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).
- iii. Byzantine Lectionaries: included 185, 1579.
- iv. Ancient Versions: Diatessaron (150AD), Syriac Peshitta (170AD), Old Latin (195AD), Vulgate, Syriac Curetonian, Syriac Sinaitic, Syriac Harklean, Armenian, Georgian.
- v. Early Writers: Ambrose (d397), Augustine (d430).

**9. Luke 23:17** (“For of necessity he must release one unto them at the feast.”)

- i. UNCIALS: Aleph (350AD), W (350AD), D (400AD), Θ, Ψ, X (900AD), Δ (800AD), 063 (800AD).
- ii. Minuscules: 28, 565, 700, 1010, 1195, 1216, 1230, 1253, 1646, 2174, 1242, 1365, 2148, 1071, 1344, 1009, f<sup>1</sup> (1, 118, 131, 209), f<sup>13</sup> (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).
- iii. Byzantine Lectionaries: included.
- iv. Ancient Versions: Old Latin, Vulgate, Syriac Peshitta (170AD), Syriac Harklean, Coptic Bohairic, Armenian, Georgian, Ethiopic, Syriac Curetonian, Syriac Sinaitic.
- v. Early Writers: Eusebius.

**10. John 5:3b** "Waiting for the moving of the water." **John 5:4** "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."

i. UNCIALS: A, C, K, L, X, Δ, Θ, Ψ, Π, 063, 078.

ii. Minuscles: f<sup>1</sup> (1, 118, 131, 209), f<sup>13</sup> (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389), 28, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 239, 2174.

iii. Byzantine Lectionaries: 12, 64, 69, 70, 76, 80, 191, 303, 333, 374, 381, 1127, 1231, 1564, 1579, 1634.

iv. Ancient Versions: Diatessaron (150AD), Old Latin, Vulgate, Syriac Peshitta (170AD), Syriac Palestinian, Coptic Bohairic, Armenian, Syriac Harklean.

v. Early Writers: Tertullian, Ambrose, Didymus, Chrysostom, Cyril.

**11. Acts 8:37** "And Phillip 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." (see p.21).

i. UNCIALS: E.

ii. Minuscles: 104, 630, 945, 1739, 1877, 629.

iii. Byzantine Lectionaries: 59.

iv. Ancient Versions: Italic, Armenian, Georgian, Vulgate, Syriac Harklean.

v. Early Writers: Tertullian, Cyprian, Ambrosiaster, Pacian, Ambrose, Augustine, Theophylact.

**12. Acts 15:34** "Notwithstanding, it pleased Silas to abide there still."

i. UNCIALS: C, D.

ii. Minuscles: 33, 88, 181, 326, 436, 614, 630, 945, 1739, 2412.

iii. Ancient Versions: Italic, Syriac Harklean, Coptic Sahidic, Coptic Bohairic, Armenian, Ethiopic, Georgian, Vulgate.

iv. Early Writers: Cassiodorus, Theophylact.

**13. Acts 24:7** "But the chief captain Lysias came upon us, and with great violence took him away out of our hands."

i. UNCIALS: E, Ψ, 056, 0142.

ii. Minuscles: 33, 88, 104, 181, 424, 436, 614, 629, 630, 945, 1505, 1739, 2412, 2495.

iii. Byzantine Lectionaries: included.

iv. Ancient Versions: Syriac Peshitta (170AD), Italic, Armenian, Vulgate, Syriac Harklea, Ethiopic.

v. Early Writers: Chrysostom, Theophylact.

**14. Acts 28:29** "And when he had said these words, the Jews departed, and had great reasoning among themselves."

i) Uncials: P (500AD), 049, 056, 0142.

ii) Minuscles: 88, 326, 330, 383, 436, 451, 614, 629, 630, 945, 1241, 1505, 2495, 1877, 2127, 2412, 2492, 104.

iii) Byzantine Lectionaries: included. 599, 597.

iv) Ancient Versions: Italic, Vulgate, Syriac Harklean.

v) Early Writers: Chrysostom, Euthalius, Theophylact.

**15. Romans 16:24** "The grace of our Lord Jesus Christ be with you all. Amen."

i) Uncials: D, G, P, Ψ.

ii) Minuscles: 88, 181, 326, 330, 451, 614, 629, 630, 1241, 1877, 1984, 1985, 2492, 2495, 33, 104, 256, 436, 1319, 1837.

iii) Byzantine Lectionaries: included.

iv) Ancient Versions: Italic, Vulgate, Syriac Harklean, Gothic, Syriac Peshitta, Armenian, Ethiopic.

v) Early Writers: Chrysostom, Euthalius, Theodoret, John-Damascus, Ambrosiaster.

## 29. Summary and Conclusion

1. Why use a bible translated from a corrupt Greek text produced by occultists and heretics such as Westcott and Hort? (p.30) What can members of the Ghostly Guild offer Christians?
2. How can B & Aleph be regarded as authoritative when they disagree with each other **3036 times** in the Gospels? In the Gospels, Codex Vaticanus (B) has **589 readings** quite peculiar to itself, affecting 858 words, while Codex Sinaiticus (Aleph) has **1460 singular readings** affecting 2640 words. (*The Revision Revised*, Burgon, p.319).
3. Modern version supporters reject the Received Text of the KJV because they assume without any historical evidence that an original Alexandrian text was revised by Lucian at Antioch to produce the Byzantine text of KJV around 250AD.  
The historical evidence points to the opposite being true, that Vaticanus (B), Sinaiticus (Aleph) and their Alexandrian manuscripts are revisions of the original true Antioch text of the KJV.  
**Key:** What W & H have restored is the text that had the highest authority in Alexandria from 200 to 450AD and abandoned from 500-1881AD. This Alexandrian text fell into discredit, disuse and disrepute after 450AD and was rejected by the churches until W & H restored it in 1881AD. Nearly all the revision of the original text occurred in Egypt, a centre of heresy and Gnosticism.
4. We reject the Alexandrian text of the NIV because it **fails 6 of the 7 Tests** determining the true NT text, whereas the Byzantine text of the KJV passes 7 out of 7 such tests.
  - i) It passes the Antiquity test as it occurs before 400AD.
  - ii) It fails the Number of witnesses test because its readings are not found in a majority of independent witnesses.
  - iii) It fails the Variety of witnesses test because Alexandrian readings are not found in many geographical areas, from different countries, speaking different languages, who never met and never colluded, as in Versions, Fathers, Lectionaries and Greek manuscripts.
  - iv) It fails the “Continuity over time” test. Alexandrian readings fail this test because they died out by 450AD, being rejected by churches all over the world.
  - v) It fails the Credibility test because Alexandrian manuscripts and readings go wrong continually, having low credibility due to their many mistakes. This test discredits the NIV.
  - vi) It fails the Context test because Alexandrian manuscripts have a high degree of corruption.
  - vii) It fails the Internal Evidence test because they contain readings that are scientifically or grammatically impossible, such as a 3 hour eclipse of the Sun at full moon in B, Aleph and RV. The Byzantine text of the KJV passes all these 7 tests.  
By gathering the evidence, evaluating it and counting the independent, credible witnesses we arrive at the Received text of the KJV as being the True NT text.
5. Modern versions seem unaware of the normal & abnormal transmission of the NT text.
  - a) **Normal transmission** was the rapid spread of good NT copies and the ability to check them with the originals. This produced an early, well entrenched, multiplying Majority Text that would prevent corrupt texts gaining widespread acceptance.  
Asia Minor, Greece, Rome and Israel held all the original autographs from where we find the Majority Text of the KJV. Alexandria in Egypt had no originals and was in the worst position to spread the true NT text.
  - b) **Abnormal transmission** arose because some people who hated the Deity of Christ produced altered NT copies to spread their heresies. History shows that the worst corruptions of the NT occurred before 350AD. The creation of corrupt manuscripts ceased after 400AD because they became impossible to sell. Gaius in 190AD named 4 heretics who produced altered NT copies. Consider 5 reasons prohibiting the spread of new false texts. (p.51).
6. The 6 kinds of NT manuscripts are all Majority Text manuscripts. (p.55-65).
7. The Westcott and Hort eclectic or mixed text has 5 problems:
  - i) It ignores the weight or credibility of a manuscript.

- ii) It requires that we know everything in history which could create variant readings.
  - iii) It ignores most of the 5487 Greek manuscripts, Lectionaries, fathers and versions.
  - iv) It follows one narrow evidence, the Alexandrian Old Uncials (Aleph, B, C, D)
  - v) It chooses between variants on guesswork.
8. Modern version supporters cannot explain how the Majority Text originated and how it dominated the world.
9. Modern version supporters reject the KJV because they believe that it is based on late manuscripts with no manuscript support before 400AD.  
This is shown to be wrong because of the existence of Traditional Text (KJV) readings in manuscripts before 350AD, such as:
- i) Early Christian Writers from 100-350AD heavily quote Majority text readings (p.81), showing that Received Text readings (of the KJV) exist and predominate before 350AD.
  - ii) Codex W (032) dated 350AD of the gospels contain remarkably pure TR readings.
  - iii) Codex Alexandrinus (A) or (02) dated 410AD in the gospels agrees strongly with the Majority Text.
  - iv) Gothic Version dated 341AD survives as 9 manuscripts of the Gospels and Paul's letters. It was translated from the early Byzantine text of the KJV.
  - v) Tatian's Diatessaron (died 180AD) is a harmony of the gospels quoting Majority Text readings.
  - vi) Peshitta Syriac Version (170AD) agrees closely with the vast majority of Greek NT manuscripts. 350 copies have survived.
  - vii) Sinaitic Syriac manuscripts (200AD) consists of the 4 gospels. It gives remarkable support to the Traditional text.
  - viii) Origen's Writings (185-253AD) contain many Traditional Text readings.
  - ix) Latin Vulgate (384AD) was translated from "old Greek" manuscripts and from Alexandrinus' parent manuscript. It contains 4 of Hort's 8 so-called "Conflate readings" of the Traditional Text. Kenyon (1937) lists 22 out of 24 Gospel passages where the Vulgate agrees with the Traditional Text of KJV. (p.87,88).
  - x) Papyri. Sturz found that early papyri (before 300AD) vindicate Byzantine readings in 885 places where there is significant variation. (p.88).
10. Hoskier states that "B and Aleph were produced by Origen revising the Antioch (KJV) text between 200-400AD. These Egyptian revisions were abandoned between 500-1881AD and revived in our day." (p.92)  
Burgon describes Aleph, B and D as three of the most scandalously corrupt copies available. They contain the largest amount of fabricated readings, ancient blunders and intentional perversions of Scripture which are discoverable in any known copies of the Word of God". (p.94)
11. Questions:
- i) Why were Codex Vaticanus and Sinaiticus (on which NIV is based) not copied and distributed if they are supposed to be the "oldest and best manuscripts?" (p.100). Because people recognized their corrupt readings and refused to buy them. Market forces made them unsaleable.
  - ii) Why are Codex Vaticanus and Codex Sinaiticus in such good condition after 1500 years? Because nobody would use or buy a corrupt manuscript.
  - iii) How do you explain the Majority text's 98% domination of the manuscripts? Christians recognized them as good copies of the originals.
  - iv) Would the devil or those who hated the Deity of Christ want to corrupt the NT? Yes. What is more likely to occur, a good man adding to the Bible, or an evil man subtracting from the Bible. Clearly the latter. This explains the modern versions' over 30 anti Christ passages (p.120).
12. The KJV was produced during the Reformation, a time of returning to Bible Truths. The NIV was produced in a time of Ecumenism, apostacy and a return to Roman Catholicism, as seen by the UBS3 editors Cardinal Martini of Rome, Bruce Metzger and Kurt Aland.

