

Corruption in Modern Bible Versions

- I. "...stand still a while, that I may shew thee the word of God" (1Sa 9:27).
- II. Some basic facts about the Bible.
 1. The Bible is inspired by God; it is the word of God, not man. (2Ti 3:16; 2Pe 1:21; 2Sa 23:2)
 2. The Bible is infallible. (Psa 12:6; Psa 19:7; Pro 30:5)
 3. God regards His word above His very name! (Psa 138:2 c/w Eph 1:20-21)
 4. God's word is complete and finished. (Psa 119:89)
 5. We are not to add to it or take way from it. (Deu 12:32; Deu 4:2; Psa 30:5-6; Rev 22:18-19)
 6. God promised to preserve His word for ever. (Psa 12:6-7; Psa 100:5 c/w Joh 17:7; Isa 30:8; Isa 40:8; Mat 5:18; Mat 24:35)
- III. Is every book with the title of "Bible" really the Bible?
 1. Is the Jehovah's Witness bible a real Bible? It reads in Joh 1:1, "In the beginning the Word was, and the Word was with God, and the Word was a god".
 2. The Jehovah's Witness bible is also missing numerous verses. How many verses need to be missing before the book is not considered a Bible?
 3. The NIV is missing at least 16 complete verses, all 16 are also missing in the JW "bible". (Mat 17:21; Mat 18:11; Mat 23:14; Mar 7:16; Mar 9:44, 46; Mar 11:26; Mar 15:28; Luk 17:36; Luk 23:17; Joh 5:4; Act 8:37; Act 24:7; Act 28:29; Rom 16:24; 1Jo 5:7)
- IV. Why all the missing verses and changes? -- The underlying text of the modern versions is different from that of the KJV.
 1. The New Testament.
 - A. The New Testament of the NIV and all modern versions since 1881 is translated from Westcott and Hort's Greek New Testament, which is based primarily on two (out of approx. 5000) Greek manuscripts of the N.T: Vaticanus (B) and Sinaiticus (Aleph).
 - B. These two manuscripts originated in Egypt; a place notorious in scripture as a place of sin and bondage. (Isa 31:1)
 2. The Old Testament.
 - A. The Old Testament of the modern versions is translated from different Hebrew texts than the KJV, such as Kittel's Biblia Hebraica, the Dead Sea Scrolls, and the Septuagint (a Greek translation of the Hebrew OT).
 - B. "They admit, in their [the New American Standard Version - NASV] Preface (p.viii), the following: "Hebrew Text: In the present translation the latest edition of [1] Rudolph Kittel's BIBLIA HEBRAICA has been employed together with the most recent [2] light from lexicography, [3] cognate languages, and [4] the Dead Sea Scrolls."" - D.A. Waite, Defending the King James Bible (p. 20).
 - C. "The Hebrew text they [NASV] use is Kittel's *BIBLIA HEBRAICA*. ... This edition has about fifteen to twenty suggested changes in the Hebrew text placed in the footnotes on each page. If you multiply this by the 1424 pages in this Kittel Bible, it comes out to between 20,000 and 30,000 changes in the Old Testament." - Ibid (p. 21).
 - D. "The New International Version has the same thing to say as to the Old Testament foundation they are using for their translation. On pages viii-ix of the New International Version of 1978, the editors wrote: (p. viii) "*For the Old Testament, the*

standard Hebrew text, the Masoretic text, as published in the latest editions of [1] BIBLIA HEBRAICA [which is the same Kittel Bible I mentioned before] was used throughout. The [2] DEAD SEA SCROLLS contain material bearing on an earlier stage of the Hebrew text...The translators also consulted the more important early versions--[that is] the [8] SEPTUAGINT"' - Ibid (p. 21-22).

V. The Authorized Version of 1611, the King James Version.

1. The New Testament.

- A. The KJV stands in distinction to all new versions written after 1881, because its New Testament was translated from the Textus Receptus (TR), which is Greek for the "Received Text". The TR was compiled by Erasmus in the early 1500s. It was not a new version, but a printed Greek New Testament that was representative of 85% or more of the surviving 5000+ extant manuscripts of the N.T. that closely agreed with one another.
- B. The manuscript family that the KJV was translated from originated in Syria where the first N.T. churches were founded and where the Apostle Paul was based out of. (**Act 11:26**)
- C. The KJV agrees with the majority of the Greek manuscripts and all true English Bibles that preceded it, (Gothic, Wycliffe, Tyndale, Coverdale, Geneva, Great Bible, Bishops, etc).

2. The Old Testament.

- A. The KJV was translated from the Masoretic Text, specifically the Ben Chayyim Masoretic Text.
- B. "The word, "*Masoretic*," is from the Hebrew *masar* ("to hand down")." - D.A. Waite, *Defending the King James Bible* (p. 26).
- C. "The Daniel Bomberg edition, 1516-1517, was called the *First Rabbinic Bible*. Then in 1524-25, Bomberg published a second edition edited by Abraham Ben Chayyim (or Ben Hayyim) iben Adonijah. This is called the Ben Chayyim edition of the Hebrew text. Daniel Bomberg's edition, on which the King James Bible is based was the Ben Chayyim Masoretic Text. This was called the *Second Great Rabbinic Bible*. This became the standard Masoretic text for the next 400 years. This is the text that underlies the King James Bible. For four hundred years, that was the Old Testament Hebrew text." - Ibid, (p.27).

VI. The Westcott and Hort Greek N.T. (text underlying the N.T. of the modern versions) vs. the Textus Receptus Greek N.T. (text underlying the N.T. of the KJV).

- 1. How do the Greek texts underlying the modern versions and the KJV compare with each other? Are they basically the same?
- 2. "The Westcott and Hort Text changes the *Textus Receptus* in over 5,600 places. Do you know how many changes they made? My own personal count, as of August 2, 1984, using Scrivener's *Greek New Testament* referred to above, was 5,604 changes that Westcott and Hort made to the *Textus Receptus* in their own Greek New Testament text. Of these 5,604 alterations, I found 1,952 to be OMISSIONS (35%), 467 to be ADDITIONS (8%), and 3,185 to be CHANGES (57%). In these 5,604 places that were involved in these alterations, there were 4,366 more words included, making a total of 9,970 Greek words that were involved. This means that in a Greek Text of 647 pages (such as Scrivener's text), this would average 15.4

words per page that were CHANGED from the *Received Text*. Pastor Jack Moorman counted 140,521 words in the *Textus Receptus*. These changes would amount to 7% of the words; and 45.9 pages of the Greek New Testament if placed together in one place." - D.A. Waite, *Defending the King James Bible* (p. 41).

