

## **Bible Verses Missing from the NIV or Comparison of other known Translations**

Some of the more honored versions of the Bible, like the King James, was translated from Greek to English and left parts of its understanding open to error between two different languages. Some languages have some expressions and sounds not found in others, making it nearly impossible to 100% guarantee a correct translation. There can be found examples where some verses were changed for political reasons. Other times the translators determined that previous versions have textual additions or changes not previously recognized and those verses needed to be refreshed to something more correct. Regardless of the reason for a textual change, it is a highly dangerous road to be walking down for a Scribe or Translation Committee to be making changes to Word of God—if they don't proceed with the greatest of caution and Fear of the Lord, they open themselves up to judgment, and potentially leading many new believers into error. So, for new believers, it is extremely important to understand that **there is no perfect Bible translation**. What is important is that everyone find a good Bible version and add the available tools to help correctly study the book. It is our opinion that the best, most current, Bible translation that preserves the Word "as intended" is the King James. The Geneva Bible also has its merits, and it was a popular version up until King James outlawed it—William Tyndale suffered arrest and torture for this version, mostly because of the annotation in the margins that the King thought was seditious, such as references to monarchs as "tyrants." Neither is a perfect translation, and itself has errors and omissions as we will show below. It did preserve the idiomatic format of the Word which helps with its understanding, especially when aided by a Strong's Concordance. The Strong's Concordance was first published in 1890 and is like a dictionary that explains different words in the Hebrew and Greek found in the original documents that they had available in 1611 or a bit later. Another super important aid in understanding the Word of God is the Holy Spirit, and the Bible says if you obey the Commandments (showing that you have a Love for God), and you do so in a humble and contrite manner, he will give you the Holy Spirit to help you come to understanding, even revealing hidden manna and unlocking the mysteries of the book. As Dr. Jordan Peterson recently stated, the "Bible is likely the first hyperlinked book." A book containing over 740,000 words and 64,000 cross connections, it is a living document with many avenues available to search wide and deep for the knowledge of God. As it states:

**2 Timothy 2:15** "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

**Or, in Acts 17:11:** “The Bereans were more noble than the Thessalonians, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

So, for a new believer, we would like to encourage you to be a Berean and take no man, no private interpretation or Bible Translation at face value, but study out the truth of the book.

Unfortunately, there are over 400 versions of the Bible today. Some of these versions are extremely poor in their approach to God’s Word; some are even blasphemous, attacking the deity of God and his Son or intentionally removing words to misdirect the truth. There is a stark warning to anyone who changes the Word of God:

**Revelation 22:18-19**

“For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.”

God is not messing around with those who think they are above him to change his Word in any form or lead the sheep astray. While it is true that versions like the NIV is an easy-to-read translation, and has become one of the most popular versions of the bible, there are major theological problems with it. There are even Bibles changed to accommodate the Green Movement and LGBTQ groups. There are some groups claiming over 64,000 words were removed in the NIV, which is roughly 8 percent of the Bible; others refute this claim. However, one can simply use a tool like E-sword and compare different versions to verify things like counting of words or compare verses.

One of the most egregious assaults on the Word of God is on his name and the name of the son of God. When you compare the Hebrew literal translations to the English or the Greek you find that the actual name of God “Yehovah” using the *Yod Hay Vav Hay* (YHWH) Hebrew letters was removed some 7000 times and replaced with generic terms like EL or Elohim or Lord or I AM or Hashem or simply God. Yehoshua, Oshea or Yeshua (translated into English as Joshua) was replaced with Jesus in the 4<sup>th</sup> century and by the 14<sup>th</sup> century it became Jesus. Translations usually kept the name Joshua in the Old Testament, as he was a literal different person, and the name refers to multiple people like Joshua “son of Nun” or Joshua “son of Josedech,” but

the contrast to the New Testament Jesus seems to be an attempt to hide the prophetic type and shadow character of the future Messiah. Shame, Shame. Eusebius, a 4<sup>th</sup> century Roman historian on church history, wrote in his book called "Historia Ecclesiastica", book 3, chapter 3:

this name, which had never been uttered among men, before Moses, he applies first to him alone who, by a type and sign, he knew would be his successor after his death, in the government of the nation. His successor, therefore, who had not assumed the appellation Jesus,\* (Joshua,) before this period, being called by his other name *Oshea*, which his parents had given, was called by Moses Jesus, (Jehoshua, Joshua.) Num. xiii. 17. This name, as an honourable distinction, far superior to any royal diadem, was conferred on Joshua, because Joshua the son of Nun bore a resemblance to our Saviour, as the only one after Moses, and the completion of that symbolical worship given through him, that should succeed him in a government of pure and undefiled religion. Thus Moses attaches the name of our Saviour Jesus Christ, as the greatest honour to two men, who, according to him, excelled all the rest in virtue and glory; the one to the high priest, the other to him that should have the government after him. But the prophets that lived subsequently to these times, also plainly announced Christ before by name; whilst at the same time they foretel the machinations of the Jews against him, and the calling of the Gentiles through him. Jeremiah bears testimony, speaking thus: "The breath † (the spirit,) before our face, Christ the Lord, was taken away in their destructions; of whom we said, under his shadow will we live among the nations." Lam. iv. 20. David also, fixed in astonishment, speaks of him as follows: "Why do the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ." To which he afterwards adds, in the person of Christ himself: "The Lord said to me, thou art my Son, this day have I begotten thee; ask of me, and I will give thee the *nations* for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii.

\* *Jesus.* By some corruption of the name of Joshua, Eusebius calls him Auses. Jesus is the Greek form, for the more Hebrew Joshua. The Septuagint invariably use the former, and in one instance it is retained in our English version. Heb. iv. 8.  
† This passage from Jeremiah is rendered as the above from the Septuagint, as quoted by Eusebius. In our English version, the force of the allusion is not perceptible, and one might look in vain for the passage as rendered here; but the Hebrew fully admits the Greek version here given.

Eusebius admits the name of the Messiah is "Yehoshua" as it describes in Numbers chapter 13 or as his parents called him "Oshea." The 19<sup>th</sup> century translator in the above caption admits that "Jesus" is "a corruption" of the original name. The harsh reality that many Christians need to come to terms with is the Bible does not describe a Greek man or a hybrid name of a Roman demigod as the Messiah--but a Hebrew, who the Apostles only knew as Yeshua or Yehoshua.

The Bible even prophesies this assault on the names in several verses:

**John 5:42-46**

“But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me.”

**Acts 4:12**

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

**Acts 26:13-15**

“At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and **saying in the Hebrew tongue**, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, **I am (Yeshua) Jesus** whom thou persecutest.”

Regarding the time period of the Council of Nicea, when Constantine ordered over 2000 manuscripts of the different letters and conflicting Gospels available to be reviewed and assembled into what we know today as the Bible, Eusebius noted that among the presbyterian factions "strife had grown so serious, vigorous action was necessary to establish a more religious state", but he could not bring about a settlement between rival god factions" (*Life of Constantine*, op. cit., pp. 26-8). His advisers warned him that the presbyters' (varied) religions were "destitute of foundation" and needed official stabilization." This action by the Romans is one example of where the use of the name Iesus (a name connected to Rome's winter solstice demigod) was made use of to achieve this unity of god factions and agreement among the Bishops. It is no coincidence that Constantine also encouraged the incorporation of sun god worship, changing the Sabbath (7<sup>th</sup> day) to the first day "Sunday" and pagan holy day traditions like Christmas and Easter. It is also no surprise that a large percentage of the corruptions and assaults on the Word of God, and the inventions of fables and false doctrines over the last thousand years, have been done by Committees directly connected to the Catholic Church. Some of these Committees like the NIV one from the 1980s had several open homosexuals in that group. It

doesn't take a rocket scientist to figure out that if your Translation Committee is open to a dismissal of God's moral standards, then they would have no problem altering his Word to suit any agenda they damn well please!