## 30. Dictionary of Unfamiliar Words in the KJV & Modern Versions

- ADJURE** (7x) = to change, command solemnly under an oath or threaten. (Matthew 26:63).  
**ADO** (1x) = commotion (Numbers 24:14).  
**AFOOT** (2x) = on foot (Mark 6:33).  
**AFORE** (7x), **AFORETIME** (7x), **AFOREHAND** (1x) = before. (Psalm 129:6).  
**AGONE** (1x) = ago (1 Samuel 30:13).  
**AGUE** (1x) = acute fever. (Leviticus 26:16).  
**ALBEIT** (2x) = all though it be that, although, even though (Ezekiel 13:7).  
**ALL TO** (1x) = entirely, wholly (Judges 9:53).  
**ALMS** (13x) = charitable relief for the poor (Matthew 6:1).  
**AMERCE** (1x) = to punish by imposing a fine (Deuteronomy 22:19).  
**AMIABLE** (1x) = lovely, friendly, agreeable (Psalm 84:1).  
**AMISS** (4x) = incorrect, improper, out of order (James 4:3).  
**ANATHEMA** (1x) = accursed, devoted to evil or destruction (1 Cor 16:22).  
**ANGLE** (1x) = fishhook, angler (Isaiah 19:8).  
**ANON** (2x) = at one moment, immediately, at once (Matthew 13:20).  
**APACE** (3x) = at pace, quickly (2 Samuel 18:25).  
**APOTHECARY** (6x) = storekeeper, pharmacist (Ecclesiastes 10:1).  
**APPERTAIN** (7x) = to belong to, relate to. (Numbers 16:32,33).  
**ARTIFICER** (4x) = artisan, craftsman, one who does or makes things by art or skill (Genesis 4:22).  
**ASSAY** (2x) = examine, analyze, test, prove (Job 4:2) (mineral assay).  
**ASSWAGE** (3x) = to sweeten, relieve, appease, lessen, satisfy (Job 16:5).  
**ASTONIED** (10x) = to stun, astonish, astound, amazed, surprised, like stone (Daniel 3:24).  
**AUGMENT** (1x) = to increase (Numbers 32:14).  
**AUSTERE** (2x) = harsh, severe, strict, solemn (Luke 19:22).  
**AVERSE** (1x) = turn away, unwilling (Micah 2:8).  
**AVOUCHE** (2x) = to call upon as an authority or defender, guaranteed, defended (Deut 26:17).  
**AXLETREES** (2x) = shaft on which a wheel rotates (1 Kings 7:32).  
**BACKBITER** (4x) = slander, attack someone's character behind their back (Romans 1:30).  
**BANQUETING** (2x) = overindulgence in luxurious entertainment or gluttony (1 Peter 4:3).  
**BARBAROUS** = foreign, uncultured (Acts 28:2).  
**BATTLEMENT** (2x) = a formation on top of a wall or tower used for defense or protection (Deut 22:8).  
**BEGAT** (225x) = to generate offspring (Matthew 1:2).  
**BELIED** (1x) = to deceive by lying, false representation (Jeremiah 5:12).  
**BEMOAN** (5x) = express pity for, lament, grieve (Jeremiah 15:5).  
**BESEECH** (70x) = to beg, seek, appeal, implore (Romans 12:1).  
**BESOM** (1x) = a broom. (Isaiah 14:23).  
**BESTEAD** (1x) = situated unfavourably. (Isaiah 8:21).  
**BESTIR** (1x) = to stir up or rouse to action (2 Samuel 5:24).  
**BETHINK** (2x) = to remember, recall, come to their senses (2 Chronicles 6:37).  
**BETIMES** (5x) = early in life, before it's to late (Proverbs 13:24).  
**BETWIXT** (16x) = between (Philippians 1:23).  
**BEWAIL** (10x) = express sorrow, lament, mourn (Deut 21:13).  
**BEWITCHED** (3x) = to be affected by witchcraft, fascinated, charmed, enchanted (Galatians 3:1).  
**BEWRAY** (4x) = to reveal, expose, disclose by actions (Isaiah 16:3).  
**BEIR** (1x) = a frame or stand on which a corpse or coffin is carried (Luke 7:14).  
**BISHOPRICK** (1x) = office of a bishop (Acts 1:20).  
**BLAINS** (2x) = an inflamed swelling, a boil, a sore (Exodus 9:9).  
**BLASTING** (5x) = blasts of wind, scorching wind (Haggai 2:17).  
**BLAZE** (1x) = blow a trumpet, make known, proclaim (Mark 1:45).  
**BOLLED** (1x) = swollen as in the bud of a plant (Exodus 9:31).  
**BOLSTER** (6x) = a pillow, cushion, any means of support (1 Samuel 19:13).  
**BONDMEN** (35x) = someone in slavery or bondage (Leviticus 26:13).  
**BOSSSES** (1x) = an ornamental knob projecting from a flat surface (Job 15:26).  
**BOWELS** (39x) = interior of anything, compassionate feelings (Acts 1:18).

**BRAY** (3x) = to crush, a donkey's cry (Proverbs 27:22).  
**BRECHES** (4x) = a garment covering the lower trunk of the body (Exodus 28:42).  
**BRIGANDINE** (2x) = armour for a brigand, soldier, robber, bandit or desperado (Jeremiah 51:3).  
**BRIMSTONE** (15x) = sulphur or fiercely burning stone (Genesis 19:24).  
**BROIDED** (1x) = to plait or interweave (1 Timothy 2:9).  
**BROIDERED** (8x) = embroidered, stitch, adorned with needlework (Ezekiel 16:13).  
**BRUIT** (2x) = a rumour, a report (Nahum 3:19).  
**BRUTISH** (11x) = stupid, brutal, slow, uncivilized, crude, cruel, without understanding (Proverbs 12:1).  
**BRUTLER** (18x) = a round shield held by a grip (Psalm 18:30).  
**BUFFET** (5x) = to beat or strike repeatedly (2 Cor 12:7).  
**BULRUSH** (3x) = a tall aquatic plant (Isaiah 58:5).  
**BUNCHES** (3x) = a hump of a camel (Isaiah 30:6).  
**BY AND BY** (4x) = before long or soon (Mark 6:25).  
**CANKER** (2x) = cancer, a sore, ulcer, malignant growth, anything that corrupts, destroys, rusts, corrodes. II Tim 2:17  
**CARE** (20x) = concern, worry, anxiety, trouble (1 Peter 5:7).  
**CARNAL** (11x) = sensual, fleshly, worldly, the passions and appetites of the flesh or body (Romans 8:7).  
**CARRIAGE** (6x) = that which is carried, luggage, baggage (Judges 18:21).  
**CAUL** (13x) = a small cap, fatty tissue surrounding an organ in the body of a man or animal (Leviticus 8:16).  
**CHAMBERING** (1x) = sexual indulgence, sexual promiscuity. From the word chamber, bedroom (Rom 13:13).  
**CHAMBERLAIN** (15x) = governor, treasurer, overseer, steward, manager. (Acts 12:20; Romans 16:23).  
**CHAMPAIGN** (1x) = a plain, field, flat open country (Deut 11:30).  
**CHAPITER** (29x) = the capital or head of a column (2 Chronicles 3:15).  
**CHAPMEN** (1x) = a merchant, businessmen (2 Chronicles 9:14).  
**CHARGER** (20x) = something that carries a load, a large dish (Mark 6:25).  
**CHARITY** (29x) = love, affection, dearness, kindness, benevolence, hospitality (1 Cor 13:4,8,13).  
**CHECK** (1x) = a sudden stop, as in chess (Job 20:3).  
**CHIDE** (7x) = to quarrel, argue, strive (Exodus 17:2).  
**CHOLER** (2x) = anger (Daniel 8:7).  
**CHURL** (2x), **CHURLISH** (1x) = a rude or coarse man (Isaiah 32:7).  
**CIRCUMSPECT** (2x) = to look around, cautious, wary, discreet, considerate (Exodus 23:13).  
**CLEAVE** (4x) = split, divide. **CLEAVE** (26x) = to stick, cling, adhere to (Deut 13:17).  
**CLOUTS** (3x) = a cloth or rag used as a patch (Jeremiah 38:12).  
**COCKATRICE** (4x) = Snake, serpent, viper (Isaiah 14:29).  
**COCKLE** (1x) = weeds, tares growing in grain fields (Job 31:40).  
**COFFER** (3x) = a chest, box, trunk, coffin.  
**COGITATIONS** (1x) = thoughts, reflections, meditations, considerations (Daniel 7:28).  
**COLLOPS** (1x) = folds of fat on the body (Job 15:27).  
**COMELY** (21x) = beautiful, pleasing, appropriate, fitting, fair, pretty (Psalm 33:1).  
**COMMODIOUS** (1x) = convenient, accommodating, suitable, useful (Acts 27:12).  
**COMMUNICATE** (6x) = to make common, to impart, give, convey information (Galatians 6:6).  
**COMPASS** (81x) = to go around, encompass, surround, encircle. Fetch a compass (make a circuit) (Matt 23:15).  
**CONCORD** (1x) = agreement, harmony, accord, with heart (2 Cor 6:15).  
**CONCISION** (1x) = a cutting to pieces, circumcised Judaizers. (Philippians 3:2).  
**CONCOURSE** (2x) = a place where a crowd gathered, running together (Proverbs 1:21).  
**CONCUPISCENCE** (3x) = strong sexual appetite, eager desire (Roman god of love was cupid). (Col. 3:5).  
**CONEY** (4x) = a small rabbit like animal living in rocks (Deut 14:7).  
**CONFECTION** (2x) = something prepared by mixing ingredients (Exodus 30:35).  
**CONFEDERATE** (6x) = to unit in a league (Psalms 83:5).  
**CONSTRAIN** (10x) = to compel, oblige, strongly encourage, oblige, urge (Galatians 6:12).  
**CONTEMN** (7x) = to treat with contempt, despise, scorn, disdain (Psalms 10:13).  
**CONTRARIWISE** (3x) = on the other hand, on the contrary, in the opposite direction (1 Peter 3:9).  
**CONVERSATION** (20x) = behaviour, conduct, not speaking (2 Cor 1:12).  
**CONVINCE** (7x) = prove to be guilty, refute (Titus 1:9, Convince the gainsayers).  
**CORNET** (7x) = a wind instrument, horn (Psalms 98:6).  
**COTES** (1x), **SHEEPCOTE** (2x) = an enclosure or shelter for animals (from cottage) (2 Chronicles 32:28).  
**COULTER** (2x) = an iron blade in front of a plow (1 Samuel 13:20).