VII. Some facts about the manuscripts, Vaticanus (B) and Sinaiticus (Aleph).

1. Vaticanus (B)

- A. Vaticanus was discovered in the Vatican in 1448.
- B. "B agrees with the *Textus Receptus* only about 50% of the time. It differs from the Majority Greek in nearly 8000 places, amounting to about one change per verse. It omits several thousand key words from the Gospels, nearly 1000 complete sentences, and 500 clauses. It adds approximately 500 words, substitutes or modifies nearly 2000 and transposes word order in about 2000 places. It has nearly 600 readings that do not occur in any other manuscript. These affect almost 1000 words" - G.A. Riplinger, *New Age Bible Versions*, (p. 551).
- C. "B does not consider the following as part of the bible: Revelation, Phil., Titus, I and II Timothy, large parts of Samuel, Kings, Nehemiah, the Psalms, and Genesis. B omits crucial parts of Mark and Luke. In their place it adds apocryphal books such as Bel and the Dragon, Tobit, Judith, and the Epistle of Barnabas." - *Ibid*, (p. 551).

2. Sinaiticus (Aleph)

- A. Sinaiticus was discovered in the mid-1800s.
- B. "Because of its blatant omissions and alterations, it lapsed into a wastebasket in a monastery, where it was 'discovered' by Constantine von Tischendorf in the mid-eighteen hundreds." - G.A. Riplinger, *New Age Bible Versions*, (p. 553).
- C. "There are about 9000 changes in this text from that of the Majority and Traditional Text, amounting to one difference in every verse. It omits some 4000 words from the Gospels, adds 1000, repositions 2000 and alters another 1000. It has approximately 1500 readings that appear in no other manuscript; this affects nearly 3000 words. The following omissions are just a few examples.
 - The end of Mark and John.
 - Thirty-nine words from Joh 19:20, 21; twenty words from Joh 20:5-6; nineteen words from Mark 1:32-34; fourteen words from Mark 15:47.
 - John 5:4, Mat 16:2-3, Rom 16:24, Mar 16:9-20, 1Jo 5:7, Act 8:37, Gen 23:19-24, 46, Num 5:27-7:20, 1Ch 9:27-19:27.
 - Exodus, Joshua, I and II Samuel, I and II Kings, Hosea, Amos, Micah, Ezekiel, Daniel, and Judges.
 - In Luke 8, for example, 19 out of 34 words are changed. In Matthew chapter one, 60 words are changed.
 - It adds apocryphal books such as Bel and The Dragon, Tobit Judith, The Epistle of Barnabas, and The Shepherd of Hermas, among others" - *Ibid* (p. 552-553).

3. Vaticanus (B) vs. Sinaiticus (Aleph)

- A. It would be one thing if these two manuscripts closely agreed with each other, but such is not the case.
- B. "Not only do they disagree with the Majority of manuscripts, but they do not agree with each other. The 8000 changes in B and the 9000 changes in Aleph are not the same changes. When their changes are added together, they alter the Majority text in about

13000 places. This is two changes for every verse. Together they omit 4000 words, add 2000, transpose 3500, and modify 2000. They disagree with each other a dozen times on every page. Colwell says they disagree 70% of the time and in almost every verse of the gospels. Burgon says, "It is easier to find two consecutive verses in which these manuscripts differ than two in which they agree" - G.A. Riplinger, *New Age Bible Versions*, (p. 554).

- C. "Hoskier's very technical comparison of B with Aleph showed these two corrupt manuscripts to be in contradiction one with the other in over 3,000 places in the Gospels alone!" - D.A. Waite, *Defending the King James Bible* (p. 59).
4. What do the "scholars" have to say about these two manuscripts?
- A. "Westcott and Hort's *Introduction to the New Testament in the Original Greek* affirms: [R]eadings of Aleph and B should be accepted as the true readings...[They] stand far above all documents...[are] very pure...excellent...and enjoyed a singular immunity from corruption" - G.A. Riplinger, *New Age Bible Versions*, (p. 546).
- B. "Edwin Palmer, Executive Secretary of the NIV committee, writes that *Aleph and B* are more reliable and accurate." - *Ibid* (p. 548)
- C. "Ronald Youngblood, NIV translation committee member agrees, "[T]he readings found in...*Vaticanus* [B] and *Sinaiticus* [Aleph] of the fourth century A.D. are to be preferred." Other committee members, such as Kenneth L. Barker, have expressed agreement" - *Ibid* (p. 548).

VIII. Changes and omissions in the modern versions. This section will mainly focus on the NIV, but many of the changes apply to many of the new versions.

1. The KJV vs. the NIV (New International Version). The following is a list of changes in the NIV compared with the KJV.

- 5219 words, 16 complete verses omitted from the NIV
- "Christ" removed 25 times from NIV
- "Lord" omitted 352 times from NIV
- "Jesus" is omitted many times, and added many times without Greek support
- "God" omitted 468 times from NIV
- "Godhead" totally removed from all new versions
- "Lucifer" is totally omitted from all new versions
- "devils" replaced by demons (divinities) in NIV 80 times
- "Hell" is omitted 40 times in the NIV
- "Heaven" is deleted 160 times from the NIV
- "damned, damnable, damnation" is totally gone from new versions
- The "Blood" of Christ is deleted 41 times from the NIV
- "Salvation" is deleted 42 times from NIV
- The "Word of God" is deleted 8 times from NIV
- The "Word of the Lord" is deleted 25 times from the NIV
- The "Lord Jesus Christ" is deleted 24 times from the NIV
- "Jehovah" is totally gone in the NIV (ex, **Psa 83:18**)
- "Scribes" is totally deleted from NIV, (I wonder why?)
- "Fornication" is totally deleted from NIV

- “Lord” is down-graded to “Master”, and “Master” is down-graded to “Teacher” tons of times in the NIV
2. It has been said that the new versions are simply revisions of the KJV written in “modern English” without all the “archaic” words. Are words like Christ, Lord, Jesus, God, Godhead, Lucifer, devils, hell, heaven, damn, blood, salvation, and Jehovah “archaic”?