Here is a list reflecting **bible verses missing from the NIV** or verses incorrectly translated or changed. This list was compiled by a Dr. Rocco Badenhorst or was copied and pasted from other people's sources, but this should provide an illustration of the problems with bad translations:

## **Missing and Incorrectly Translated Verses in the NIV**

### **Matthew 6:13**

Here the NIV omits an important part of the "Lord's Prayer, "For Thine is the kingdom, the power and the glory forever, Amen."

### **Matthew 17:21**

Did some of the translators of the NIV not believe in prayer and fasting?

### **Matthew 19:17**

This verse should be stated correctly as, as in the KJV "Why callest thou me good? There is none good but one, that is, God:"

### **Matthew 23:14**

The NIV omitted this verse completely. Some of the translators of the NIV evidently did not like the word "damnation."

### **Matthew 23:23**

The word "faith" and the word "faithfulness" do not mean the same. The KJV of the Bible says, "By faith we are saved," not by "faithfulness. I do not believe that "faith" and "faithfulness" have the same meaning.)

### **Mark 9:29.**

The NIV omitted "fasting." Our Lord Jesus fasted for 40 days and 40 nights.

### **Mark 13:33**

The KJV says, "Watch and Pray." It is not the same as "be on guard! Be alert!" as translated in the NIV. To be a watchful and praying Christian is paramount.

### **Mark 15:28**

This verse was omitted from the NIV. It was a prophecy from the Old Testament proclaiming the Deity of Christ.)

**Luke 4:4**

Words omitted in this verse, "but by every Word of God." All of existence was brought into being by the Word of God. Jesus IS The Word of God. (This is one of the most important verses in the Bible)

**Luke 4:8**

"Get thee behind me Satan," in the KJV. Why did the NIV translators not put these words in?

**Luke 6:40**

"Perfect" is not the same as "fully trained," as stated in the NIV. Jesus wants us to be perfect in Him, not "fully trained."

**Luke 5:20**

Jesus did not call the sinner "friend," as translated in the NIV. He called him, "man," as translated in the KJV.

**Luke 11:2-4**

When we pray the Lord's Prayer, we pray "Our Father which art in Heaven". The NIV omitted the words "Our" and only mentions "Father." Are they referring to another father? In addition, "deliver us from evil" was omitted in verse 4 by the NIV translators. Did they not see a need for deliverance?

**Luke 12:31**

Here again the NIV omits these important words. It should say "The kingdom of God." The NIV says, "his kingdom." To which kingdom are they referring?

**Luke 21:19**

"Patience" is a gift of the Holy Spirit — "Standing firm" is not the same.

**John 4:42**

The NIV omitted the "Christ" which means "Anointed One."

**John 9:35**

In this particular verse, It should be "Son of God" and not, "son of man," as the NIV translates it.

**Matthew 8:29**

NIV translators omitted the name, "Jesus," thou Son of God.

**John 6:47**

NIV says, "he who believes." Should be, "He who believes on Me has everlasting life." Believing is not enough.

**Acts 8:18**

NIV says, "spirit – should be "Holy Spirit." Man has a spirit also.) Which spirit are the translators of the NIV referring to ?

**Acts 10:30**

(NIV omitted "fasting." Fasting is powerful for seeing answers to our needs.

**Acts 8:37**

NIV omitted this entire verse – it is vital to Salvation (Did the translators of the NIV feel ashamed of the Name of Jesus?

**Acts 10:30**

NIV omitted the word "fasting" – fasting is powerful for seeing needs being met.

**Acts 22:16**

NIV says "Calling on his name." KJV says "The Name of the Lord."

**Romans 11:6**

The NIV is not very clear on this verse and the KJV explains "Grace and Works." The NIV omits, "But if it be of works, then it is no more grace." This is an important part of the Gospel.

**1 Corinthians 14:2**

Two errors are in this verse. Firstly, it should read, "unknown tongue" and secondly it is by "the Spirit" (Holy Spirit) and not the spirit of man as in the NIV. Speaking in tongues is not by man's understanding of the "unknown tongue." The spirit of man has nothing to do with the "unknown tongue." It is a gift of the Holy Spirit.

**11 Corinthians 7:4**

KJV says, "boldness of speech." NIV says, "I have great confidence in you."

**11 Corinthians 10:5**

KJV "Casting down imaginations" is correct. NIV says, "demolish arguments." See Isaiah 2:11-12 for the importance of casting down imaginations.

**Galatians 4:7**

KJV says "servant," and not "slave," as translated in the NIV. A servant has

the choice of leaving his master and a slave does not have a choice. The importance of this translation is that we have a choice of serving Christ or of deserting Him, whereas, a slave does not have that choice.

### **Galatians 5:22**

The NIV translators used the word "faithfulness" in place of the word "faith." We are saved by faith and not by being faithful.

### **Galatians 6:15**

NIV omits "for in Christ Jesus" in this verse.

### **Ephesians 3:9**

NIV omitted "created all things by Jesus Christ." Revelation 22:19 warns us about taking away from the Word of God.

### **Ephesians 3:14**

KJV says, "I bow my knees unto the Father of our Lord Jesus Christ." NIV says, "I kneel before the Father." (Which father are they talking about?)

### **Philippians 3:21**

KJV says, "Vile bodies." NIV says, "lowly bodies." These words have different meanings. Vile means sinful and lowly means humble.

### **Ephesians 5:9**

KJV says "Fruit of the Spirit." NIV says, "Fruit of the light."

### **Philippians 4:13**

KJV says, "I can do all things through Christ which strengthens me." NIV says, "I can do everything through him." (Who are they talking about here?)

### **Colossians 1:2**

The NIV omitted, "and from the Lord Jesus Christ."

### **Colossians 2: 18**

The NIV says, "What he has seen." The KJV says, "Things he hath not seen." A careless translation.

### **1 Timothy 2: 7**

KJV says, "Truth in Christ." NIV says, "Truth." (There is only truth in Christ)

### **1 Timothy 3:16**

NIV says "He appeared in a body." What type of body? The KJV says, "God was manifest in the flesh."



### **2 Timothy 3:17**

KJV says, "That the man of God may be perfect, thoroughly furnished unto all good works." NIV says, "So that the man of God may be thoroughly equipped for every good work." (A soldier can be equipped for warfare, but not perfect. Only Christ brings perfection.)

### **Hebrews 3:6**

We are "rejoicing" and not "boasting" as translated in the NIV.

### **Hebrews 3:18**

KJV says, "To them that believed not." NIV says, "Not to those who disobeyed."

### **Hebrews 4:12**

KJV says, "The Word is quick and powerful," not as in the NIV "quick and active." One can be active without being powerful. It is the "Power of God," that sets us free, not "activity."