**COUNTERVAIL** (1x) = to be equivalent to in value, match, equal to, counterbalance (Esther 7:4).  
**COVERT** (9x) = a shelter, hiding place, secret (Psalms 61:4).  
**CRACKNELS** (1x) = light, crisp biscuits (1 Kings 14:3).  
**CRISPING PINS** (1x) = curling pins for the hair (Isaiah 3:22).  
**CRUSE** (9x) = a small vessel for holding liquids (1 Kings 17:14).  
**CUMBERED** (3x) = to burden, hinder, overwhelm, troubled (Luke 10:40).  
**CURIOUS** (10x) = intricately or skillfully made, detailed, carefully (Exodus 29:5).  
**DALE** (2x) = valley (Genesis 14:17).  
**DAM** (4x) = a mother animal (Deut 22:6).  
**DAMNED** (14x) = to condemn to a penalty, to pronounce adverse judgment upon (Mark 16:16).  
**DARLING** (2x) = one and only dear and valuable (Psalms 22:20).  
**DAUB** (8x) = to cover, coat or plaster with any substance (Ezekiel 13:11).  
**DAYSMAN** (1x) = an umpire, mediator, arbitrator (Job 9:33).  
**DAYSPRING** (2x) = daybreak, early dawn, sun rising (Job 38:12).  
**DEAL** (9x) = a share, part, allotment (Numbers 15:4).  
**DEARTH** (8x) = scarcity, dear, lack of anything (Genesis 41:54).  
**DEBASE** (1x) = to reduce in value, quality, dignity, rank or position (Isaiah 57:9).  
**DELECTABLE** (1x) = delightful, pleasing, delicious (Isaiah 44:9).  
**DEPUTED** (1x) = appoint, assign (2 Samuel 15:3).  
**DESCRY** (1x) = describe, write out, map out (Judges 1:23).  
**DESPITE** (6x) = despising, hatred, spite, scorn, malice (Hebrews 10:29).  
**DISANNUL** (6x) = cancel, abolish, nullify (Isaiah 14:27).  
**DISCOMFITED** (9x) = to defeat, destroy, overthrow, frustrate, embarrass, make uncomfortable (Exodus 17:13).  
**DISPENSATION** (4x) = a place or time where things are distributed, regulated, managed, administered (Eph 3:2).  
**DISQUIET** (8x) = to deprive of quietness, disturb, alarm, trouble, make restless (Jeremiah 50:34).  
**DISSEMBLED** (5x) = disguise, conceal one's intentions, play the hypocrite (Galatians 2:13).  
**DISSIMULATION** (2x) = to pretend, deceive, hypocrisy (Romans 12:9).  
**DISTIL** (2x) = to drip or trickle down (Deut 32:2).  
**DIVERS** (37x) = different, diverse, varied, unlike (Proverbs 20:10).  
**DOCTOR** (3x) = a teacher, instructor, learned man (Acts 5:34).  
**DOLEFUL** (2x) = gloomy, mournful, sorrowful, dismal (Isaiah 13:21).  
**DOST** (56x), **DOEST** (122x) = second person singular form of "do". Plural is "do".  
**DOTE** (8x) = to be foolishly fond of, to say or think foolishly, to bestow extravagant affection (Jeremiah 50:36).  
**DOTH** (207x), **DOETH** (96x) = third person singular form of "do" (Genesis 3:5).  
**DOWNSITTING** (1x) = sitting down (Psalm 139:2).  
**DRAUGHT** (5x) = the act of drawing a quantity of fish (Matthew 15:17).  
**DROMEDARY** (4x) = a one humped camel (Jeremiah 2:23).  
**DROPSY** (1x) = accumulation of watery fluid in connective tissues of body (Luke 14:2).  
**DUKE** (58x) = a leader, chief, commander, nobleman, ranked just below a prince (Genesis 36:15).  
**DULCIMER** (3x) = a stringed instrument making a sweet sound (Daniel 3:5).  
**DURETH** (1x) = to last, persist, endure (Matthew 13:21).  
**DURST** (9x) = past tense of dare, dared (John 21:12).  
**EAR** (8x) = to plow, till, turn up the ground (1 Samuel 8:12).  
**EARNEST** (8x) = a) serious, zealous (5x). b) A pledge, deposit, anything securing a contract (2 Cor 5:5).  
**EFFECT** (23x) = something accomplished or produced (1 Cor 1:17).  
**EFFEMINATE** (1x) = to make a woman of, unmanly, characteristic of women eg. effeminate men. (1 Cor 6:9).  
**EMBOLDENED** (1x) = to make bold, encourage (1 Cor 8:10).  
**EMEROD** (8x) = hemorrhoids, tumors, ulcers (Deut 28:27).  
**EMINENT** (4x) = great, outstanding, prominent, distinguished (Ezekiel 16:24).  
**EMULATION** (2x) = to imitate, a jealous rivalry for honour or power (Romans 11:14).  
**ENDAMAGE** (1x) = to inflict damage upon, injure, discredit (Ezra 4:13).  
**ENDUED** (5x) = invest qualities in, supply, endow (2 Chronicles 2:13).  
**ENGINES** (2x) = machines, mechanical device (Ezekiel 26:9).  
**ENGRAFTED** (1x) = to insert the bud or shoot of one plant into another, implant, insert, grafted in (James 1:21).  
**ENJOIN** (4x) = to command, encourage (Philemon 8).  
**ENSAMPLE** (6x) = a sample, example, something taken out (Philippians 3:17).

**ENSIGN** (9x) = a signal, sign, symbol, standard, flag, insignia (Numbers 2:2).  
**ENSUE** (1x) = follow after, pursue (1 Peter 3:11).  
**ENTREAT** (12x) = to treat, behave toward (Acts 7:6).  
**ENVIRON** (1x) = to surround, round about (Joshua 7:9).  
**EPISTLE** (16x) = an important letter for public use (2 Thessalonians 3:17).  
**ERE** (10x) = early, before.  
**ESCHEW** (4x) = to shun, avoid, abstain from, escape from (1 Peter 3:11), turn away from.  
**ESPOUSED** (7x) = a) to be promised in marriage, betrothed, engaged, (Matthew 1:18).  
**ESPOUSAL** = engagement or marriage celebration. b) **ESPOUSE** = adopt, embrace, support, pledge.  
**ESPY** (4x) = to spy, inspect, examine (Joshua 14:7).  
**EXCHANGERS** (1x) = bankers (Matthew 25:27).  
**EXECRATION** (2x) = a curse, an object of cursing, hated (Jeremiah 42:18).  
**EXPERIMENT** (1x) = a trial, test, the act of trying anything, procedure (2 Cor 9:13)  
**FAIN** (2x) = gladly, willingly (Luke 15:16).  
**FAIRS** (6x) = any gathering of buyers or sellers (Ezekiel 27:12).  
**FAMILIAR** (18x) = pertaining to one's family, close, well acquainted, intimate friend eg. A familiar spirit is a spirit that is in intimate communication with someone.  
**FAN** (8x) = a forklike instrument for winnowing or freeing chaff from grain by fanning with wind (Matt 3:12).  
**FARTHING** (4x) = a little fourth, a fourth part of a penny or quarter of a cent (Matthew 10:29).  
**FAT** (130x) = used figuratively to mean good, rich, full, prosperous, best (Proverbs 11:25).  
**FATS** (2x) = a vat, vessel, winevat.  
**FEEBLEMINDED** (1x) = weak, frail, faint (1 Thessalonians 5:14).  
**FEIGN** (13x) = to pretend, disguise, conceal, act or allege falsely, make false statements (Luke 20:20).  
**FELLOES** (1x) = parts of a wheel rim (1 Kings 7:33).  
**FENS** (1x) = a marsh, swamp (Job 40:21).  
**FETCH** (52x) = to go and get something (Numbers 20:10).  
**FILLET** (12x) = a thin strip of material that goes around something (Jeremiah 52:21).  
**FINE** (4x) = refining, purifying or removing impurities from a metal (Job 28:1) (Search for purity is finished).  
**FIRKINS** (1x) = a quarter of a barrel, or 10 gallons (John 2:6).  
**FIRMAMENT** (17x) = sky, outer space, what strengthens or holds up the stars (Psalms 19:1).  
**FIRTLING** (20x) = first offspring of an animal (Exodus 13:13).  
**FITCHES** (3x) = the plant vicia sativa, or its seed (Isaiah 28:25).  
**FLAG** (4x) = an aquatic plant like a reed or rush (Job 8:11).  
**FLAGON** (5x) = a container for holding liquids (1 Chronicles 16:3).  
**FLANKS** (6x) = the side of anything (Leviticus 3:15).  
**FLAY** (4x) = to strip off the skin, torture, scold (Leviticus 1:6).  
**FLOWERS** (2x) = menstrual discharge flow (from flow) (Leviticus 15:33).  
**FLUX** (1x) = an excessive discharge of blood or liquid from any natural opening in the body (Acts 28:8).  
**FORASMUCH** (43x) = because, seeing that, since (1 Cor 15:58).  
**FORBEAR** (22x) = abstain, refrain from, submit to (Ezekiel 2:7).  
**FOREPART** (5x) = an object occupying a front position (Acts 27:41).  
**FORSWEAR** (1x) = swear falsely, to deny, renounce earnestly, commit perjury (Matthew 5:33).  
**FORTHWITH** (10x) = immediately, at once, without delay (Matthew 13:5).  
**FORWARD** (5x) = to be eager, ready, zealous, ardent, keen to do something (2 Cor 8:17).  
**FOURSQUARE** (10x) = an object with four equal sides (Exodus 30:2).  
**FOWLER** (4x) = one who hunts birds.  
**FRAY** (3x) = to frighten, scare, terrify, make afraid. (Deut. 28:26).  
**FRONTLETS** (3x) = things worn on the forehead (Deut 6:8).  
**FRONWARD** (21x) = stubborn, difficult, perverse, disposed to go contrary to what is reasonable (Proverbs 3:32).  
**FULLER** (5x) = one who bleaches cloth or whitens cloth (Mark 9:3).  
**FURBISH** (6x) = to polish, brighten or clean something (Jeremiah 46:4).  
**FURLONGS** (5x) = the length of a furrow in a square field of 10 acres,  $\frac{1}{8}$  mile, 220 yards (John 11:18).  
**GADDEST** (1x) = to move about restlessly, roam idly (Jeremiah 2:36).  
**GAINSAY** (5x) = to speak against, contradict, oppose, hinder (Luke 21:15).  
**GALLANT** (1x) = admirable, beautiful appearance (Isaiah 33:21).  
**GARNER** (4x) = a storehouse for grain or other farm products (Matthew 3:12).