IX. Affected doctrine in the NIV, NASB, and other modern versions.

1. The missing words and verses are no big deal, right? They don’t affect any doctrine, right? Wrong.
2. The following is a list of doctrine that is affected by the corruptions in the modern versions.
 - A. Preservation of the scriptures (of course!). (**Psa 12:7; 2Co 2:17; Rom 1:25**)

Verse	KJV	NIV	NASB
Psa 12:6-7	The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7) Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.	And the words of the Lord are flawless, like silver purified in a crucible, like gold[a] refined seven times. 7) You, Lord, will keep the needy safe and will protect us forever from the wicked,	The words of the Lord are pure words; As silver tried in a furnace on the earth, refined seven times. 7) You, O Lord, will keep them; You will preserve him from this generation forever.
2Co 2:17 *NKJV has same issue as NIV	For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.	Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as those sent from God.	For we are not like many, [a] peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.
Rom 1:25 *NKJV has same issue as NIV	Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.	They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.	For they exchanged the truth of God for [a]a lie, and worshiped and served the creature rather than the Creator, who is blessed [b]forever. Amen.

B. The Trinity. (**1Jo 5:7**)

Verse	KJV	NIV	NASB
1Jo 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. 8) And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.	For there are three that testify: 8) the[a] Spirit, the water and the blood; and the three are in agreement.	For there are three that testify: 8) [a]the Spirit and the water and the blood; and the three are [b]in agreement.

C. The deity of Jesus Christ. (1Ti 3:16; Eph 3:9; Phi 2:6; 1Jo 3:16; Rev 1:8,11; Mat 20:20; Mat 9:18; Mat 15:25; Mar 5:6; Rom 14:10-12)

Verse	KJV	NIV	NASB
1Ti 3:16	And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.	Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit,[a] was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.	By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was [a]vindicated [b]in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.
Eph 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 :	and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.	and to [a]bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;
Phi 2:6	Who, being in the form of God, <u>thought it not robbery to be equal with God:</u>	Who, being in very nature God, <u>did not consider equality with God something to be grasped,</u>	who, although He existed in the form of God, <u>did not regard equality with God a thing to be [a]grasped,</u>
1Jo 3:16	Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.	This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.	We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.
Rev 1:11	Saying, <u>I am Alpha and Omega, the first and the last: and,</u> What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia,...	which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia..."	saying, "Write in a [a]book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia..."
Mat 20:20	Then came to him the mother of Zebedee's children with her sons, <u>worshipping him,</u> and desiring a certain thing of him.	Then the mother of Zebedee's sons came to Jesus with her sons and, <u>kneeling down,</u> asked a favor of him.	Then the mother of the sons of Zebedee came to [a]Jesus with her sons, <u>bowing down</u> and making a request of Him.

Mat 9:18	While he spake these things unto them, behold, there came a certain ruler, and worshipped him , saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.	While he was saying this, a synagogue leader came and knelt before him and said, “My daughter has just died. But come and put your hand on her, and she will live.”	While He was saying these things to them, [a]a synagogue [b]official came and [c] bowed down before Him , and said, “My daughter has just died; but come and lay Your hand on her, and she will live.”
Mat 15:25	Then came she and worshipped him , saying, Lord, help me.	The woman came and knelt before him . “Lord, help me!” she said.	But she came and began [a] to bow down before Him , saying, “Lord, help me!”
Mar 5:6	But when he saw Jesus afar off, he ran and worshipped him ,	When he saw Jesus from a distance, he ran and fell on his knees in front of him .	Seeing Jesus from a distance, he ran up and bowed down before Him ;
Rom 14:10-12	But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ . 11) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God . 12) So then every one of us shall give account of himself <u>to God</u> .	You, then, why do you judge your brother or sister[a]? Or why do you treat them with contempt? For we will all stand before God’s judgment seat . 11) It is written: “‘As surely as I live,’ says the Lord, ‘every knee will bow before me; every tongue will acknowledge God .’”[b] 12) So then, each of us will give an account of ourselves <u>to God</u> .	But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God . 11 For it is written, “As I live, says the Lord, every knee shall bow to Me, And every tongue shall [a] give praise to God .” 12 So then each one of us will give an account of himself <u>to God</u> .

D. The Sonship of Christ. (Act 3:26; Act 4:27,30)

Verse	KJV	NIV	NASB
Act 3:26 *NKJV has same issue as NIV	Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.	When God raised up his servant , he sent him first to you to bless you by turning each of you from your wicked ways.”	For you first, God raised up His [a]Servant and sent Him to bless you by turning every one of you from your wicked ways.”
Act 4:27 *NKJV has same issue as NIV	For of a truth against thy holy child Jesus , whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,	Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus , whom you anointed.	For truly in this city there were gathered together against Your holy [a]servant Jesus , whom You anointed, both Herod and Pontius Pilate, along with the [b]Gentiles and the peoples of Israel,

Act 4:30 *NKJV has same issue as NIV	By stretching forth thine hand to heal; and that signs and wonders may be done by the name of <u>thy holy child Jesus.</u>	Stretch out your hand to heal and perform signs and wonders through the name of <u>your holy servant Jesus.</u> ”	while You extend Your hand to heal, and [a]signs and wonders take place through the name of <u>Your holy [b]servant Jesus.</u> ”
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E. The modern versions make Jesus a sinner. (Mat 5:22 c/w Mat 21:12; Joh 2:15; Mar 3:5; Eph 4:26)

Verse	KJV	NIV	NASB
Mat 5:22	But I say unto you, That whosoever is angry with his brother <u>without a cause</u> shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.	But I tell you that anyone who is angry with a brother or sister[a][b] will be subject to judgment. Again, anyone who says to a brother or sister, ‘Raca,’[c] is answerable to the court. And anyone who says, ‘You fool!’ will be in danger of the fire of hell.	But I say to you that everyone who is angry with his brother shall be [a]guilty before the court; and whoever says to his brother, ‘[b]You good-for-nothing,’ shall be [c]guilty before [d]the supreme court; and whoever says, ‘You fool,’ shall be [e]guilty enough to go into the [f]fiery hell.