### **Hebrews 13:21**

Should be "make you perfect" (KJV) not "equip" you as in the NIV. There is a vast difference. (See comments on 2 Tim 3:17)

### **1 Peter 1:22**

Should be "with a pure heart" as in KJV not just heart. NIV everyone has a heart, but only Gods children have pure hearts.

### **1 Peter 2:2**

"Milk of the Word" is correct and easy to understand even for a child, but what does the NIV mean by spiritual milk? The emphasis should be on the Word of God, and not on milk.

### **2 Peter 1:21**

Should be "holy men," that is men touched by the Holy Spirit, and not "men" as translated in the NIV.

### **1 John 5:13**

The NIV left out the last part of this verse which is important and reads, "and that ye may believe on the Name of the Son of God."

### **Jude 1**

The NIV left out the word "sanctified." We are sinners who are sanctified (cleansed by the blood of Jesus, when He paid for our sins with his precious blood).

### **Revelation 1:11**

The NIV omitted the very important Name of Jesus which reads "I AM THE ALPHA AND OMEGA, THE FIRST AND THE LAST." This is in the original manuscripts.

### **Revelation 21:24**

The nations "which are saved" in the KJV, and not just "the nations" as the NIV says. We need to be saved, born again of the Spirit of God.

There are many more verses in both the New Testament as well as the Old Testament, which are in error in the NIV. Added words, deleted words, changed the meaning or completely left out whole verses, The Lord warns against this practice in the book of Revelation 22:18-19.

Now lets look at some verses in the Old Testament, keeping in mind that not all the books in the NIV are in error. Many translators worked on the NIV; some were sincere, others were used by the devil to corrupt the Word of God.

### **Isaiah 14:12-15**

Here the NIV drops the name, "Lucifer," which is another name for the Devil and replaces it with "Morning Star" in place of "son of the morning" as in the KJV. Jesus is referred to as "Morning Star" as in the book of Revelation 22:16. The translators make it sound like our Lord Jesus fell from grace, and not Satan, the devil. The devil was cast out of heaven because of pride.

### **Exodus 6:3**

The word "Jehovah" was replaced with the word "Lord" in the NIV, this is incorrect because of the following reason, the Name "Jehovah" also known as "Yahweh" is a Name by which God is worshipped as the "Self-Existent One;" One who reveals himself through his creation. In this instance the name " Lord" would not have done justice to the greatness of God. There are also people who are called Lord. The title "Lord" in this instance does not speak of the greatness of God.

### **Psalms 8:5**

The NIV replace the word angel with a heavenly being, never heard of a heavenly being, why not stick to what the original manuscripts said.

### **Proverbs 8:18**

"Righteousness" is correct as in the KJV. Not "prosperity" as translated in the NIV. One can be prosperous without being righteous, the world can make you prosperous but it can never make you righteous (in right standing with God) which only comes from God.

### **Jeremiah 29:11**

Here the NIV replaces the word "Peace" with "prosperity." We can be prosperous without having peace, God is not against His children prospering, but we need to keep the verses in context.

### **Daniel 3:25**

The NIV misses the mark completely here by saying, "the fourth looks like the son of the gods." "The Son of God," as translated in the KJV, and not "the gods," as translated in the NIV. Some of the translators of the NIV have tried to make the Word of God acceptable to all religions. The Word of God cannot be changed to accommodate man, man needs to conform to the Word of God.

## **Words not Found in the NIV**

**Godhead** – This word or combination of words does not exist in Greek or Hebrew. The actual Greek word in question is θεότης which a combination of two pieces of grammar. The first piece is the generic word for god ( θεός ) the second part is definite article being used in the genitive case ( της ). When this type of conjugation is done the word becomes an abstract noun. An abstract noun is a noun that usually gets used like an adjective. It becomes descriptive. So it literally means "of god" or more literally "of the god." But the idiomatic use basically just means god-like or divine. It's used in other Greek literature as well to mean something of divine nature or something god-like.

**Regeneration** – Some (not all) of the newer translations use the word "renew" instead of regenerate. They are practically the same word. Not really sure why it matters which one you use.

**Mercyseat** – This word also does not appear in either Greek or Hebrew. The idea of a mercy seat (or seat of grace) actually comes from Tyndale who lifted the translation from German. Martin Luther referred to the top part of the Ark as the "Gnadenstuhl". Consequently, since much of the KJV, which was carried over from the Tyndale and Coverdale Bibles, the phraseology stuck. However, in nearly ALL Hebrew lexicons and resources nowhere does ( הכפרת ) get translated as any kind of seat. The reason is because the word refers to a cover or various types of coverings, depending on the conjugation. Mercyseat is a terrible translation of the word which is why the English word eventually died a quick death. The English rendering of Mercyseat also leaves out any context as to how the word Gnadenstuhl was understood in its own language. Even the Masoretic scholars who helped the

KJV translators preferred a different translation which is still reflected in the JPS English translations today.

**Calvary** – This name also does not appear in the NT Greek. It does appear in Latin though. When the Vulgate was translated they used the translated name of the Greek name, Calvariæ, and not the transliterated name. Thus “Γολγοθᾶ ” (place of a skull) became Calvariæ which was a Latin translation of the same name (of a skull). But we are not Latin, we are English. As such, modern translators have abandoned the Latin word and transliterated (not the same as translated) the actual Greek name of the location which read Golgotha.

**Remission** – This word is virtually identical to forgiveness. We could discuss the differences between the two but it would be a waste of time.

**Jehovah** – The word Jehovah is nowhere in the Bible... anywhere. In fact, [there is no J sound in Hebrew](#). I could spend a bunch of time explaining how it ended up in the KJV Bible or you could just read the article I already wrote on the subject ([Hebrew has no J sound](#)).

**Omnipotent** – This English rendering of (παντοδύναμος) to omnipotent is just silly for today’s readers, even though it is an accurate translation. The Greek word means almighty or all powerful, which is what the new translations read. The Greek is the combination of παντο which means all and δύναμος which means power(ful). It can also mean all mighty. The word omnipotent just another way of saying the same thing as all-powerful. Omni = all & potent = power. Omni-potent.

**Comforter** – The underlying Greek word is (Παρακλήτου) “Paraclete”. This was someone “called” ( κλήτο) “close-by” ( Παρα). It has a wide semantic range from helper to advocate to counselor. It can mean comforter but in the biblical context it wouldn’t make sense. Most often it is used to refer to someone who is called to make a legal defense for someone else or defend someone.

**Holy Ghost** – Ghost and Spirit have very different meanings today. Ghost today is universally known today as the spirit of someone that is deceased. I am sure the translators of the Medieval period used it differently but English has changed since then. It’s not that anything is necessarily wrong with the word ghost, it’s just that we use it differently today than when the KJV was made. The word Spirit better represents the idea that the scriptures is trying to convey, whereas ghost is more commonly known as a haunting spirit of sorts.

**Quickened** – I don't even know how this word made the list except out of desperation. I could bother looking it up in the Bible and finding the Greek and Hebrew references but honestly nothing important or theological hinges on this word. Moreover, dozens of variations exist for synonyms of quickened. This is merely grasping at straws at this point.