**GARNISH** (6x) = decorate, adorn anything, furnish (Matthew 23:29).  
**GAY** (1x) = to be happy, joyful, cheerful, fine (James 2:3).  
**GAZINGSTOCK** (2x) = a public spectacle (Nahum 3:6).  
**GENDER** (4x) = to beget, produce, breed, generate (2 Timothy 2:23).  
**GHOST** (109x) = a spirit or soul of a dead man (Acts 10:44).  
**GIN** (5x) = a) a machine or mechanical device. b) a trap or snare (Job 18:9).  
**GIRDLE** (44x) = a belt worn around the waist to secure the garments and carry light articles (Matthew 3:4).  
**GIVE PLACE** (7x) = yield, make room (Matthew 9:24).  
**GLASS** (8x) = a mirror (James 1:23).  
**GLEDE** (1x) = a gliding bird of prey like a buzzard (Deut 14:13).  
**GLISTERING** (2x) = shining, sparkling, glittering (Luke 9:29).  
**GODHEAD** (3x) = Divine personality, quality of God, referring to the Trinity (Acts 17:29; Romans 1:20; Col. 2:9).  
**GOODLY** (36x) = of good appearance, handsome, fair, well-favoured, admirable (Leviticus 23:40).  
**GOODMAN** (6x) = the male head of a household, a host, a husband (Matthew 20:11).  
**GO TO** (9x) = a command meaning “come on”.  
**GOVERNOR** (5x) = one who steers a ship, someone other than a ruler (James 3:4).  
**GRAVE** a) sober, important, weighty, sombre (1 Tim. 3:8,11) b) engrave (Exodus 28:9) c) burying place.  
**GREAVES** (1x) = armour for the lower leg, shin armour.  
**GRISLED** (4x) = grey coloured or grey spotted (Zechariah 6:3).  
**GROSS** (4x) = large, thick, big, powerful (Isaiah 60:2).  
**GUILE** (19x) = deceit, deception, trickery, cunning, craftiness (Psalms 32:2).  
**HABERGEON** (5x) = a sleeveless coat or jacket of protective armour (Exodus 39:23).  
**HAFT** (1x) = a handle, that which is held (Judges 3:22).  
**HALE** (1x) = to haul, pull, draw with force or violence (Luke 12:58), Haling (Acts 8:3).  
**HALLOW** (15x) = to make holy, set apart to God, sanctify, devote, consecrate (Exodus 28:38), Hallowed (22x).  
**HALT** (11x) = lame, crippled (Mark 9:45).  
**HANDMAID** (53x) = female personal attendant, servant (Jeremiah 34:16).  
**HAP** (7x) = chance, good luck, take place by chance, an event with no apparent design (Ruth 2:3).  
**HARD** (6x) = close, near, in close proximity to (Judges 9:52).  
**HARROW** (3x) = plough, break-up, rake (Job 39:10).  
**HART** (11x) = male deer, stag (Song 2:9).  
**HAST** = second person singular of have.  
**HATH** = third person singular of have.  
**HAUNT** (3x) = a place of frequent abode, habitation (Ezekiel 26:17).  
**HEADY** (1x) = headstrong, domineering, overbearing, impetuous (2 Timothy 3:4).  
**HEATH** (2x) = a small shrub in the open wilderness (Jeremiah 17:6).  
**HEATHEN** (150x) = a dweller in the wilderness heath (Deut. 4:27).  
**HELM** (1x) = wheel in a ship by which the rudder is steered (James 3:4).  
**HELVE** (1x) = a handle (Deut. 19:5).  
**HEMLOCK** (2x) = a poisonous plant of the genus *cicuta* (Amos. 6:12).  
**HENCE** (30x) = from this time, from this place, to this place, away from here (Ruth 2:8).  
**HENCEFORTH, HENCEFORWARD** (35x) = from this time forth or forward (more emphatic).  
**HEREIN** (9x) = into this place, in view of this, in this circumstance.  
**HEREOF** (2x) = of this, from this, concerning this.  
**HERETOFORE** (8x) = before now, formerly, before this time.  
**HEREUNTO** (2x) = unto or to this place, thing or subject.  
**HEREWITH** (2x) = with this, together with, along with.  
**HERESY** (5x) = a sect or bad belief that is different from that which is commonly accepted (Acts 24:14).  
**HERETICK** (1x) = one who causes divisions.  
**HIGHMINDED** (3x) = be characterized by a haughty, arrogant, proud spirit (1 Timothy 6:17).  
**HIND** (10x) = a female deer (Genesis 49:21).  
**HINDER** (8x), **HINDERMOST** (2x), **HINDMOST** (3x) a part at the rear, at the back, behind (Psalm 78:66).  
**HIRE** (21x) = wages, payment (Matthew 20:8).  
**HITHER** (67x) = up to this point, till now, thus far, towards this place (1 Samuel 13:9).  
**HITHERTO** (19x) = up to this time, until now, thus-far, as yet, to this day.  
**HOAR** (4x) = grey in the sense of old (1 Kings 2:6).

**HOARY** (4x) = old, grey or white with age.  
**HOARFROST** (3x) = white, freezing of dew.  
**HOISED** (1x) = hoist, raise the sail (Acts 27:40).  
**HOLD** (37x noun) = a fortress, a place of shelter or confinement (1 Samuel 22:4).  
**HOLDEN** (12x) = held (past participle of hold) (2 Kings 23:22).  
**HOLPEN** (5x) = helped (past participle of help) (Psalms 86:17).  
**HORSELEACH** (1x) = a leech, an aquatic blood sucking worm that enters a horse's mouth or nose, an extremely insatiable person (Proverbs 30:15).  
**HOSEN** (1x) = articles of clothing to cover the legs (Daniel 3:21).  
**HOUGH** (4x) = disable by cutting the sinew or tendons of the hough (the joint in the animals hind leg. Josh 11:6)  
**HOWBEIT** (66x) = however be that as it may, nevertheless, albeit, even though (1 Cor. 14:20).  
**HUNGER BITTEN** (1x) = hungry, starved, famished (Job 18:12).  
**HUSBANDRY** (2x) = administration, management of a household & the land, land under cultivation (1 Cor.3:9)  
**HUSBANDMAN** (28x) = a farmer who cultivates the soil, gardener, vinedresser.  
**IGNOMINY** (1x) = dishonour, disgrace, shame (Proverbs 18:3).  
**IMAGERY** (1x) = visible or mental representation of something (Ezekiel 8:12).  
**IMMUTABLE** (1x) = unchangeable not liable to change (Hebrews 6:18).  
**IMPENITENT** (1x) = unrepentant, unremorseful (Romans 2:5).  
**IMPERIOUS** (1x) = domineering, commanding, overbearing (Ezekiel 16:30).  
**IMPLACABLE** (1x) = unappeasable, irreconcilable (Romans 1:31).  
**IMPLEAD** (1x) = to sue in a court of law, accuse, raise an action against (Acts 19:8).  
**IMPORTUNITY** (1x) = untimely, unsuitable, persistence (Luke 11:8).  
**IMPOTENT** (4x) = without power, weak, helpless, ineffective (Acts 14:8).  
**IMPUDENT** (3x) = shameless, immodest, disrespectful (Proverbs 7:13).  
**IMPUTE** (15x) = attribute, assign, regard, reckon something to someone (Romans 4:8).  
**INCONTINENT** (2x) = inability to restrain or contain oneself (2 Timothy 3:3), lack of self control.  
**INDITING** (1x) = to declare something that is to be repeated or written down (Psalms 45:1).  
**INFAMY** (2x) = shame, disgrace, ill-fame, bad reputation, reproach (Proverbs 25:10).  
**INFIDEL** (2x) = one who is unfaithful toward a belief or duty (2 Cor. 6:15).  
**INFOLDING** (1x) = envelop, enclose, fold inward. (Ezekiel 1:4).  
**INJURIOUS** (1x) = injuring, hurtful. (1 Timothy 1:3).  
**INKHORN** (3x) = a small portable vessel for holding ink, originally a horn (Ezekiel 9:11).  
**INQUISITION** (3x) = an inquiry, examination, investigation (Deut. 19:18).  
**INSOMUCH** (20x) = seeing that, to such an extent (Matthew 8:24).  
**INASMUCH** (9x) = because, since, according as.  
**INSTANT** (3x) = urgent, insistent, persistent, earnest (Luke 23:23).  
**INTELLIGENCE** (1x) = knowledge, understanding, information, the act of acquiring them (Daniel 11:30).  
**INTERMEDDLE** (1x) = take part, meddle, concern oneself, interfere, share (Proverbs 14:10).  
**INTREAT** (35x) = to ask, beseech, implore, intervene, make request of.  
**INWARD** (1x) = intimate, close, personal (Job 19:19).  
**INWARDS** (20x) = inward parts of the body, guts.  
**ISLE** (33x) = an island (Acts 13:6).  
**ISSUE** (42x) = anything that comes out or goes out (it could be material or immaterial). (Numbers 5:2).  
**JANGLING** (1x) = foolish, idle, angry, meaningless talk, noisy altercation, chatter. Harsh sound (1 Timothy 1:6).  
**JEOPARDY** (7x) = exposed to loss, harm, peril, risk, death or injury (Luke 8:23).  
**JOININGS** (1x) = to join, a coupling (1 Chronicles 22:3).  
**JOT** (1x) = the very least part of something (Matthew 5:18).  
**KERCHIEFS** (2x) = clothes used to cover the heads of women (Ezekiel 13:21).  
**KERNELS** (1x) = seeds contained in any fruit, the soft part in the hard shell of a nut (Numbers 6:4).  
**KINE** (24x) = cows, plural of cow. (Genesis 41:18).  
**KNOP** (19x) = anything that protrudes (Exodus 37:21).  
**KNOW** (17x) = know as in a sexual relationship (Genesis 19:5).  
**LADE** (16x) = to load, weigh down (Luke 11:46).  
**LANCE** (1x) = a spear (Jeremiah 50:42).  
**LANCETS** (1x) = a small spear, javelin, dart or sharp instruments (I Kings 18:28).  
**LAPWING** (2x) = a bird leaping and turning in irregular flight. (Leviticus 11:19).