F. The sin of sodomy or homosexuality. (1Co 6:9; Deu 23:17-18; 1Ki 15:12; 1Ki 22:46, 2Ki 23:7; 1Ti 1:10)

Verse	KJV	NIV	NASB
1Co 6:9	Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, <u>nor effeminate, nor abusers of themselves with mankind,</u>	Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers <u>nor male prostitutes nor homosexual offenders</u>	Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, <u>nor [a]effeminate, nor homosexuals,</u>
1Ti 1:10	<u>For whoremongers, for them that defile themselves with mankind,</u> for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;	<u>For adulterers and perverts,</u> for slave traders and liars and perjurers - and for whatever else is contrary to the sound doctrine	[a]and [b]immoral men [c]and homosexuals [d]and kidnappers [e]and liars [f]and perjurers, and whatever else is contrary to sound teaching,

Deu 23:17-18	There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. 18) Thou shalt not bring the hire of a whore, or the price of a dog , into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.	No Israelite man or woman is to become a shrine prostitute . 18) You must not bring the earnings of a female prostitute or of a male prostitute [a] into the house of the Lord your God to pay any vow, because the Lord your God detests them both.	“None of the daughters of Israel shall be a cult prostitute, nor shall any of the sons of Israel be a cult prostitute . 18) You shall not bring the hire of a harlot or the wages of a [a]dog into the house of the Lord your God for any votive offering, for both of these are an abomination to the Lord your God.
1Ki 15:12	And he took away the sodomites out of the land, and removed all the idols that his fathers had made.	He expelled the male shrine prostitutes from the land and got rid of all the idols his ancestors had made.	He also put away the male cult prostitutes from the land and removed all the idols which his fathers had made.
1Ki 22:46	And the remnant of the sodomites , which remained in the days of his father Asa, he took out of the land.	He rid the land of the rest of the male shrine prostitutes who remained there even after the reign of his father Asa.	The remnant of the sodomites who remained in the days of his father Asa, he [a]expelled from the land.
2Ki 23:7	And he brake down the houses of the sodomites , that were by the house of the LORD, where the women wove hangings for the grove.	He also tore down the quarters of the male shrine prostitutes that were in the temple of the Lord, the quarters where women did weaving for Asherah.	He also broke down the houses of the male cult prostitutes which were in the house of the Lord, where the women were weaving [a]hangings for the Asherah.

- i. It is no wonder that sodomy is not condemned in the NIV; the stylist editor for the NIV was Virginia Mollencott, an apostate lesbian who refers to God as a “she”.
- ii. "Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?" (**Job 40:8**)

G. The word fornication, which is sex outside of marriage, is replaced by the words “sexually immoral” or “sexual immorality”. (**1Co 6:9; 1Co 6:18**)

Verse	KJV	NIV	NASB
1Co 6:9	Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators , nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,	Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders	Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators , nor idolaters, nor adulterers, nor [a]effeminate, nor homosexuals,

1Co 6:18	Flee fornication . Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.	Flee from sexual immorality . All other sins a person commits are outside the body, but whoever sins sexually , sins against their own body.	Flee immorality . Every other sin that a man commits is outside the body, but the [a]immoral man sins against his own body.
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- i. These are just two of dozens of places "fornication" has been removed in the NIV and other modern versions.
- ii. **Fornication** - Voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In Scripture extended to adultery.
- iii. "Sexual immorality" can mean just about anything that a sinner wants it to mean.
 - a. **Immorality** - 1. Immoral quality, character, or conduct; violation of moral law; wickedness, viciousness.
 - b. **Immoral** - *adj.* 1. Not consistent with, or not conforming to, moral law or requirement; opposed to or violating morality; morally evil or impure; unprincipled, vicious, dissolute.
 - c. **Moral** - *adj.* 1. a. Of or pertaining to character or disposition, considered as good or bad, virtuous or vicious; of or pertaining to the distinction between right and wrong, or good and evil, in relation to the actions, volitions, or character of responsible beings; ethical.
- iv. A parent would be hard pressed to teach their children from an NIV that sex outside of marriage is a sin.

H. Believers' baptism. (**Act 8:37**; **Mar 1:4** - THE baptism of repentance)

Verse	KJV	NIV	NASB
Act 8:37	<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.</u>	Verse missing.	[[a]And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."] a. Acts 8:37 Early mss do not contain this verse
Mar 1:4	John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.	And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.	John the Baptist appeared in the wilderness [a]preaching a baptism of repentance for the forgiveness of sins.

- I. The New Age doctrine is brought forth by the NIV, NASB, and other perversions.
- i. The NIV replaces "world" with "age". (**Mat 28:20; Mat 12:32; Mat 13:39; Mat 24:3; Mar 10:30; Luk 18:30; Luk 20:34-35; Act 15:18; Rom 16:25; 1Co 1:20; 1Co 2:6; 1Co 3:18; 1Co 10:11; 2Co 4:4; Gal 1:4; Eph 1:21; Eph 3:9; Tit 2:12; Heb 6:5; Heb 9:26; Jud 25; Rev 15:3**)

Verse	KJV	NIV	NASB
Mat 24:3	And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the <u>end of the world</u> ?	As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the <u>end of the age</u> ?"	As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of the [a] <u>end of the age</u> ?"
Mat 28:20	Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the <u>end of the world</u> . Amen.	and teaching them to obey everything I have commanded you. And surely I am with you always, to the very <u>end of the age</u> ."	teaching them to observe all that I commanded you; and lo, I am with you [a]always, even to the <u>end of the age</u> ."

- ii. The modern versions uses the New Age phrase "The Way" numerous times. (**Act 19:23; Act 22:4; Act 24:14; Act 24:22**)

Verse	KJV	NIV	NASB
Act 19:23	And the same time there arose no small stir <u>about that way</u> .	About that time there arose a great disturbance <u>about the Way</u> .	About that time there occurred no small disturbance <u>concerning the Way</u> .
Act 24:14	But this I confess unto thee, <u>that after the way which they call heresy</u> , so worship I the God of my fathers, believing all things which are written in the law and in the prophets:	However, I admit that I worship the God of our <u>ancestors as a follower of the Way, which they call a sect</u> . I believe everything that is in accordance with the Law and that is written in the Prophets,	But this I admit to you, <u>that according to the Way which they call a sect</u> I do serve [a]the God of our fathers, believing everything that is in accordance with the Law and that is written in the Prophets;
Act 24:22	And when Felix heard these things, having more perfect knowledge of <u>that way</u> , he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.	Then Felix, who was well acquainted with <u>the Way</u> , adjourned the proceedings. "When Lysias the commander comes," he said, "I will decide your case."	But Felix, [a]having a more exact knowledge about <u>the Way</u> , put them off, saying, "When Lysias the [b]commander comes down, I will decide your case."