## Comparisons to Different Bible Versions

	<b>AV (King James)</b>	<b>New International</b>	<b>New American Standard</b>	<b>New World Translation</b>
<u>Mt 9:13</u>	for I am not come to call the righteous, but sinners <b>to repentance.</b>	For I have not come to call the righteous, but sinners.	For I did not come to call the righteous, but sinners.	For I came to call, not righteous people, but sinners.
<u>Mt 18:11</u>	For the Son of man is come to save that which was lost.	OMITTED	footnote casts doubt	OMITTED
<u>Mt 19:17</u>	<b>Why callest thou me good?</b>	"Why do you ask me about what is good?"	"Why are you asking me about what is good?"	"Why do you ask me about what is good?"
<u>Mt 25:13</u>	Ye know neither the day nor the hour <b>wherein the Son of man cometh.</b>	You do not know the day or the hour.	You do not know the day nor the hour.	You know neither the day nor the hour,
<u>Mk 10:24</u>	.how hard it is <b>for them that trust in</b>	.how hard it is to enter the	.how hard it is to enter	.how difficult a thing it is to enter into

	<b>riches</b> to enter into the kingdom of God!	kingdom of God!	the kingdom of God!	the kingdom of God!
<u>Lk 2:33</u>	And <b>Joseph</b> and his mother,,,,	The child's father and mother.	His father and mother.	its father and mother.
<u>Lk 4:4</u>	Man shall not live by bread alone, <b>but by every word of God.</b>	Man does not live on bread alone.	Man shall not live on bread alone.	Man must not live by bread alone.
<u>Lk 4:8</u>	<b>Get thee behind me, Satan.</b>	OMITTED	OMITTED	OMITTED
<u>Jn 6:47</u>	He that believeth <b>on me</b> hath everlasting life.	He who believes has everlasting life.	He who believes has eternal life.	He that believes has everlasting life.
<u>Jn 8:9</u>	And when they heard it, <b>being convicted by their own conscience</b> , went out.	.those who heard began to go away.	.when they heard it, they began to go out one by one.	OMITTED
<u>Jn 9:4</u>	<b>I</b> must work the works of him that sent me.	We must do the work of him who sent me.	We must work the works of Him who sent Me.	We must work the works of him that sent me.

<u>Jn 10:30</u>	I and <b>my</b> Father are one	I and the Father are one.	I and the Father are one.	I and the Father are one.
<u>Ac 2:30</u>	that of the fruit of his loins, <b>according to the flesh, he would raise up Christ</b> to sit on his throne;	.he would place one of his descendants on his throne.	.to seat one of his descendants upon his throne.	.he would seat one from the fruitage of his loins upon his throne.
<u>Ac 8:37</u>	<b>If thou believest with all thine heart, thou mayest. And he answered and said, I believe that</b>	OMITTED	footnote casts doubt (some editions just omit it)	OMITTED
<u>Ac 23:9</u>	<b>Let us not fight against God.</b>	OMITTED	OMITTED	OMITTED
<u>Rom 13:9</u>	<b>Thou shalt not bear false witness.</b>	OMITTED	OMITTED	OMITTED
<u>Co 1:14</u>	In whom we have redemption <b>through his blood</b> , even the forgiveness of sins.	In whom we have redemption, the forgiveness of sins.	In whom we have redemption, the forgiveness of sins.	By means of whom we have our release by ransom, the forgiveness of our sins.

<u>1Ti 3:16</u>	<b>God was</b> manifest in the flesh.	He appeared in a body.	He who was revealed in the flesh.	He was made manifest in the flesh.
<u>1Ti 6:5</u>	Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: <b>from such withdraw thyself.</b>	"from such withdraw thyself" is omitted	"from such withdraw thyself" is omitted	"from such withdraw thyself" is omitted
<u>1Pe 1:22</u>	Ye have purified your souls in obeying the truth <b>through the Spirit.</b>	you have purified yourselves by obeying the truth.	Since you have in obedience to the truth purified your souls.	Now that you have purified your souls by your obedience to the truth.
<u>1Jo 4:3</u>	And every spirit that confesseth not that Jesus <b>Christ is come in the flesh</b> is not of God.	But every spirit that does not acknowledge Jesus is not from God.	And every spirit that does not confess Jesus is not from God.	But every inspired expression that does not confess Jesus does not originate with God.
<u>Re 5:14</u>	Four and twenty elders fell down and worshipped <b>him that liveth for ever and ever.</b>	.the elders fell down and worshipped.	.the elders fell down and worshipped.	.the elders fell down and worshipped.



<u>Re 20:9</u>	Fire came down <b>from God</b> out of heaven.	Fire came down from heaven.	Fire came down from heaven.	Fire came down out of heaven.
<u>Re 21:24</u>	And the nations <b>of them which are saved</b> shall walk in the light of it.	The nations will walk by its light.	And the nations shall walk by its light.	And the nations will walk by means of its light.

How the Messiah is viewed in different Bible Versions

	<b>AV (King James)</b>	<b>New International</b>	<b>New American Standard</b>	<b>New World Translation</b>
<u>Mt 1:25</u>	<b>firstborn</b> son	a son	a Son	a son
<u>Mt 8:29</u>	<b>Jesus</b> , thou Son of God	Son of God	Son of God	Son of God
<u>Mt 13:51</u>	Yea, <b>Lord</b>	Yes	Yes	Yes
<u>Mt 16:20</u>	<b>Jesus</b> the Christ	the Christ	the Christ	the Christ
<u>Mk 9:24</u>	<b>Lord</b> , I believe	I do believe	I do believe	I have faith
<u>Mk 11:10</u>	that cometh <b>in the name of the Lord</b>	coming	coming	coming

<u>Lk 4:41</u>	Thou art <b>Christ</b> the Son of God	You are the Son of God	You are the Son of God	You are the Son of God
<u>Lk 7:31</u>	the <b>Lord</b> said	OMITTED	OMITTED	OMITTED
<u>Lk 22:31</u>	the <b>Lord</b> said	OMITTED	OMITTED	OMITTED
<u>Lk 23:42</u>	he said unto Jesus, <b>Lord</b> , remember me	Jesus, remember me	Jesus, remember me	Jesus, remember me
<u>Jn 4:42</u>	the <b>Christ</b> , the Saviour	the Savior	the Savior	the Savior
<u>Jn 6:69</u>	<b>Christ, the Son</b> of the Living God	Holy One of God	Holy One of God	Holy One of God
<u>Jn 9:35</u>	<b>Son of God</b>	Son of Man	Son of Man	Son of man
<u>Ac 16:31</u>	Lord Jesus <b>Christ</b>	Lord Jesus	Lord Jesus	Lord Jesus
<u>Ro 1:16</u>	gospel <b>of Christ</b>	gospel	gospel	good news
<u>1Co 15:47</u>	the second man <b>is the Lord</b> from heaven	the second man from heaven	the second man is from heaven	the second man is out of heaven

<u>1Co 16:22</u>	Lord <b>Jesus Christ</b>	Lord	Lord	Lord
<u>1Co 16:23</u>	Lord Jesus <b>Christ</b>	Lord Jesus	Lord Jesus	Lord Jesus
<u>2Co 4:6</u>	<b>Jesus</b> Christ	Christ	Christ	Christ
<u>2Co 5:18</u>	<b>Jesus</b> Christ	Christ	Christ	Christ
<u>2Co 11:31</u>	Lord Jesus <b>Christ</b>	Lord Jesus	Lord Jesus	Lord Jesus
<u>Eph 3:9</u>	created all things <b>by Jesus Christ</b>	created all things	created all things	created all things
<u>Eph 3:14</u>	Father <b>of our Lord Jesus Christ</b>	Father	Father	Father
<u>Co 1:2</u>	<b>Lord Jesus Christ</b>	OMITTED	OMITTED	OMITTED
<u>Co 1:28</u>	Christ <b>Jesus</b>	Christ	Christ	Christ
<u>1Th 2:19</u>	Lord Jesus <b>Christ</b>	Lord Jesus	Lord Jesus	Lord Jesus