**LASCIVIOUSNESS** (6x) = lustful, lewd, licentious (Galatians 5:19).  
**LATCHET** (5x) = a loop or strip to fasten a shoe or sandal (Mark 1:7).  
**LAUD** (1x) = to praise, worship, magnify (Romans 15:11).  
**LAVER** (20x) = a washing vessel, a basin, bowl or vessel used for washing (lavatory) (Exodus 40:7).  
**LEANFLESHED** (3x) = lean, thin (Genesis 41:3).  
**LEASING** (2x) = falsehood, lying, deceit. (Psalm 4:2; 5:6).  
**LEES** (4x) = drags or deposits that settle from a liquid (Isaiah 25:6), the worst part of something.  
**LET** (4x) = hinders, prevent, obstruct, make late (Romans 1:13).  
**LICENCE** (2x) = to give permission, freedom, liberty, opportunity, authorisation (Acts 21:40).  
**LIEN** (3x) = lain, past participle of lie (Psalms 68:13).  
**LIGHT** = someone or something worthless, not commanding respect, reckless, frivolous, unstable (Judges 9:4).  
**LISTED** (4x) = to please, desire, want, wish, like, choose (Mark 9:13).  
**LITTERS** (1x) = a portable device containing a bed (Isaiah 66:20).  
**LIVELY** (5x) = living (1 Peter 2:5).  
**LORDLY** (1x) = suitable for a lord or noble person, magnificent, noble, good, grand (Judges 5:25).  
**LOWRING** (1x) = gloomy, dark, threatening, menacing, overcast (Matthew 16:3).  
**LUCRE** (6x) = illicit, unlawful, dishonourable gain or advantage, dishonest gain (1 Timothy 3:3).  
**LUNATICK** (2x) = a physical condition like epilepsy, seizures (Matthew 17:15).  
**LUSTY** (1x) = to be vigorous, strong, lively, robust, cheerful (Judges 3:29).  
**MAGNIFICAL** (1x) = magnificent, stately, splendid, glorious, renowned (1 Chronicles 22:5).  
**MAIL** (2x) = armour composed of overlapping plates and worn on the body (1 Samuel 17:38).  
**MALEFACTOR** (4x) = a criminal, felon, evil doer (John 18:30).  
**MALIGNITY** (1x) = deep-rooted hatred, wicked ill-will, malice, wickedness. (Romans 1:29).  
**MAMMON** (4x) = wealth, riches or money that exerts an evil influence, or becomes an idol (Matthew 6:24).  
**MANTLE** (14x) = a loose sleeveless cloak, or anything that covers (Job 1:20).  
**MARANATHA** (1x) = our Lord cometh (1 Cor. 16:22).  
**MARISHES** (1x) = marshes, swamps, bogs, wetlands (Ezekiel 47:11).  
**MATRIX** (5x) = the womb, point of origin and growth (Exodus 13:12).  
**MAUL** (1x) = a heavy hammer, club, mallet (Proverbs 25:18).  
**MAW** (1x) = stomach (Deut. 18:3).  
**MEAN** (5x) = common, undistinguished, inferior, unimportant, of low degree (Isaiah 2:9).  
**MEAT** (300x) = solid food in contrast to liquid drink (Genesis 9:3).  
**MEET** (27x) = proper, fitting, suitable, becoming (Genesis 2:18).  
**MESS** (3x) = a dish of food, a portion, share, ration, allotment of food (Genesis 43:34).  
**METE** (9x) = to measure, allot, apportion, distribute (Matthew 7:2).  
**METEYARD** (1x) = a standard of measurement, a measuring rod to measure length (Leviticus 19:35).  
**MILCH** (3x) = an animal that is kept for milking (Genesis 32:15).  
**MILL** (3x) = two stones for grinding grain into meal (Exodus 11:15).  
**MINISH** (2x) = to diminish, make small, depreciate, make fewer in number, size, power or influence (Exo.5:15).  
**MITE** (3x) = a small insect that came to be applied to a copper coin of very small value (Luke 12:59).  
**MITRE** (13x) = ceremonial headwear that is part of religious attire (Exodus 29:6).  
**MOLLIFIED** (1x) = to soften, soothe, appease, pacify (Isaiah 1:6).  
**MORROW** (101x) = tomorrow, next morning, next day (Exodus 9:6).  
**MORTIFY** (2x) = to make dead, destroy, kill, destroy the activity of (Romans 9:13).  
**MOTE** (6x) = a speck of dirt, a splinter of wood, any particle of foreign matter (Luke 6:41).  
**MUFFLERS** (1x) = a scarf worn to conceal part of a woman's face/neck or to protect from cold or wind. Is 3:19  
**MUNITION** (3x) = anything serving as a defence or protection, a defensive structure, fortress, fort (Nahum 2:1)  
**MURRAIN** (1x) = a plague or disease in cattle (Exodus 9:3).  
**NAPKIN** (3x) = a small cloth or absorbent towel (Luke 19:20).  
**NATIVITY** (7x) = one's nation of birth or descent (Genesis 11:28).  
**NAUGHT** (3x) = Nothing (2 Kings 2:19) = **NOUGHT** (36x).  
**NAUGHTY** (6x) = wicked, evil, worthless, wayward, mischief, unacceptable (Proverbs 6:12, 7:4; Jer. 24:2).  
**NAVES** (1x) = hub of wheel (1 Kings 7:33).  
**NAY** (55x) = no, not ever (John 7:12).  
**NECROMANCER** (1x) = foretells the future by communication with the dead (Deut. 18:11).  
**NEESINGS** (1x) = sneezing, snortings (Job 41:18).

**NETHER** (15x), **NETHERMOST** (1x) = lower (Exodus 19:17).  
**NIGH** (100x) = near, proximity in place, time, position (Exodus 3:5).  
**NITRE** (2x) = sodium carbonate and used as a cleansing agent (Proverbs 25:20).  
**NOISED** (4x) = make a noise, spread a rumour, discuss something, report an event (Mark 2:1).  
**NOISOME** (4x) = annoying (Revelation 16:2).  
**NOONTIDE** (1x) = Noon (Jeremiah 20:16).  
**NURTURE** (1x) = nourish, education, training, discipline, rearing (Ephesians 6:4).  
**OBEISANCE** (9x) = an expression of respect or submission, a bowing down of the body (obedience) Gen 37:9  
**OBLATION** (40x) = a sacrifice or offering.  
**OCCUPY** (9x) = to be busy at something, do business (Luke 19:13).  
**OCCURENT** (1x) = an occurrence, event, action, incident (1 King 5:4).  
**ODIOUS** (2x) = offensive, disgusting, detestable, repugnant or hated (Proverbs 30:23).  
**OFFEND** (50x) = to irritate, anger, hurt, cause to stumble (Matthew 18:6).  
**OFFSCOURING** (2x) = filth or refuse cleaned off, scoured off and washed away (1 Cor. 4:13).  
**OFT** (13x) = frequently, repeatedly, many times (Matthew 9:14). **OFTTIMES** (Matthew 17:15).  
**OMNIPOTENT** (1x) = all-powerful, capable of anything (Revelation 19:6).  
**ORACLE** (21x) = a place or person where divine revelation is obtained (1 Kings 6:31).  
**ORATION** (1x) = an official prayer, a formal public speech (Acts 12:21).  
**OSPRAY** (2x) = a large bird of prey (Deut. 14:12).  
**OSSFORAGE** (2x) = a bird of prey that crushes the bones of its victims, a bone breaker (Leviticus 11:13).  
**OUCHES** (8x) = a socket or setting for a precious jewel (Exodus 39:13).  
**OUTLANDISH** (1x) = outland, from a foreign land, a foreigner (Neh. 13:26). Wild, strange, crazy, bizarre.  
**OUTWENT** (1x) = to go farther than, go ahead of someone, go before (Mark 6:33).  
**OVERCHARGE** = to overburden, not demanding more money (2 Cor. 2:5).  
**PALMERWORM** (3x) = a migratory worm (Joel 1:4) (Palmer = a pilgrim return from holy land with a palm in hand).  
**PALSY** (12x) = paralysis, paralytic, a disease of the nervous system impairing muscular activity/sensation. Mark 2:3  
**PAPS** (4x) = a) the nipples or the entire breasts of a female (Luke 23:29) b) the chest of a male (Rev. 1:13).  
**PARAMOURS** (1x) = mistress, concubine, illicit lover (Ezekiel 23:20).  
**PASSION** (1x) = a) suffering (Acts 1:3). b) Lust of sin (Romans 7:5, 1 Thessalonians 4:5).  
**PATE** (1x) = the crown of the head (Psalm 7:16) (a shortened form of plate).  
**PATRIMONY** (1x) = an inheritance from ones father (Deut. 18:8).  
**PECULIAR** (7x) = ones own, belonging exclusively to a person, special (Psalm 135:4, peculiar treasure).  
**PEELED** (3x) = to be bare, bald, made destitute (Ezekiel 29:18).  
**PENURY** (2x) = the condition of want, need, poverty, being destitute (Proverbs 14:23).  
**PERADVENTURE** = by chance, by accident, perhaps.  
**PERDITION** (8x) = utter loss, utter ruin, destruction, damnation (1 Timothy 6:9).  
**PERNICIOUS** (1x) = destructive, hurtful, wicked (2 Peter 2:2).  
**PHYLACTERIES** (1x) = small boxes containing texts of Scripture that are worn by Jews during prayer as a reminder to keep the law (Matthew 23:5, make broad their phylacteries).  
**PILLED** (2x) = peeled (Genesis 30:37).  
**PIPE** (13x) = a musical wind instrument formed from a tube or flute (1 Cor. 14:7).  
**PLAITING** (1x) = to braid, weave, fold together (1 Peter 3:3).  
**PLATTED** (3x) = to be braded, weaved, or variant of plait (John 19:2).  
**PLOWSHARES** (3x) = a farm instrument for cutting furrows in the soil and turning it up (Isaiah 2:4, Joel 3:10)  
**POLL** (9x) = an individual head (Num. 3:47), to count individually or head by head, to cut the hair of the head.  
**POMMEL** (3x) = a knob, projection, ornamental ball (2 Chronicles 4:13).  
**PORT** (1x) = a gate (Nehemiah 2:13).  
**POST** (8x) = a place where one is stationed, a person who travelled the road, a courier (Jeremiah 51:31).  
**POTENTATE** (1x) = a ruler, king, dictator, supreme ruler (1 Timothy 6:15).  
**POTSHERD** (5x) = a piece of pottery (Psalm 22:15)  
**POTTAGE** (7x) = that which is put in a pot, stew, broth, thick soup, porridge (Genesis 25:34).  
**POUND** (15x) = a unit of money in Britain that was originally a pound weight of silver (Luke 19:16).  
**PRATING** (3x) = foolish, idle, boastful, excessive or vain talk, to chatter (Proverbs 10:10).  
**PRESBYTERY** (1x) = an assembly of elders (1 Timothy 4:14).  
**PRESENTLY** (5x) = instantly, immediately, quickly, promptly (a fool's wrath is presently known. Prov. 12:16).  
**PREVENT** (17x) = to come or go before, precede (1 Thessalonians 4:15).