J. The doctrine of fasting. (Mat 17:21; Mar 9:29)

Verse	KJV	NIV	NASB
Mat 17:21	<u>Howbeit this kind goeth not out but by prayer and fasting.</u>	Verse missing.	[[a]But this kind does not go out except by prayer and fasting.”] a. Matthew 17:21 - Early mss do not contain this verse
Mar 9:29	And he said unto them, This kind can come forth by nothing, but by prayer <u>and fasting.</u>	He replied, “This kind can come out only by prayer.”	And He said to them, “This kind cannot come out by anything but prayer.”

K. Lucifer is replaced by Jesus Christ, the bright and morning star. (Isa 14:12-15 c/w Rev 22:16)

Verse	KJV	NIV	NASB
Isa 14:12	How art thou fallen from heaven, <u>O Lucifer</u> , son of the morning! how art thou cut down to the ground, which didst weaken the nations!	How you have fallen from heaven, <u>morning star</u> , son of the dawn! You have been cast down to the earth, you who once laid low the nations!	“How you have fallen from heaven, <u>O [a]star of the morning</u> , son of the dawn! You have been cut down to the earth, You who have weakened the nations!
Rev 22:16	I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and <u>morning star.</u>	“I, Jesus, have sent my angel to give you[a] this testimony for the churches. I am the Root and the Offspring of David, and the bright <u>Morning Star.</u> ”	“I, Jesus, have sent My angel to testify to you these things [a]for the churches. I am the root and the descendant of David, the bright <u>morning star.</u> ”

L. The NASB teaches the doctrine of polytheism (plurality of Gods) (begotten God). (Joh 1:18)

Verse	KJV	NIV	NASB
Joh 1:18 *NKJV has note that says "NU-Text reads <i>only begotten God.</i>	No man hath seen God at any time, the <u>only begotten Son</u> , which is in the bosom of the Father, he hath declared him.	No one has ever seen God, but the <u>one and only Son, who is himself God</u> and[a] is in closest relationship with the Father, has made him known.	No one has seen God at any time; the <u>only begotten God</u> who is in the bosom of the Father, He has explained Him.

The KJV is translated from the Textus Receptus (TR) and NIV and the NASB are both translated from the Westcott and Hort Greek NT (WH). The TR says "begotten Son (G5207)" and the WH says "begotten God (G2316)" (See table below). The NASB accurately translates the vile begotten God heresy in the WH piece of trash, while the

translators of the NIV apparently realized that the a begotten God is a heresy, so they mistranslated the WH to say "begotten Son". Both of these modern pieces of manure are damned, one for containing a rank heresy, the other for being a false translation.

Verse	KJV	Textus Receptus	Westcott and Hort
Joh 1:18	No man ^{G3762} hath seen ^{G3708} God^{G2316} at any time; ^{G4455} the ^{G3588} only begotten^{G3439} Son,^{G5207} which is ^{G5607} in ^{G1519} the ^{G3588} bosom ^{G2859} of the ^{G3588} Father, ^{G3962} he ^{G1565} hath declared ^{G1834} him.	?e??G2316 N-ASM ??de??G3762 A-NSM-N e? ?a?e?G3708 V-RAI-3S-ATT p? p?teG4455 ADV ?G3588 T-NSM μ??e??G3439 A-NSM ??G5207 N-NSM ?G3588 T-NSM ? ?G1510 V-PAP-NSM e??G1519 PREP t??G3588 T-ASM ???p??G2859 N-ASM t??G3588 T-GSM pat??G3962 N-GSM e?e??G1565 D-NSM e??s at?G1834 V-ADI-3S	?e??G2316 N-ASM ??de??G3762 A-NSM-N e? ?a?e?G3708 V-RAI-3S-ATT p? p?teG4455 ADV μ??e??G3439 A-NSM ?e??G2316 N-NSM ?G3588 T-NSM ? ?G1510 V-PAP-NSM e??G1519 PREP t??G3588 T-ASM ???p??G2859 N-ASM t??G3588 T-GSM pat??G3962 N-GSM e?e??G1565 D-NSM e??s at?G1834 V-ADI-3S

M. The modern perversions degrade the Holy Ghost. (**Joh 7:39; Act 6:3; 1Co 2:13**)

Verse	KJV	NIV	NASB
Joh 7:39	(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)	By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.	But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.
Act 6:3	Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.	Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them	Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.
1Co 2:13	Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.	This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit , explaining spiritual realities with Spirit-taught words.	which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit , [a]combining spiritual thoughts with spiritual words.

This is not a matter of the NIV and the NASB being inaccurately translated in these verses, but rather that the Westcott and Hort text they are translated from is corrupt and missing "holy" (see table below).

Verse	KJV	Textus Receptus	Westcott and Hort
Act 6:3	Wherefore,G3767 brethren,G80 look ye outG1980 amongG1537 youG5216 sevenG2033 menG435 of honest report,G3140 fullG4134 of the HolyG40 GhostG4151 andG2532 wisdom,G4678 whomG3739 we may appointG2525 overG1909 thisG5026 business.G5532	ep̄s̄ ?e? as ?eG1980 V-ADM-2P ???G3767 CONJ ade?f ?G80 N-VPM a?d?a?G435 N-APM e?G1537 PREP ?μ? ?G4771 P-2GP μa?t????μe???G3140 V-PPP-APM eptaG2033 A-NUI p???e?G4134 A-APM p?e?uat??G4151 N-GSN a??G40 A-GSN ?a?G2532 CONJ s?f ?a?G4678 N-GSF ???G3739 R-APM ?atast?s?μe?G2525 V-FAI-1P ep?G1909 PREP t??G3588 T-GSF ??e?a?G5532 N-GSF ta?t??G3778 D-GSF	ep̄s̄ ?e? as ?eG1980 V-ADM-2P deG1161 CONJ ade?f ?G80 N-VPM a?d?a?G435 N-APM e?G1537 PREP ?μ? ?G4771 P-2GP μa?t????μe???G3140 V-PPP-APM eptaG2033 A-NUI p???e?G4134 A-APM p?e?uat??G4151 N-GSN ?a?G2532 CONJ s?f ?a?G4678 N-GSF ???G3739 R-APM ?atast?s?μe?G2525 V-FAI-1P ep?G1909 PREP t??G3588 T-GSF ??e?a?G5532 N-GSF ta?t??G3778 D-GSF

- N. Proof of the resurrection (convincing, not infallible proofs). (**Act 1:3**)
- i. Infallible - Of things: Not liable to fail, unfailing. a. Not liable to prove false, erroneous, or mistaken; that unfailingly holds good. (OED)
 - ii. Convincing - 1. That convinces; ga. that convicts, proves guilty, etc. (OED)
 - 1. Persuading or assuring by argument or evidence (dictionary.com - since this is not a KJV word and the latest usage in the OED for it is 1885)
 - iii. There is a big difference between infallible proofs and convincing proofs.