<u>1Th 3:11</u>	Lord Jesus <b>Christ</b>	Lord Jesus	Jesus our Lord	Lord Jesus
<u>1Th 3:13</u>	Lord Jesus <b>Christ</b>	Lord Jesus	Lord Jesus	Lord Jesus
<u>2Th 1:8</u>	Lord Jesus <b>Christ</b>	Lord Jesus	Lord Jesus	Lord Jesus
<u>1Ti 2:7</u>	truth <b>in Christ</b>	truth	truth	truth
<u>2Ti 4:1</u>	<b>Lord</b> Jesus Christ	Christ Jesus	Christ Jesus	Christ Jesus
<u>He 3:1</u>	<b>Christ</b> Jesus	Jesus	Jesus	Jesus
<u>1Pe 5:10</u>	Christ <b>Jesus</b>	Christ	Christ	Christ
<u>1Jo 1:7</u>	Jesus <b>Christ</b>	Jesus	Jesus	Jesus

### Gender Neutral Language in NIV

In the 1984 NIV **Mark 4:25** says, "Whoever has will be given more; whoever does not have, even what he has will be taken from him." The 2011 **version** replaces the "he" and "him" with "they" and "them."

Other Examples:

**Proverbs 15:5 (1984 NIV)** - A fool spurns his father's discipline, but whoever heeds correction shows prudence.

**Proverbs 15:5 (2011 NIV)** - A fool spurns a parent's discipline, but whoever heeds correction shows prudence.

**2 Samuel 23:8 (1984 NIV)** - These are the names of David's mighty men...

**2 Samuel 23:8 (2011 NIV)** - These are the names of David's mighty warriors...

**1 Kings 9:5 (1984 NIV)** - I will establish your royal throne over Israel forever, as I promised David your father when I said, 'You shall never fail to have a man on the throne of Israel.'

**1 Kings 9:5 (2011 NIV)** - I will establish your royal throne over Israel forever, as I promised David your father when I said, 'You shall never fail to have a successor on the throne of Israel.'

**John 14:23 (1984 NIV)** - Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him."

**John 14:23 (2011 NIV)** - Jesus replied, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them."

**Romans 4:8 (1984 NIV)** - Blessed is the man (Greek *'anēr*, "man") whose sin the Lord will never count against him.

**Romans 4:8 (2011 NIV)** - Blessed is the one whose sin the Lord will never count against them.

**1 Timothy 2:12 (1984 NIV)** - I do not permit a woman to teach or to have authority over a man...

**1 Timothy 2:12 (2011 NIV)** - I do not permit a woman to teach or to assume authority over a man...

**1 Corinthians 14:33-34 (1984 NIV)** - For God is not a God of disorder but of peace. (*new paragraph*) As in all the congregations of the saints, women should remain silent in the churches...

**1 Corinthians 14:33-34 (2011 NIV)** - For God is not a God of disorder but of peace—as in all the congregations of the Lord's people. (*new paragraph*) Women should remain silent in the churches...

**Romans 16:1 (1984 NIV)** - I commend to you our sister Phoebe, a servant of the church in Cenchreae.

**Romans 16:1 (2011 NIV)** - I comment to you our sister Phoebe, a deacon of the church in Cenchreae.

## More Examples:

copySubject: **BIBLE**

Passage and NIV omission: Luke 4:4 – *“but by every word of God”*

Subject: **Jesus being the only way**

Passage and NIV omission: 1 Peter 2:2 – *“of the word”*

Comments: In the NIV, what is spiritual milk?

Passage and NIV omission: John 6:47 – *“on me”*

Comments: Believe what? Even Satan believes.

Subject: **Trinity**

Passage and NIV omission: 1 John 5:7

– *“Heaven/Father/Word (Jesus)/Holy Ghost”*

Comment: No Trinity statement in the NIV or NASV

Subject: **Cross**

Passage and NIV/NASV omission: Mark 10:21 – *“Take up your cross”*

Comment: Making this omission removes our part to die to self.

Subject: **Devil**

Passage and NIV omission: Isaiah: 14:12 – *“Lucifer, son of the morning”*

Comments: NIV and NASV just says *“O Morning star, son of the dawn!”* Rev. 22:16 refers to Jesus as the *“Morning Star”*– So who was cast down?

Passage and NIV/NASV omission: Luke 4:8 – *“Get thee behind me, Satan”*

Subject: **Jesus Creator and God**

Passage and NIV omission: Ephesians 3:9 – *“Created by Jesus”*

Subject: **Blood**

Passage and NIV omission: Col. 1:14 – *“Through his blood”*

Passage and NIV omission: Mark 11:26 – *“But If ye (you) do not forgive, neither will your Father which is in heaven forgive your trespasses.”*

Comment: The NIV completely omitted this verse. It goes from verse 25 then to verse 27.

Passage and NIV/NASV omission: Matthew 5:44 – *“Do good to them that hate you”*

Subject: **Judgment**

Passage and NIV/NASV omission: Mark 6:11 – *“Verily I say unto you, It shall be more tolerable for Sodom, Gomorrah on Day of Judgment then for that city.”*

Subject: **Fornication**

Passage and NIV omission: Romans 1:29 – Fornication

Comment: This verse has many other omissions, changes, and revisions.

Passage and NIV omission: 1 Cor. 5:1 – Fornication was changed to sexual immorality; and Gentile was changed to pagan. The NASV just uses the word immorality.

Comment: Immorality is a broad term for a multitude of sexual indiscretions. Fornication is a specific sexual indiscretion.

Passage and NIV omission: 1 Cor. 6:13 & 18 and Rev. 9:21– Fornication is changed to sexual immorality.

Subject: **Homosexual**

Passage and NIV omission: 1 Tim. 3:16 – “God was manifest in the flesh”

Comments: NIV and NASV only states, “He ~~appeared in a body~~” **Who** appeared in a body?

Passage and NIV omission: Deut. 23:17 – “Sodomite” changed to “*temple prostitute*”. Has different meanings.

---

On the NIV Bible committee list is Virginia Mollenkott. She wrote two books: “Sensual Spirituality,” and “Is the Homosexual my neighbor?” She defends the homosexual lifestyle, feminism, reincarnation, and channeling. Virginia calls God a She and Jesus “elder brother”

### Verses or parts of verses removed in King James:

#### Psalms 14:3-4 (**Items in Bold were removed from previous versions**)

- But they are all gone out of the way, they are all together become abominable; there is none that does good, no not one. **Their throat is an open sepulchre: with their tongues they have disced, the poison of asps is under their lips. Their mouth is full of cursing and bitterness, their feet are swift to shed blood. Destruction and unhappiness is in their ways, and the way of peace have they not known, there is no fear of God before their eyes.** Have they known me, that are such workers of mischief, eating up my people, as it were bread and call not upon the Lord? There were they brought in great fear **even where no fear was** for God is in the generation of the righteous

#### Psalm 111:10

- The fear of the Lord is the beginning of wisdom, a good understanding have all they that do thereafter: the praise of it endureth forever, **praise the Lord for the returning again of Aggeus and Zachary the prophets.**

#### John 7:29

- **I know him, and if I see that I know him not, I shall be like to you, a liar;** but I know him, for of him I am, and he sent me.