**PRICKS** (3x) = an ox goad (Proverbs 18:9; Acts 9:5), a thorn (Proverbs 15:19).

**PRINCIPALITY** (9x) = a kingdom, state, country or realm that is ruled by a prince (Head of principality. Col 2:10).

**PRIVY** (4x) = to have knowledge of private information (Acts 5:2).

**PRIVILEY** (15x) = to do something in a secret or deceitful manner (2 Kings 24:14).

**PROGENITORS** (1x) = ancestors, forefathers, literally to bring forth (Genesis 49:26).

**PROGNOSTICATORS** (1x) = to predict, forecast, foretell (Isaiah 47:13, monthly p = predict by new moon).

**PROPER** (4x) = ones own, particular (his proper gift of God, 1 Cor. 7:7). Today means suitable, correct.

**PROPITIATION** (3x) = to appease, placate, make favourable, conciliate (1 John 2:2). Propitiation appeases or turns away the wrath of a righteous God against sin by the acceptance of Christ's death as a satisfactory substitute.

**PROVENDER** (7x) = food, provisions or fodder for animals (Judges 19:19,21).

**PSALTERY** (27x) = an ancient stringed musical instrument (Psalm 33:2), a type of harp.

**PUBLICAN** (23x) = a tax collector for the Roman Empire, one who raised public revenue (Luke 5:27). Today, it means the owner or manager of a tavern or inn.

**PULSE** (3x) = grain, peas, lentils or bean seed used as food (Daniel 1:12).

**PURELY** (1x) = entirely, completely, thoroughly (Isaiah 1:25).

**PURLOINING** (1x) = to embezzle, steal, pilfer (Titus 2:10).

**PURTENANCE** (1x) = the intestines or organs of an animal (from pertain, that which belongs to) (Exodus 12:9)

**PUTRIFYING** (1x) = rotten, stinking, decaying, corrupt (putrefying sores) (Isaiah 1:6).

**PYGARG** (1x) = an antelope with a white rump (Deut. 14:5).

**QUARTER** (17x) = a region, district, locality, place or section occupied by a certain class of people. Mark 1:45.

**QUARTERNIONS** (1x) = a set of four soldiers (four quaternions = 16 soldiers) (Acts 12:4).

**QUICK** (10x) = the living, to have life, restore life, revive life (2 Timothy 4:1, judge the quick and the dead).

**QUIT** (6x) = do your part, behave, conduct yourself well (1 Cor. 16:13; 1 Samuel 4:9).

**RAIL** (1x), **RAILED** (3x), **RAILER** (1x), **RAILING** (3x) = to jeer at, slander, deride, insult, scorn (2 Chr 32:17)

**RAIMENT** (57x) = clothing, garment (Matthew 27:31).

**RAMPART** (2x) = a bank of earth raised around a fort for defence, or any defence (Nahum 3:8).

**RANGE** (1x) = the area over which an animal would roam (Job 39:8).

**RANK** (6x) = full grown, upright, robust, ripe, healthy, strong, straight (Genesis 41:5).

**RAVENING** (5x), **RAVENOUS** (3x) = to plunder, tear, seize, pillage, ferocious, full of greed and viciousness, ravage, rob (Luke 11:39; Matthew 7:15; Psalm 22:13). **RAVIN** (2x) = Gen. 49:27, Benjamin shall r as a wolf.

**REAR** (4x) = to raise, build, erect, take care of (Exodus 26:30).

**RECORD** (43x) = something written down (2 Cor. 1:23).

**REDOUND** (1x) = contribute, abound (2 Cor. 4:15, thanksgiving of many r to the glory of God).

**REHEARSE** (6x) = to recite, repeat, say over, narrate, mention, give account of, (lit. to plow again) Exod. 17:14

**REINS** (15x) = the seat of emotions, feelings, affections (from kidneys) (though my reins be consumed. Job 19:27).

**REMIT** (1x), **REMISSION** (1x) = to forgive, pardon, put off, relinquish an obligation, send back (John 20:23).

**REND** (19x) = to tear, pull apart, break (Matthew 7:6).

**RENT** (60x) = a tear, a torn place.

**REPROBATE** (7x) = to fail a test, be rejected, condemned, unapproved, someone or something that is unapproved. Rom 1:28

**REQUITE** (9x) = to pay back, make return for, reward, avenge, retaliate, repay (1 Timothy 5:4, r their parents).

**REReward** (6x) = the rear guard, or guard in the rear (Joshua 6:9).

**RESPITE** (2x) = a delay, a reprieve, an interval of rest, postponement, extension of time (Exodus 8:15).

**REVELLINGS** (2x) = noisy feasts, loud merry making, any kind of disorderly or immoral festivity (1 Peter 4:3)

**RID** (6x) = to rescue, deliver, set free (Psalm 144:7, rid me).

**RIFLED** (1x) = to plunder, rob, pillage, ransacked, searched or examined thoroughly (Zechariah 14:2).

**RIOT** (3x), **RIOTOUS** (4x) = intense disputing, extravagance, wasteful living (Titus 1:6).

**RISING** (7x) = a swelling, an abscess, tumour, boil (Leviticus 13:2).

**ROE** (12x) = a small species of deer (Isaiah 13:14).

**ROLLER** (1x) = a roller-bandage, a bandage formed into a roll (Ezekiel 30:21).

**RUDE** (1x) = rough, unrefined (though I be rude in speech, 2 Cor. 11:6).

**RUDIMENTS** (2x) = beginning, a thing in the first rough state, first attempts or principles, the elements of a subject, an initial, imperfect, foundation stage, form or appearance (Colossians 2:20, r of the world).