Verse	KJV	NIV	NASB
Act 1:3	To whom also he shewed himself alive after his passion by many infallible proofs , being seen of them forty days, and speaking of the things pertaining to the kingdom of God:	After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.	To [a]these He also presented Himself alive after His suffering, by many convincing proofs , appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.

O. Salvation.

- i. The modern perversions replace the phrase "are saved" with "are being saved" (salvation is not a process). (**Act 2:47; 1Co 1:18; 2Co 2:15**)

Verse	KJV	NIV	NASB
Act 2:47 *NKJV has same issue as NIV	Praising God, and having favour with all the people. And the Lord added to the church daily such as <u>should be saved.</u>	praising God and enjoying the favor of all the people. And the Lord added to their number daily those who <u>were being saved.</u>	praising God and having favor with all the people. And the Lord was adding [a]to their number day by day those who <u>were being saved.</u>
1Co 1:18 *NKJV has same issue as NIV	For the preaching of the cross is to them that perish foolishness; but unto us which <u>are saved</u> it is the power of God.	For the message of the cross is foolishness to those who are perishing, but to us who <u>are being saved</u> it is the power of God.	For the word of the cross is foolishness to those who [a]are perishing, but to us who [b] <u>are being saved</u> it is the power of God.
2Co 2:15 *NKJV has same issue as NIV	For we are unto God a sweet savour of Christ, in them that <u>are saved,</u> and in them that perish:	For we are to God the pleasing aroma of Christ among those who <u>are being saved</u> and those who are perishing.	For we are a fragrance of Christ to God among those who <u>are being saved</u> and among those who are perishing;

- ii. The NIV says that Timothy was called to eternal life when he made his good confession. The KJV says no such thing. (**1Ti 6:12**)

Verse	KJV	NIV	NASB
1Ti 6:12	Fight the good fight of faith, lay hold on eternal life, <u>whereunto thou art also called, and hast professed a good profession</u> before many witnesses.	Fight the good fight of the faith. Take hold of the eternal life <u>to which you were called when you made your good confession</u> in the presence of many witnesses.	Fight the good fight of faith; take hold of the eternal life <u>to which you were called, and you made the good confession</u> in the presence of many witnesses.

- iii. The NIV, NASB, and NKJV says that we *become* not *be* children of light by believing in the light. (**Joh 12:36**)

Verse	KJV	NIV	NASB
Joh 12:36 *NKJV has same issue as NIV	While ye have light, believe in the light, that ye may <u>be the children of light.</u> These things spake Jesus, and departed, and did hide himself from them.	Believe in the light while you have the light, so that you may <u>become children of light.</u> " When he had finished speaking, Jesus left and hid himself from them.	While you have the Light, believe in the Light, so that you may <u>become sons of Light.</u> " These things Jesus spoke, and He went away and [a]hid Himself from them.

P. Salvation through Jesus' faith, not ours. (Gal 2:16,20; Rom 3:22; Phi 3:9; Eph 3:12; Col 2:12)

Verse	KJV	NIV	NASB
<p>Gal 2:16</p> <p>*NKJV has same issue as NIV</p>	<p>Knowing that a man is not justified by the works of the law, but by <u>the faith of Jesus Christ</u>, even we have believed in Jesus Christ, that we might be justified by <u>the faith of Christ</u>, and not by the works of the law: for by the works of the law shall no flesh be justified.</p>	<p>know that a person is not justified by the works of the law, but by <u>faith in Jesus Christ</u>. So we, too, have put our faith in Christ Jesus that we may be justified by <u>faith in[a] Christ</u> and not by the works of the law, because by the works of the law no one will be justified.</p>	<p>nevertheless knowing that a man is not justified by the works of [a]the Law but through <u>faith in Christ Jesus</u>, even we have believed in Christ Jesus, so that we may be justified by <u>faith in Christ</u> and not by the works of [b]the Law; since by the works of [c]the Law no [d]flesh will be justified.</p>
<p>Gal 2:20</p> <p>*NKJV has same issue as NIV</p>	<p>I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by <u>the faith of the Son of God</u>, who loved me, and gave himself for me.</p>	<p>I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by <u>faith in the Son of God</u>, who loved me and gave himself for me.</p>	<p>I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and^[a]the life which I now live in the flesh I live by <u>faith in the Son of God</u>, who loved me and gave Himself up for me.</p>
<p>Rom 3:22</p> <p>*NKJV has same issue as NIV</p>	<p>Even the righteousness of God which is by <u>faith of Jesus Christ</u> unto all and upon all them that believe: for there is no difference:</p>	<p>This righteousness is given through <u>faith in^[a] Jesus Christ</u> to all who believe. There is no difference between Jew and Gentile,</p>	<p>even the righteousness of God through <u>faith in Jesus Christ</u> for all those ^[a]who believe; for there is no distinction;</p>
<p>Phi 3:9</p> <p>*NKJV has same issue as NIV</p>	<p>And be found in him, not having mine own righteousness, which is of the law, but that which is through <u>the faith of Christ</u>, the righteousness which is of God by faith:</p>	<p>and be found in him, not having a righteousness of my own that comes from the law, but that which is through <u>faith in^[a] Christ</u>—the righteousness that comes from God on the basis of faith.</p>	<p>and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through <u>faith in Christ</u>, the righteousness which comes from God on the basis of faith,</p>
<p>Eph 3:12</p> <p>*NKJV has same issue as NIV</p>	<p>In whom we have boldness and access with confidence by <u>the faith of him</u>.</p>	<p>In him and through <u>faith in him</u> we may approach God with freedom and confidence.</p>	<p>in whom we have boldness and^[a]confident access through <u>faith^[b] in Him</u>.</p>
<p>Col 2:12</p> <p>*NKJV has same issue as NASB</p>	<p>Buried with him in baptism, wherein also ye are risen with him through <u>the faith of the operation of God</u>, who hath raised him from the dead.</p>	<p>having been buried with him in baptism, in which you were also raised with him through <u>your faith in the working of God</u>, who raised him from the dead.</p>	<p>having been buried with Him in baptism, in which you were also raised up with Him through <u>faith in the working of God</u>, who raised Him from the dead.</p>

The "faith of" and "faith in" translations in the KJV and the modern versions is not a matter of the underlying Greek texts being different; they are the same (see table below).