#### Acts 14:6-7

- ...they understood, and fled together to the cities of Licaonye, and Listris, and Derben, and into all the country about. And they preached there the gospel, **and all the multitude was moved together in the teaching of them. Paul and Barnabas dwelled at Listris.**

Romans 4:23-24

- Nevertheless it is not written for him only, that it was reckoned to him **for righteousness**; but also for us, to whom it shall be counted **for righteousness**, if we believe on him who raised up Jesus our Lord from the dead.

Mark 15:3

- And the chief priests accused him of many things: **but he answered nothing.**

John 8:6

- This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, **as though he heard them not.**

### King James and Geneva Comparisons:

Verse	KJV	Geneva
Matthew 4:17:	From that time Jesus began to preach, and to say, <b>Repent:</b> for the kingdom of heaven is at hand.	From that time Iesus began to preach, and to say, <b>Amende your liues:</b> for the kingdome of heauen is at hand. (So far, this is my favorite difference!)
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 <b>despitefully use you,</b> and persecute you;	But I say vnto you, Loue your enemies: blesse them that curse you: doe good to them that hate you, and pray for them which <b>hurt you,</b> and persecute you,



Matthew 5:47	And if ye <b>salute</b> your brethren only,	And if ye <b>be friendly</b> to your brethren onely,
Matthew 6:7	But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much <b>speaking</b> .	Also when ye pray, vse no vaine repetitions as the Heathen: for they thinke to be heard for their much <b>babbling</b> .
Matthew 6:24b	Ye cannot serve God and <b>mammon</b> .	Ye cannot serue God and <b>riches</b> .
Matthew 6:34	Take therefore <b>no thought</b> for the morrow: for the morrow shall take thought for the things of itself. <b>Sufficient unto the day is the evil thereof</b> .	<b>Care not</b> then for the morowe: for the morowe shall care for it selfe: <b>the day hath ynough with his owne grieffe</b> .
Matthew 16:22	Then Peter took him, and began to rebuke him, saying, <b>Be it far from thee, Lord</b> : this shall not be unto thee.	Then Peter tooke him aside, and began to rebuke him, saying, <b>Master, pitie thy selfe</b> : this shall not be vnto thee.
Matthew 16:24	¶Then said Jesus unto his disciples, "If any man will come after me, let	Iesus then saide to his disciples, If any man will follow me, let him <b>forsake</b> himselfe: and take vp his crosse, and follow me.

	him <b>deny</b> himself, and take up his cross, and follow me.”	
Matthew 15:6	And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of <b>none effect</b> by your tradition.	Though hee honour not his father, or his mother, shalbe free: thus haue ye made the commandment of God of <b>no aucthoritie</b> by your tradition.
Matthew 21:9b	Hosanna in the highest.	Hosanna thou which art in the highest heauens.
Matthew 11:28	Come unto me, all ye that labour and are heavy laden, and I will <b>give you rest</b> .	Come vnto me, all ye that are wearie and laden, and I will <b>ease you</b> .
Matthew 13:47	Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of <b>every kind</b> :	Againe, the kingdom of heauen is like vnto a drawe net cast into the sea, that gathereth of <b>all kindes of things</b> .
Matthew 11:19	The Son of man came eating and drinking, and they say, Behold <b>a man gluttonous, and a winebibber</b> , a friend of publicans and sinners. But wisdom is justified of her children.	The sonne of man came eating and drinking, and they say, Beholde a <b>glutton and a drinker of wine</b> , a friend vnto Publicanes and sinners: but wisdom is iustified of her children.

Matthew 26:49	And forthwith he came to Jesus, and said, <b>Hail, master;</b> and kissed him.	And forthwith he came to Iesus, and sayd, <b>God saue thee, Master,</b> and kissed him.
Matthew 26:74	Then began he to <b>curse</b> and to swear, saying, I know not the man. And immediately the cock crew.	Then began hee to <b>curse himselfe</b> , and to sweare, saying, I knowe not the man. And immediately the cocke crewe.
John 1:12	But as many as received him, to them gave he <b>power</b> to become the sons of God, even to them that believe on his name:	But as many as receiued him, to them he gaue <b>prerogatiue</b> to be the sonnes of God, euen to them that beleeueth in his Name.
John 1:30	This is he of whom I said, After me cometh a man which is preferred before me: for he <b>was before me.</b>	This is he of whom I saide, After me commeth a man, which was before me: for he <b>was better then I.</b>
John 3:16	For God so loved the world, that he <b>gave</b> his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	or God so loued the worlde, that hee <b>hath giuen</b> his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue euerlasting life.
John 3:36	He that believeth on the Son hath everlasting life: and he that <b>believeth not</b> the Son	Hee that beleueth in the Sonne, hath euerlasting life, and hee that <b>obeyeth not</b> the Sonne, shall

	shall not see life; but the wrath of God abideth on him.	not see life, but the wrath of God abideth on him.
John 4:10	Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee <b>living water</b> .	Jesus answered and saide vnto her, If thou knewest that gift of God, and who it is that saith to thee, Giue mee drinke, thou wouldest haue asked of him, and hee woulde haue giuen thee, <b>water of life</b> .
John 4:23	But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father <b>seeketh</b> such to worship him.	But the houre commeth, and nowe is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father <b>requireth</b> euen such to worship him.
John 5:35	He was a burning and a shining <b>light</b> : and ye were willing for a season to reioice in his light.	He was a burning, and a shining <b>candle</b> : and ye would for a season haue reioyced in his light.
John 6:71	He spake of Judas Iscariot the son of Simon: for he it was that should betray him, <b>being one</b> of the twelve.	Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that shoulde betraie him, <b>though he was one</b> of the twelue
John 7:4	For there is no man that doeth any thing in secret, and he	For there is no man that doeth any thing secretely, and hee

	himself seeketh to <b>be known openly</b> . If thou do these things, shew thyself to the world.	himselfe seeketh to <b>be famous</b> . If thou doest these things, shewe thy selfe to the worlde.
John 7:5	For neither did his brethren believe in him.	For <b>as yet</b> his brethren beleueed not in him.
John 7:38	He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of <b>living water</b> .	Hee that beleueeth in mee, as saith the Scripture, out of his bellie shall flowe riuers of <b>water of life</b> .
John 8:50	And I seek not mine own <b>glory</b> : there is one that seeketh and iudgeth.	And I seeke not mine owne <b>praise</b> : but there is one that seeketh it, and iudgeth.
John 9:30	The man answered and said unto them, <b>Why herein</b> is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.	The man answered, and sayde vnto them, <b>Doutlesse</b> , this is a marueilous thing, that ye know not whence he is, and yet he hath opened mine eyes.
John 11:12	Then said his disciples, Lord, if he sleep, he <b>shall do well</b> .	Then said his disciples, Lord, if he sleepe, he <b>shalbe safe</b> .