**RUSH** (4x) = a grasslike aquatic plant (Job 8:11).

**SACKBUT** (4x) = a wind instrument in Nebuchadnezzar's band (Daniel 3:5).

**SACRILEGE** (1x) = stealing, misappropriating or profaning anything consecrated to God. (Romans 2:22).

**SATIATE** (2x) = to fill to saturation, to satisfy (Jeremiah 31:14).

**SAVE** (59x) = except, but (Revelation 13:17, save he that had the mark).

**SCALL** (14x) = a sore, or scale usually on the head e.g. eczema, psoriasis, impetigo (Leviticus 13:36).

**SCORE** = twenty. **FOURSCORE** (36x) = four times twenty (score=20) (Luke 16:7).

**SCRABBLED** (1x) = to scrape, scratch hurriedly with the claws, hands or feet. Struggle disorderly (1 Sam 21:13).

**SCRIP** (7x) = a small bag, satchel, purse (Mark 6:8).

**SEEMLY** (2x) [unseemly (2x)] = fitting, becoming pleasing, proper, appropriate (Proverbs 26:1).

**SEETHE** (9x) = to boil, or cook food by boiling. (**SOD** is past tense). (Exodus 23:19, thou shalt not seethe a kid)

**SELFSAME** (15x) = the very same, identical, one and the same (Genesis 17:26).

**SELVEDGE** (2x) = the edge of a woven fabric finished to prevent unravelling, self-edge (Exodus 26:4).

**SEPULCHRE** (60x) = a tomb, grave, burial place (John 19:42).

**SERVILE** (12x) = befitting a slave, such as doing physical work (Numbers 29:12, no s. work.).

**SERVITER** (1x) = a servant, slave, attendant, anyone who provides a service (2 Kings 4:43).

**SETTLE** (6x) = a seat, sitting place, ledge, raised platform (Ezekiel 43:17).

**SEVER** (4x) = separate, a thing set apart, make a distinction (Matthew 13:49, s. the wicked).

**SHAMBLES** (1x) = tables for exposing goods offered for sale, a meat market (1 Cor. 10:25).

**SHAMEFACEDNESS** (1x) = modest, virtuous, sober (1 Timothy 2:9).

**SHARE** (1x) = a farm implement that cuts (1 Samuel 13:20, sharpen every man his share).

**SHERD** (1x) = a fragment of something, piece of anything, a remnant (Isaiah 30:14). or Shard.

**SHIVERS** (1x) = fragments, chips, splinters, slivers (Revelation 2:27).

**SHOD** (4x) = wearing shoes, provide shoes (Ephesians 6:15).

**SILVERLINGS** (1x) = a piece of silver money, silver shekels (Isaiah 7:23).

**SINGLE** (2x) = honest, sincere, free from deceit, single aim or purpose (If thine eye be s, Matthew 6:22).

**SITH** (1x) = since (Ezekiel 35:6).

**SITUATE** (3x) = placed or located (1 Samuel 14:5).

**SLEIGHT** (1x) = sly, craftiness, cunning, skill (Ephesians 4:14).

**SLIME** (2x) = tar, soft mud (Genesis 11:3).

**SLOTHFUL** (15x) = slow, sluggish, lazy, idle, inactive (Proverbs 15:19).

**SLUICES** (1x) = a barrier by which water is held back (Isaiah 19:10).

**SMITH** (3x) = a craftsman, skilled worker (Isaiah 54:16).

**SNUFFED** (2x) = to sniff, inhale, draw up, smell (Jeremiah 14:16). **SOD** = see seethe (Genesis 25:29).

**SOEVER** (16x) = whenever. It gives emphatic force to the word proceeding it (Mark 6:10).

**SOLACE** (1x) = to comfort, soothe, console, cheer, relieve (Proverbs 7:18, s ourselves with loves).

**SOOTHSAYER** (1x) = one who claims or pretends to have power to foretell future events, "truth sayer" Josh 13:22

**SOP** (4x) = a piece of bread dipped in water or wine before being eaten (John 13:27).

**SORE** (89x) = great, serious, intense, severe, grievous, painful (were sore afraid, Genesis 20:8).

**SOTTISH** (1x) = foolish, stupid, drunkard, senseless (Jeremiah 4:22, Sottish children).

**SPEED** (3x) = success, abundance, prosperity, good fortune (2 John 10, God speed).

**SPOIL** (31x) = to strip of possessions, to rob, plunder, pillage, damage, ruin, affect detrimentally (1 Sam. 14:36)

**STANCHED** (1x) = stop the flow of (Luke 8:44).

**STAY** (10x) = to support, uphold, an object of reliance (Lord was my stay, 2 Samuel 22:19).

**STOMACHER** (1x) = a waistcoat, an ornamental covering for the chest or stomach (Isaiah 3:24).

**STRAIT** (10x) = narrow, tight, confined place, strict (Luke 13:24, enter in at the strait gate).

**STRAIGHTWAY** (42x) = immediately, right away, at once (Matthew 27:48).

**STRAKES** (2x), **RINGSTRAKED** (6x) = a stripe of a different colour than the rest of the object (Genesis 30:37)

**STRAWED** (5x) = to scatter straw (Matthew 21:8).

**STRIPLING** (1x) = someone thin as a strip, a youth (1 Samuel 17:56, whose son is the s).

**SUBORNED** (1x) = to bribe, induce to do wrong, obtain by corrupt or counterfeit means, procure secretly (Acts 6:11)

**SUCCOUR** (3x) = to help, aid, assist, relieve (2 Samuel 8:5).

**SUCHLIKE** (4x) = something of that kind, of such a kind (Mark 7:13).

**SUCKLING** (7x) = a young child before it is weaned (1 Samuel 15:3 infant and s).

**SUFFER** (51x) = allow, permit, tolerate, let (Matthew 19:14, s. little children).

**SUNDER** (7x) = to separate, divide, dissolve, split or sever (Isaiah 45:2, cut in sunder).

**SUNDRY** (1x) = various, diverse, separate, special (Hebrews 1:1, God who at sundry times...)

**SUP** (4x) = to eat and drink (Luke 17:8; Revelation 3:20).

**SUPERFLUITY** (1x) = overflowing, excessive, unnecessary (James 1:21).

**SUPPLE** (1x) = flexible, soften, pliant, reduce the harshness of (Ezekiel 16:4).

**SUPPLIANTS** (1x) = to petition, beg, pray, beseech, ask humbly (Zephaniah 3:10, Ethiopia my s).

**SURETY** (15x), **SURETYSHIP** (1x) = security for the payment of a debt, guarantee (Genesis 26:9).

**SURFEITING** (1x) = gluttony, overindulgence, excess.

**SURMISING** (1x) = allegations, accusations, imaginations, charges, suppositions, conjectures (1 Tim. 6:4, evil s).

**SWADLING** (2x) = bind or wrap with strips of cloth (Luke 2:7, wrapped in s. clothes).

**SWELLING** (6x) = pride, arrogance, conceit, haughtiness (Jude 16, great s words).

**TABERING** (1x) = beating a drum or anything (Nahum 2:7, tabering upon her breasts).

**TABLETS** (3x) = small, flat ornaments to wear as jewellery or a pendant (Isaiah 3:20).

**TABRET** (9x) = a small drum, a tambourine, timbrel (Isaiah 5:12).

**TACHES** (10x) = a device for fastening two parts together, a buckle, strap, tack, clasp, hook, band (Exod 35:11)

**TALE** (4x) = a list, number, quantity, quota (Exodus 5:18, tale of bricks).

**TARES** (8x) = darnel, vetch or weeds (Matthew 13:25, sowed tares).

**TARGETS** (6x) = a shield, buckler (2 Chronicles 9:15, targets of gold).

**TELL** (3x) = count, or name numerically (Genesis 15:5, tell the stars).

**TEMPER** (9x) = mix (Ezekiel 46:14, t. with fine flour).

**TENONS** (6x) = projections on a material's side that fit into a hole in another piece, thus joining them together. Ex36:22

**TERAPHIM** (6x) = idols, images, false gods (Judges 18:18).

**TERRESTRIAL** (2x) = earthly, worldly, land (1 Cor. 15:40).

**TETRARCH** (7x) = one of 4 rulers of a country or province (Luke 9:7, Herod the T).

**THEE** (4000x) = you (second person, singular pronoun, objective case) (John 3:7, I said to thee).

**THENCE** (145x) = from that time, date, place, away from there, at a distant place (Acts 13:4).

**THENCEFORTH** = from that time onward, thereafter.

**THEREABOUT** (1x), **thereat** (3x), **therein** (230x), **thereof** (908x), **thereon** (66x), **thereupon** (5x), **therewith** (36x)