Verse	KJV	Textus Receptus	Westcott and Hort
Gal 2:16	<p>KnowingG1492 thatG3754 a manG444 is notG3756 justifiedG1344 byG1537 the worksG2041 of the law,G3551 butG3362 byG1223 <u>the faithG4102 of JesusG2424 Christ,G5547</u> evenG2532 weG2249 have believedG4100 inG1519 JesusG2424 Christ,G5547 thatG2443 we might be justifiedG1344 byG1537 <u>the faithG4102 of Christ,G5547</u> andG2532 notG3756 byG1537 the worksG2041 of the law:G3551 forG1360 byG1537 the worksG2041 of the lawG3551 shall noG3756 fleshG4561 be justified.G1344</p>	<p>e?d?te?G1492 V-RAP-NPM ?t?G3754 CONJ ??G3756 PRT-N d??a?? ?ta?G1344 V-PPI-3S a???? p??G444 N-NSM e?G1537 PREP e??? ?G2041 N-GPN ??μ??G3551 N-GSM ea?G1437 COND μ?G3361 PRT-N d?aG1223 PREP <u>p?s te? ?G4102 N-GSF</u> <u>??s ??G2424 N-GSM</u> <u>??s t??G5547 N-GSM</u> ?a?G2532 CONJ ?μe??G1473 P-1NP e??G1519 PREP ??s t??G5547 N-ASM ??s ???G2424 N-ASM ep?s te?s aμe?G4100 V-AAI-1P ?aG2443 CONJ d??a?? ?? μe?G1344 V-APS-1P e?G1537 PREP <u>p?s te? ?G4102 N-GSF</u> <u>??s t??G5547 N-GSM</u> ?a?G2532 CONJ ???G3756 PRT-N e?G1537 PREP e??? ?G2041 N-GPN ??μ??G3551 N-GSM d??t?G1360 CONJ ??G3756 PRT-N d??a?? ??s eta?G1344 V-FPI-3S e?G1537 PREP e??? ?G2041 N-GPN ??μ??G3551 N-GSM pas aG3956 A-NSF sa??G4561 N-NSF</p>	<p>e?d?te?G1492 V-RAP-NPM deG1161 CONJ [de]G1161 CONJ ?t?G3754 CONJ ??G3756 PRT-N d??a?? ?ta?G1344 V-PPI-3S a???? p??G444 N-NSM e?G1537 PREP e??? ?G2041 N-GPN ??μ??G3551 N-GSM ea?G1437 COND μ?G3361 PRT-N d?aG1223 PREP <u>p?s te? ?G4102 N-GSF</u> <u>??s t??G5547 N-GSM</u> <u>??s ??G2424 N-GSM</u> ??s ??G2424 N-GSM ??s t??G5547 N-GSM ?a?G2532 CONJ ?μe??G1473 P-1NP e??G1519 PREP ??s t??G5547 N-ASM ??s ???G2424 N-ASM ep?s te?s aμe?G4100 V-AAI-1P ?aG2443 CONJ d??a?? ?? μe?G1344 V-APS-1P e?G1537 PREP <u>p?s te? ?G4102 N-GSF</u> <u>??s t??G5547 N-GSM</u> ?a?G2532 CONJ ???G3756 PRT-N e?G1537 PREP e??? ?G2041 N-GPN ??μ??G3551 N-GSM ?t?G3754 CONJ e?G1537 PREP e??? ?G2041 N-GPN ??μ??G3551 N-GSM ??G3756 PRT-N d??a?? ??s eta?G1344 V-FPI-3S pas aG3956 A-NSF sa??G4561 N-NSF</p>

The English versions of the Bible prior to the KJV translated these verses "faith of" not "faith in" as the modern perversions do (see table below).

Verse	KJV	Geneva Bible (1587)	Bishops Bible (1568)
Gal 2:16	Knowing that a man is not justified by the works of the law, but by <u>the faith of Jesus Christ</u> , even we have believed in Jesus Christ, that we might be justified by <u>the faith of Christ</u> , and not by the works of the law: for by the works of the law shall no flesh be justified.	Knowe that a man is not iustified by the works of the Law, but by <u>ye faith of Iesus Christ</u> , euen we, I say, haue beleued in Iesus Christ, that we might be iustified by <u>the faith of Christ</u> , & not by the workes of the Lawe, because that by the workes of the Lawe, no flesh shalbe iustified.	Knowe that a man is not iustified by the deedes of the lawe, but by <u>the fayth of Iesus Christe</u> : And we haue beleued on Iesus Christ, that we might be iustified by <u>the fayth of Christe</u> , and not by the deedes of the lawe, because by the deedes of the lawe no fleshe shalbe iustified.
Gal 2:20	I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by <u>the faith of the Son of God</u> , who loved me, and gave himself for me.	I am crucified with Christ, but I liue, yet not I any more, but Christ liueth in me: and in that that I now liue in the flesh, I liue by <u>the faith in the Sonne of God</u> , who hath loued me, and giuen him selfe for me.	Neuerthelesse, I lyue: yet nowe not I, but Christe lyueth in me. And ye lyfe which I nowe liue in the fleshe, I lyue by <u>the faith of the sonne of God</u> , which loued me, and gaue hym selfe for me.

Q. Election. The NIV omits the definite article "the", referring to the elect as "called" instead of "the called". (**Rom 8:28, Rom 1:6**)

Verse	KJV	NIV	NASB
Rom 8:28	And we know that all things work together for good to them that love God, to them <u>who are the called</u> according to his purpose.	And we know that in all things God works for the good of those who love him, <u>who^[a] have been called</u> according to his purpose.	And we know that ^[a] God causes all things to work together for good to those who love God, to those <u>who are called</u> according to <i>His</i> purpose.
Rom 1:6	Among whom are ye also <u>the called</u> of Jesus Christ:	And you also are among those Gentiles who are <u>called</u> to belong to Jesus Christ.	among whom you also are <u>the called</u> of Jesus Christ;

X. Outright contradictions between the KJV and the modern perversions.

1. The following are examples of where the modern perversions say something completely opposite or totally different from the KJV.

A. KJV- wounds, NIV, etc. - choice morsels. **Pro 18:8**

Verse	KJV	NIV	NASB
Pro 18:8 *NKJV - tasty trifles	The words of a talebearer are as wounds , and they go down into the innermost parts of the belly.	The words of a gossip are like choice morsels ; they go down to the inmost parts.	The words of a whisperer are like dainty morsels . And they go down into the ^[a] innermost parts of the body.