John 11:13	Howbeit Jesus spake of his death: but they thought that he had spoken of taking of <b>rest in</b> sleep.	Howbeit, lesus spake of his death: but they thought that he had spoken of the <b>naturall</b> sleepe.
John 11:35	Jesus wept.	<b>And</b> lesus wept.
John 12:48	He that <b>rejecteth</b> me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.	He that <b>refuseth</b> me, and receiueth not my wordes, hath one that iudgeth him: the worde that I haue spoken, it shall iudge him in the last day.
John 13:16	Verily, verily, I say unto you, The servant is not greater than his lord; neither <b>he that is sent</b> greater than he that sent him	Verely, verely I say vnto you, The seruant is not greater then his master, neither <b>the ambassadour</b> greater then he that sent him.
John 13:17	If ye know these things, <b>happy</b> are ye if ye do them.	If ye know these things, <b>blessed</b> are ye, if ye doe them.
John 14:2	In my Father's house are many <b>mansions</b> : if it were not so, I would have told you. I go to prepare a place for you.	In my Fathers house are many <b>dwelling places</b> : if it were not so, I would haue tolde you: I go to prepare a place for you.

John 14:18	I will not leave you <b>comfortless</b> : I will come to you.	I will not leaue you <b>fatherles</b> : but I will come to you.
John 14:23	Jesus answered and said unto him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and <b>make our abode</b> with him.	Iesus answered, and sayd vnto him, If any man loue me, he will keepe my worde, and my Father will loue him, and we wil come vnto him, and wil <b>dwel</b> with him.
John 14:27	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, <b>neither let it be afraid</b> .	Peace I leaue with you: my peace I giue vnto you: not as the worlde giueh, giue I vnto you. Let not your heart be troubled, <b>nor feare</b> .
John 15:8	Herein is my Father glorified, that ye bear much fruit; <b>so shall ye be</b> my disciples.	Herein is my Father glorified, that ye beare much fruite, <b>and be made</b> my disciples.
John 15:13	Greater love hath no man than this, <b>that a man lay down</b> his life for his friends.	Greater loue then this hath no man, <b>when any</b> man <b>bestoweth</b> his life for his friendes.
John 16:2	They shall <b>put you out of the synagogues</b> : yea, the time cometh, that whosoever killeth	They shall <b>excommunicate you</b> : yea, the time shall come, that

	you will think that he doeth God service.	whosoeuer killeth you, will thinke that he doeth God seruice.
John 18:22	And when he had thus spoken, one of the officers which stood by struck Jesus <b>with the palm of his hand</b> , saying, Answerest thou the high priest so?	When he had spoken these thinges, one of the officers which stode by, smote Iesus <b>with his rod</b> , saying, Answerest thou the hie Priest so?
John 18:40	Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a <b>robber</b> .	Then cried they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a <b>murtherer</b> .
John 19:3	And said, Hail, King of the Jews! and they smote him with <b>their hands</b> .	And saide, Haile, King of the Iewes. And they smote him with <b>their roddes</b> .
John 20:28	And Thomas answered and said unto him, <b>My Lord</b> and my God.	Then Thomas answered, and said vnto him, <b>Thou art</b> my Lord, and my God.
John 21:5	Then Jesus saith unto them, " <b>Children</b> , haue ye any meat?" They answered him, No.	Iesus then said vnto them, <b>Syrs</b> , haue ye any meate? They answered him, No.
Acts 2:25	For David speaketh concerning him, I <b>foresaw</b> the	For Dauid sayeth concerning him, I <b>beheld</b> the Lord alwaies before



	Lord always before my face, for he is on my right hand, that I should not <b>be moved</b> :	me: for hee is at my right hand, that I should not <b>be shaken</b> .
Acts 2:27	Because thou wilt not leave my soul <b>in hell</b> , neither wilt thou suffer thine Holy One to see corruption.	Because thou wilt not leaue my soule <b>in graue</b> , neither wilt suffer thine Holy one to see corruption.
Acts 4:13	¶Now when they saw the boldness of Peter and John, and perceived that they were unlearned and <b>ignorant men</b> , they marvelled; and they took knowledge of them, that they had been with Jesus.	Now when they sawe the boldnes of Peter and Iohn, and vnderstoode that they were vnlearned men <b>and without knowledge</b> , they marueiled, and knew them, that they had bin with Iesus:
Acts 4:16	Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is <b>manifest</b> to all them that dwell in Jerusalem; and we cannot deny it.	Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is <b>openly knowen</b> to all them that dwell in Hierusalem: and we cannot denie it.
Acts 5:33	¶When they heard that, they were <b>cut to the heart</b> , and took counsel to slay them.	Now when they heard it, they <b>brast for anger</b> , and consulted to slay them.

Acts 5:39	But if it be of God, ye cannot overthrow it; lest haply ye be found even <b>to fight</b> against God.	But if it be of God, ye can not destroy it, lest ye be found euen <b>fighters</b> against God.
Acts 12:19	And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be <b>put to death</b> . And he went down from Judæa to Cæsarea, and there abode.	And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to <b>be punished</b> . And he went downe from Iudea to Cesarea, and there abode.
Acts 13:10	And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the <b>right</b> ways of the Lord?	And sayde, O full of all subtiltie and all mischief, the childe of the deuill, and enemy of all righteousnesse, wilt thou not cease to peruert the <b>straight</b> waies of the Lord?
Acts 14:2	But the unbelieving Jews stirred up the Gentiles, and <b>made their minds evil affected</b> against the brethren.	And the vnbeleeuing Iewes stirred vp, and <b>corrupted the mindes</b> of the Gentiles against the brethren.
Acts 15:20	But that we write unto them, that they abstain from <b>pollutions</b> of idols, and from fornication, and from	But that we send vnto them, that they abstaine themselues from <b>filthinesse</b> of idoles, and

	things strangled, and from blood.	fornication, and that that is strangled, and from blood.
Acts 16:22	And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded <b>to beat</b> them.	The people also rose vp together against them, and the gouernours rent their clothes, and commanded them <b>to be beaten with roddes</b> .
Acts 16:31	And they said, <b>Believe on</b> the Lord Jesus Christ, and thou shalt be saved, and thy house.	And they saide, <b>Beleeue in</b> the Lord Iesus Christ, and thou shalt be saued, and thine houshold.
Acts 17:6	And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have <b>turned the world upside down</b> are come hither also;	But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue <b>subuerted the state of the world</b> , and here they are,
Acts 17:12	Therefore many of them believed; also of <b>honourable</b> women which were Greeks, and of men, not a few.	Therefore many of them beleeued, and of <b>honest</b> women, which were Grecians, and men not a fewe.

Acts 18:13	Saying, This fellow persuadeth men to worship God <b>contrary to the law.</b>	Saying, This fellow persuadeth me to worship God <b>otherwise then the Lawe appointeth.</b>
Acts 18:28	For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.	For mightily hee confuted publicly the lewes, <b>with great vehemencie</b> , shewing by the Scriptures, that Iesus was that Christ.
Acts 19:9	But when divers were hardened, and <b>believed not</b> , but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.	But when certaine were hardened, and <b>disobeyed</b> , speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one Tyrannus.
Acts 20:32	And now, brethren, I commend you to God, and to the word of his grace, which is able to <b>build you up</b> , and to give you an inheritance among all them which are sanctified.	And nowe brethren, I commend you to God, and to the worde of his grace, which is able to <b>build further</b> , and to giue you an inheritance, among all them, which are sanctified.
Romans 1:27	And likewise also the men, leaving the natural use of the woman, burned in their lust	And likewise also the men left the naturall vse of the woman, and burned in their lust one toward

	one toward another; men with men <b>working that which is unseemly</b> , and receiving in themselves that recompence of their error which was meet.	another, and man with man <b>wrought filthinesse</b> , and receiued in themselues such recompence of their errour, as was meete.
Romans 3:23	For all have sinned, and <b>come short</b> of the glory of God;	<b>For there is no difference:</b> for all haue sinned, and are <b>deprived</b> of the glorie of God,
Romans 8:22	For we know that the whole creation groaneth and travaileth in pain <b>together</b> until now.	For we knowe that euey creature groneth <b>with vs also</b> , and trauaileth in paine together vnto this present.
Romans 8:28	And we know that all things work together <b>for good</b> to them that love God, to them who are the called according to his purpose.	Also we knowe that all thinges worke together <b>for the best</b> vnto them that loue God, euen to them that are called of his purpose.
Romans 11:11	I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them <b>to jealousy</b> .	I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them <b>to follow them</b> .