**THINE** (1000x) = your (second person, singular pronoun, possessive case) (Matthew 12:13, thine hand).

**THITHER** (95x) = there, to that place (John 18:2).

**THOU** (5000x) = you (second person, singular pronoun, nominate case) (Hebrews 7:17, Thou art a priest).

**THRICE** (15x) = three times in succession, or three successive occasions (John 13:38, denied me thrice).

**THY** (4500x) = your. A shortened form of "thine" (second person, singular personal pronoun, genitive case).

**TILLAGE** (3x) = the work of tilling land, ploughing land, the land after it is tilled. Land under crops. Prov 13:23

**TIMBREL** (10x) = any small musical instrument or drum to beat on (Psalms 150:4).

**TIRE** (4x) = attire, clothing (Ezekiel 24:17).

**TITTLE** (2x) = a small stroke or point in writing the smallest part of a thing (Luke 16:17).

**TOW** (3x) = the yarn resulting from spinning fibre (Judges 16:9, a thread of tow).

**TRAFFICK** (5x) = to trade, conduct business, engage in commerce (Ezekiel 17:4, land of t).

**TRANSLATE** (1x) = to transfer, transport, remove from one person, place or condition to another (2 Sam. 3:10)

**TROW** (1x) = trust, belief, give credence to, accept, as true, suppose (Luke 17:9, I trow not).

**TWAIN** (17x) = masculine form of two (Mark 15:38). (Feminine and neuter form is two).

**UNAWARES** (12x) = unexpectedly, unknowingly, inadvertently (Hebrews 13:2, entertained angels unawares).

**UNCTION** (1x) = an anointing, do something earnestly (1 John 2:20, ye have an unction).

**UNDERSETTERS** (4x) = to support by something placed underneath, supports (1 Kings 7:34).

**UNTO** (9000x) = to, until, up to (Psalm 57:10).

**UNTOWARD** (1x) = not toward, corrupt, unfavourable, unfortunate, improper, perverse (Acts 2:40, u generation

**UPBRAID** (2x) = to rebuke, condemn, scold, denounce, censure (Matthew 11:20).

**USURY** (24x) = interest on money loaned (Matthew 25:27). Exorbitant interest is a modern extension.

**UTTER** a) utter speech. b) highest action. c) outer (Ezekiel 40:37, utter court).

**VAGABOND** (3x) = to wander from place to place, a tramp, vagrant, nomad (Genesis 4:12).

**VAINGLORY** (3x) = unwarranted pride, self-exaltation, idle boasting (Philippians 2:3).

**VALE** (9x) = valley (Genesis 14:10).

**VALOUR** (37x) = boldness, determination, valiant, strong (Joshua 10:7).

**VARIABLENESS** (1x) = changeable (James 1:17).

**VARIANCE** (2x) = disagreement, difference, discrepancy (Matthew 10:35).

**VAUNT** (2x) = vanity, boast, brag, flaunt oneself, gloat (Judges 7:2).

**VEHEMENT** (8x) = ardent, intense, vigorous, violent (Jonah 4:8, a vehement east wind).

**VENISON** (8x) = flesh of deer (Genesis 25:28).

**VENTURE** (2x) = an undertaking involving uncertainty, according to chance, at random (1 Kings 22:34).

**VERILY** (140x) = truly, surely (John 5:24).

**VERITY** (2x) = truth, one established fact, true statement, doctrine or opinion (1 Timothy 2:7).  
**VERMILLION** (2x) = a brilliant scarlet red colour (Ezekiel 23:14).  
**VESTMENTS** (2x) = ceremonial or official clothing or robes (2 Kings 10:22).  
**VESTRY** (1x) = a room in a church used for prayer or religious service (2 Kings 10:22).  
**VESTURE** (8x) = clothing that covers (John 19:24).  
**VEX** (15x) = to trouble, afflict, distress, provoke, agitate, harass (Acts 12:1).  
**VIAL** (8x) = small container for holding liquids, a bowl or flask (1 Samuel 10:1).  
**VICTUAL** (22x) = food, supplies, sustenance, provision (1 Kings 4:27).  
**VILLANY** (2x) = evil, wicked, sinful conduct (Isaiah 32:6).  
**VIRTUE** (7x) = a) bravery, ability, power (Luke 8:46). b) chastity, merit, moral excellence, worth, valour.  
**VIOL** (4x) = a stringed instrument, violin, viola, violoncello derived from viol (Amos 6:5).  
**VISAGE** (3x) = face, appearance, countenance, expression (Isaiah 52:14).  
**VISITATION** (15x) = a supernatural visit to administer aid or affliction. An inspection, a periodic visit (1 Peter 2:12).  
**VOCATION** (1x) = an occupation, profession, business, calling (Ephesians 4:1).  
**WANT** (31x) = a lack or deficiency (Proverbs 13:23).  
**WANTON** (3x) = undisciplined, unruly, lewd, lascivious, reckless, excessive, extravagance, lust (James 5:5).  
**WARD** (22x) = a place for guarding (Numbers 15:34).  
**WARE** (8x) = valuables, goods, merchandise, commodities (Nehemiah 3:16).  
**WARP** (9x) = threads sewn lengthwise in a fabric (Leviticus 13:53).  
**WAST** (66x) = was (second person, singular, past tense of was). (Mark 14:67).  
**WAX** (20x) = to grow or become (2 Timothy 3:13).  
**WAYFARING** (6x) = a traveller, journeying by road (Isaiah 33:8).  
**WAYMARKS** (1x) = something that marks the way, road markers, guideposts (Jeremiah 31:21).  
**WEALTH** (5x) = prosperity, welfare, well being, abundance (1 Cor. 10:24).  
**WEN** (1x) = a lump, tumour, wart, cyst or protuberance on the body (Leviticus 22:22).  
**WENCH** (1x) = a young woman, later meant a mistress, unchaste woman, female servant (2 Samuel 17:17).  
**WHELP** (13x) = a cub, a young tiger, wolf, bear, lion (Deut. 33:22).  
**WHENCE** (72x) = from what place, where (Acts 14:26).  
**WHEREFORE** = thus therefore, consequently, therefore, so that (an emphatic inferential participle) 1 Cor 14:22  
**WHET** (4x) = to sharpen (Psalm 7:12).  
**WHETHER** (9x) = which of the two (Matthew 9:5).  
**WHILST** (10x), **WHILES** (10x) = while (Matthew 5:25).  
**WHIT** (5x) **a**) a whit, any whit = to the least amount (2 Cor. 11:5). **b**) every whit = to the full amount, entirely.  
**WHITHER** (124x) = to what place, to what result, where (John 14:5).  
**WHORE** (17x) = a prostitute, harlot, adulteress.  
**WHOSO** (54x) = short for whosoever. Whoever, he who (Matthew 23:21).  
**WHILES** (2x) = tricks, deceits, deceptions, crafty schemes (Ephesians 6:11).  
**WIMPLES** (1x) = a folded garment worn by women to cover the head and neck (Isaiah 3:22).  
**WINEBIBBER** (3x) = a drunkard (Luke 7:34).  
**WISE** (31x) = way, manner (John 6:37, in no wise cast out).  
**WHIT** (21x) = to know (2 Cor. 8:1, we do you to whit).  
**WITHAL** (33x) = with, with it all, as well, besides, therewith (1 Cor. 12:7, to profit withal).  
**WITHS** (3x) = a band or tie used for binding or tying made of flexible twigs (Judges 16:7).  
**WONT** (9x) = used to accustomed to, in the habit of (Luke 22:39).  
**WOOF** (9x) = threads sewn perpendicular to the warp (Leviticus 13:57).  
**WREATHEN** (10x) = something formed by weaving (Exodus 28:25).  
**WREST** (5x) = to twist, wrench, detach, pull or turn from the proper course (Psalm 56:5, they wrest my words).  
**WROTH** (49x) = to be angry, indignant, incensed (Matthew 22:7).  
**WROUGHT** (101x) = to have fashioned, formed, worked or made something (Matthew 26:10).  
**YE** (3983x) = you (plural) (second person, nominative, plural pronoun) (1 Cor. 6:7).  
**YEA** (340x) = yes, an assenting reply, an affirmative vote, a positive statement, truly, verily (Genesis 3:1).  
**YESTERNOIGHT** (3x) = last night (Genesis 31:29).  
**YOKEFELLOW** (1x) = a person yoked, partnered, associated with another fellow worker in some work. Phil 4:3  
**YONDER** (7x) = over there, beyond, farther along (Matthew 26:36, pray yonder).  
**YOU-WARD** (3x) = the suffix "-ward" signifies a turning in the direction denoted by the preceding element.

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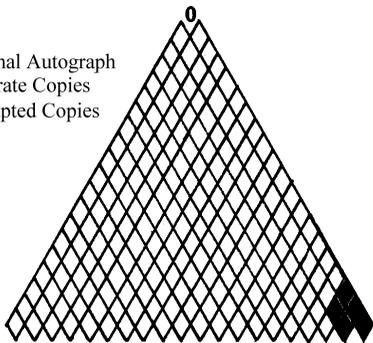
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## WHERE DID OUR KING JAMES BIBLE COME FROM?

- O = Original Autograph
- ◇ = Accurate Copies
- ◆ = Corrupted Copies



### ◇ - ACCURATE COPIES

These manuscripts represent the manuscripts from which the 'Textus Receptus' or Received Text, was taken. They are the majority of Greek manuscripts which agree with each other and have been accepted by Bible-believing Christians down through the centuries. It is from these manuscripts that the King James Bible (AV) was translated in 1611.

### ◆ - CORRUPTED COPIES

These manuscripts represent the corrupted copies of the Bible, also known as the Alexandrian manuscripts. Codex Vaticanus and Codex Sinaiticus, on which Wescott and Hort and the modern versions rely so heavily, are Alexandrian manuscripts. However, Codex Vaticanus disagrees with Codex Sinaiticus 3036 times in the gospels as follows:

Matthew	656 times
Mark	567 times
Luke	791 times
John	<u>1022 times</u>
	<b>3036 times</b>

Source: 'Codex B and its Allies', H Hoskier, Vol 2, page 1.

This shows how unreliable Codex Vaticanus and Codex Sinaiticus are as guides in identifying the true NT text.

The NIV omits or replaces 'comfort' in these Scriptures. The NIV offers little comfort:

	NIV	KJV
Matthew 9:22	<b>Take heart</b> , daughter	Daughter, be of <b>good comfort</b>
Mark 10:49	<b>Cheer up</b> : on your feet	<b>Be of good comfort</b> , rise
Luke 8:48	Daughter <u>OMIT</u>	Daughter, <b>be of good comfort</b>
II Corinthians 13:11	listen <b>to my appeal</b>	be of <b>good comfort</b>
II Corinthians 1:4	have <b>received</b> from God	are <b>comforted</b> of God
John 14:16	another <b>Counselor</b>	another <b>Comforter</b>
John 14:26	the <b>Counselor</b>	the <b>Comforter</b>
John 15:26	the <b>Counselor</b>	the <b>Comforter</b>

These words accurately translate the meanings of 'you' singular and 'you' plural in the original Hebrew and Greek which modern English has no words for:

	Singular	Plural
<b>Nominative</b>	Thou	ye
<b>Objective</b>	Thee	you
<b>Genitive (possessive adjective)</b>	Thy	your
<b>Possessive</b>	Thine	yours

eg: John 3:7 "Marvel not that I said unto thee (you singular), Ye (everybody in the world) must be born again."

## **Challenge:**

One reason I don't use the NIV is because of how it handles Matthew 17:21; 18:11; and 23:14. Please look these up in your NIV. What do you notice? Why is this so? This book is written to answer this question regarding the thousands of changes made by modern Bible versions to the King James Version. You may wish to check Mark 7:16; 9:44,46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4; Acts 8:37; 15:34; 24:7; 28:29; Romans 16:24. Satan's first attack against mankind was to question the Word of God by asking Eve: 'Yea, hath God said . . .?' (Genesis 3:1). Has the devil stopped attacking God's Word? No! Today he is using modern Bible versions (with their many omissions) to oppose the inerrancy, inspiration and preservation of Scripture.

## **Questions:**

- What are 17 ways that the NIV downgrades Jesus Christ?
  - What are 10 ways that the NIV changes Salvation verses?
  - What are 12 changes that the NIV makes to promote Roman Catholic ideas?
  - What are 7 tests to determine the true New Testament text?
  - Do the earliest New Testament manuscripts support KJV or NIV readings?
  - What is the early history of the New Testament text?
  - Why did 6 modern version editors lose their voices?
  - Is the New King James Version just a modernising of the KJV?
  - Are the Good News Bible and the Living Bible accurate translations to use?
  - How do we explain the Majority Text's (KJV) 95% domination of the manuscripts?
  - Why were Codex Vaticanus and Codex Sinaiticus (on which the NIV is based) not copied and distributed, if they are supposed to be the oldest and best manuscripts?
  - Are Mark 16:9-20 and I John 5:7,8 part of inspired Scripture or not?
  - Why did the NASV make so many blunders in Luke 24?
  - What are the 6 main kinds of New Testament manuscripts?
  - What did Charles Spurgeon think about modern Bible versions?
  - Are you happy that the NIV omits 2.1% of the NT (2886 out of 140,521 Greek words)?
- These and many other questions are answered in this easy-to-read book.

**Question:** Do we have God's Word today? If we do, then which Bible is God's Word, since they are all different? The devil is thus seeking to destroy the Christian's only offensive weapon, the Word of God. Such tampering with the Word of God should never ever be tolerated by born-again believers who love God and the Bible! Don't let money-hungry publishers get away with dumping perverted, ever-changing Bible versions on an unsuspecting Christian public.

**Question:** Is this really an important issue?

**Answer:** If you had a dear friend who was being slandered and attacked, would you defend him in his time of need? If you were present when Jesus was being falsely accused, blasphemed and insulted? Would you speak up in His defense? (I hope so). How much more should we stand with our Saviour, the Lord Jesus Christ today when He is being so grossly blasphemed by modern Bible versions attacking Him in altering the written Word of God? Read this book to see over **600 examples** of their down-grading Christ and sound doctrine.