B. KJV- must show himself friendly, NIV, etc. - comes to ruin. **Pro 18:24**

Verse	KJV	NIV	NASB
Pro 18:24 *NKJV footnote says "comes to ruin"	A man that hath friends must shew himself friendly : and there is a friend that sticketh closer than a brother.	One who has unreliable friends soon comes to ruin , but there is a friend who sticks closer than a brother.	A man of <i>too many friends comes to</i> ^[a] ruin , But there is a ^[b] friend who sticks closer than a brother.

C. KJV- let not thy soul spare for his crying, NIV, etc. - do not be a willing party to his death. **Pro 19:18**

Verse	KJV	NIV	NASB
Pro 19:18 *NKJV - do not set your heart on his destruction	Chasten thy son while there is hope, and let not thy soul spare for his crying .	Discipline your children, for in that there is hope; do not be a willing party to their death .	Discipline your son while there is hope, And do not desire ^[a] his death .

D. KJV- north wind driveth away rain, NIV, etc. - north wind BRINGS rain. **Pro 25:23**

Verse	KJV	NIV	NASB
Pro 25:23 *NKJV - brings forth	The north wind driveth away rain: so doth an angry countenance a backbiting tongue.	Like a north wind that brings unexpected rain is a sly tongue—which provokes a horrified look.	The north wind brings forth rain, And a ^[a] backbiting tongue, an angry countenance.

E. KJV- my friends scorn me, NIV- my intercessor is my friend. **Job 16:20**

Verse	KJV	NIV	NASB
Job 16:20	My friends scorn me : but mine eye poureth out tears unto God.	My intercessor is my friend ^[a] as my eyes pour outtears to God;	My friends are my scoffers ; My eye ^[a] weeps to God.

F. KJV- maketh the hinds to calve, NIV- twists the oaks. **Psa 29:9**

Verse	KJV	NIV	NASB
Psa 29:9	The voice of the LORD maketh the hinds to calve , and discovereth the forests: and in his temple doth every one speak of his glory.	The voice of the LORD twists the oaks ^[a] and strips the forests bare. And in his temple all cry, "Glory!"	The voice of the LORD makes the deer to calve And strips the forests bare; And in His temple everything says, "Glory!"

G. KJV- forgotten, NIV- receive praise. **Ecc 8:10**

Verse	KJV	NIV	NASB
Ecc 8:10 *NKJV footnote says "praised"	And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.	Then too, I saw the wicked buried—those who used to come and go from the holy place and receive praise ^[a] in the city where they did this. This too is meaningless.	So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they are soon forgotten in the city where they did this. This too is futility.

H. KJV- scattered and pealed, NIV, etc. - tall and smooth skinned. **Isa 18:2**

Verse	KJV	NIV	NASB
Isa 18:2 *NKJV - tall and smooth of skin	That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled , to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!	which sends envoys by sea in papyrus boats over the water. Go, swift messengers, to a people tall and smooth-skinned , to a people feared far and wide, an aggressive nation of strange speech, whose land is divided by rivers.	Which sends envoys by the sea, Even in papyrus vessels on the surface of the waters. Go, swift messengers, to a nation ^[a] tall and smooth , To a people feared ^[b] far and wide, A powerful and oppressive nation Whose land the rivers divide.

I. KJV- wounds in thine **hands**, **Zec 13:6**

Verse	KJV	NIV	NASB
Zec 13:6	And one shall say unto him, What are these wounds in thine hands ? Then he shall answer, Those with which I was wounded in the house of my friends.	If someone asks, ‘What are these wounds on your body ^[a] ?’ they will answer, ‘The wounds I was given at the house of my friends.’	And one will say to him, ‘What are these wounds between your ^[a] arms ?’ Then he will say, ‘ <i>Those</i> with which I was wounded in the house of ^[b] my friends.’

GNB (Good News Bible) - wounds on your **chest**

ASV (American Standard Version) - wounds **between thine arms**

NKJV (New King James) - wounds **between thine arms**

ESV (English Standard Version) - wounds on your **back**,

CEV (Contemporary English Version) - why **THEY** are wounded, they will answer...

LITV (Literal Translation of the Bible) - wounds **BETWEEN** your hands

MSG (The Message) - And so where did you get that **black eye**?’ they’ll say, ‘**I ran into a door** at a friend’s house.’

J. What took 450 years? **Act 13:20**

KJV- judges ruled in Israel

NIV- the time from Israel being in bondage in Egypt until the promised land was given to them.

K. Abraham or Sara? **Heb 11:11**

KJV- “Through faith also **Sara** herself received strength to conceive seed, and was delivered of a child when **she** was past age, because **she** judged him faithful who had promised.”

NIV- “By faith **Abraham**, even though **he** was past age—and Sara herself was barren—was enabled to **become a father because he** considered him faithful who had made the promise”

L. The modern version are potty-mouths.

KJV- “Thou son of the perverse rebellious woman” (**1Sa 20:30**).

The Living Bible- “You son of a bitch.”

KJV- “Thou wast altogether born in sins..” (**Joh 9:34**).

The Living Bible- “You illegitimate bastard.”

KJV- “Thy money perish with thee” (**Act 8:20**).

Good News for Modern Man (TEV)- “May you and your money go to hell.”

XI. Internal contradictions in the NIV.

1. The NIV contradicts itself by saying that the promise to Abraham was to his singular seed in Gal 3:16, but then in Genesis where it is quoted from it says descendants.

A. **Gal 3:16** (NIV)- “The promises were spoken to Abraham and his seed. The Scripture does not say “and to seeds”, meaning many people, but “and to your seed”, meaning one person, who is Christ”

- B. **Gen 26:4** (NIV)- “I will make your descendants as numerous as the stars in the sky and will give them all these lands...”
 - C. **Gen 28:14** (NIV)- “Your descendants will be like the dust of the earth...”
2. The “scribes” of the NIV even admit in the preface to the NIV that it is not a word for word translation. They obviously do not believe that “Every word of God is pure.” (**Pro 30:5**)
- A. “At the same time, they have striven for more than a word-for-word translation. Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the Bible demands frequent modifications in sentence structure and constant regard for the contextual meanings of words.” (Preface to NIV).
 - B. “Out of thine own mouth will I judge thee, thou wicked servant.” (**Luk 19:22**)