Romans 12:1	I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable <b>service</b> .	I Beseech you therefore brethren, by the mercies of God, that yee giue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable <b>seruing of God</b> .
Romans 12:3	For I say, through the grace given unto me, to every man that is among you, not to <b>think of himself more highly than he ought to think</b> ; but to think soberly, according as God hath dealt to every man the measure of faith.	For I say through the grace that is giuen vnto me, to euery one that is among you, that no man <b>presume to vnderstande about that which is meete to vnderstand</b> , but that he vnderstande according to sobrietie, as God hath dealt to euery man the measure of faith.
Romans 13:13	Let us walk honestly, as in the day; not in <b>rioting</b> and drunkenness, not in chambering and wantonness, not in strife and envying.	So that wee walke honestly, as in the day: not in <b>gluttonie</b> , and drunkennesse, neither in chambering and wantonnes, nor in strife and envying.
Romans 14:1	Him that is weak in the faith receive ye, but not to <b>doubtful</b> disputations.	Him that is weake in the faith, receiue vnto you, but not for <b>controuersies of</b> disputations.

<p>I Corinthians 2:14</p>	<p>But the natural man <b>receiveth</b> not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.</p>	<p>But the naturall man <b>perceiueth</b> not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.</p>
<p>I Corinthians 4:1</p>	<p>Let a man so account of us, as of the ministers of Christ, and <b>stewards of the mysteries</b> of God.</p>	<p>Let a man so thinke of vs, as of the ministers of Christ, and <b>disposers of the secrets</b> of God:</p>
<p>I Corinthians 4:5</p>	<p>Therefore judge nothing before the time, until the Lord come, who both will <b>bring to light the hidden things of darkness</b>, and will make manifest the counsels of the hearts: and then shall every man have praise of God.</p>	<p>Therefore iudge nothing before the time, vntill the Lord come, who will <b>lighten things that are hid in darkenesse</b>, and make the counsels of the hearts manifest: and then shall euery man haue praise of God.</p>
<p>I Corinthians 6:9</p>	<p>Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor <b>effeminate</b>, nor <b>abusers of themselves with mankind</b>,</p>	<p>Knowe yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor <b>wantons</b>, nor <b>buggerers</b>,</p>

<p>I Corinthians 6:16</p>	<p>What? know ye not that he which is <b>joined to</b> an harlot is one body? for two, saith he, shall be one flesh.</p>	<p>Doe ye not knowe, that he which <b>coupleth himselfe with</b> an harlot, is one body? for two, sayeth he, shalbe one flesh.</p>
<p>I Corinthians 10:13</p>	<p>There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will <b>with the temptation also make a way to escape</b>, that ye may be able to bear it.</p>	<p>There hath no tentation taken you, but such as appertaine to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but wil euen <b>giue the issue with the tentation</b>, that ye may be able to beare it.</p>
<p>I Corinthians 12:3</p>	<p>Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus <b>accursed</b>: and that no man can say that Jesus is the Lord, but by the Holy Ghost.</p>	<p>Wherefore, I declare vnto you, that no man speaking by the Spirit of God calleth Iesus <b>execrable</b>: also no man can say that Iesus is the Lord, but by the holy Ghost.</p>
<p>I Corinthians 13:1</p>	<p>Though I speak with the tongues of men and of angels, and have not <b>charity</b>, I am become as sounding brass, or a tinkling cymbal.</p>	<p>Though I speake with the tongues of men and Angels, and haue not <b>loue</b>, I am as sounding brasse, or a tinkling cymbal.</p>



I Corinthians 13:4	Charity suffereth long, and is <b>kind</b> ; charity envieth not; charity vaunteth not itself, is not puffed up,	Loue suffreth long: it is <b>bountifull</b> : loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:
I Corinthians 13:5	Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;	It doeth no vncomely thing: it seeketh not her owne things: it is not prouoked <b>to anger</b> : it thinketh not euill:
I Corinthians 13:13	And now abideth faith, hope, charity, these three; but the <b>greatest</b> of these is charity.	And nowe abideth faith, hope and loue, euen these three: but the <b>chiefest</b> of these is loue.
II Corinthians 2:11	Lest Satan should get an advantage of us: for we are not ignorant of his <b>devices</b> .	Lest Satan should circumuent vs: for we are not ignorant of his <b>enterprises</b> .
II Corinthians 2:17	For we are not as many, which <b>corrupt</b> the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.	For wee are not as many, which <b>make merchandise of</b> the worde of God: but as of sinceritie, but as of God in ye sight of God speake we in Christ.

<p>II Corinthians 3:1</p>	<p>Do we begin again to <b>commend</b> ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?</p>	<p>Doe we begin to <b>praise</b> our selues againe? or neede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?</p>
<p>II Corinthians 4:2</p>	<p>But have <b>renounced the hidden things of dishonesty</b>, not walking in craftiness, nor handling the word of God deceitfully; but by <b>manifestation</b> of the truth commending ourselves to every man's conscience in the sight of God.</p>	<p>But haue <b>cast from vs ye clokes of shame</b>, and walke not in craftines, neither handle we the worde of God deceitfully: but in <b>declaration</b> of the trueth we approue our selues to euery mans conscience in the sight of God</p>
<p>II Corinthians 4:4</p>	<p>In whom the god of this world hath blinded the minds of <b>them which believe not, lest</b> the light of the glorious gospel of Christ, who is the image of God, should shine unto them.</p>	<p>In whom the God of this world hath blinded the mindes, that is, of <b>the infidels</b>, that the light of the glorious Gospell of Christ, which is the image of God, <b>should not</b> shine vnto them.</p>
<p>II Corinthians 5:9</p>	<p>Wherefore we <b>labour</b>, that, whether <b>present or absent</b>, we may be accepted of him.</p>	<p>Wherefore also we <b>couet</b>, that both <b>dwelling at home, and remouing from home</b>, we may be acceptable to him.</p>

II Corinthians 5:17	Therefore if any man be in Christ, he <b>is</b> a new creature: old things are passed away; behold, all things are become new.	Therefore if any man be in Christ, <b>let him be</b> a new creature. Olde things are passed away: beholde, all things are become newe.
---------------------------	--	--

### **Useful Tools to Study the Bible:**

E-Sword: <https://www.e-sword.net/>

King James Pure Bible Search: <https://www.purebiblesearch.com/>

Blue Letter Bible: <https://www.blueletterbible.org/>

Bible Tools.org <https://www.bibletools.org/>

Hebrew Gospels <https://www.hebrewgospels.com/>

Nehemia Gordon <https://www.nehemiaswall.com/>

For any questions go to:

<https://straitisthegate.net/>