

The 357 Magnum Errors  
of the  
Modernist's Critical Texts,

# The 357 Magnum Errors of the Modernist's Critical Texts, Learning to Speak Textual Criticism

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The 357 list of references was compiled originally by Dr. Jack Moorman in his book "Early Manuscripts and the Authorized Version", 1988

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17 verses were quoted from the ASV (excepting the 1 of the 17 that they refused to translate because Thomas Nelson & Sons perceived that it should not be in the Bible) which was copyrighted and published by Thomas Nelson & Sons in 1901. In 1928, the International Council of Religious Education (the body that later merged with the Federal Council of Churches to form the National Council of Churches) acquired the copyright from Nelson and copyrighted the ASV in 1929. Although these copyrights expired, the American Standard Version, referenced herein is copyrighted by Online Bible Foundation, 12 Birkfield Place, Carlisle, Lanarkshire, Scotland, M184PZ, © 15-2006.

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PO Box 99 Dresden, NY 14441

ISBN (in application)

Library of Congress No. (in application)

## A Sample of This Work

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
266 # Col 1:14 falta: por su sangre omitted: through his blood	Χολ 1:14 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των αμαρτιων	Χολ 1:14 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των αμαρτιων	Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:	Col 1:14 in whom we have redemption, the forgiveness of sins.	Col 1:14 in whom we have redemption, the forgiveness of sins.
356 # Rev 22:19 ?rbol, en vez de: libro (de la vida) tree, in place of: book (of life)	Ρε 22:19 και εαν τις αφαιρη απο των λογων βιβλου της προφητειας ταυτης αφαιρησει ο υεος το μερος αυτου απο βιβλου της ζωης και εκ της πολεως της αγιας και των γεγραμμενων εν βιβλιω τουτω	Ρε 22:19 και εαν τις αφαιρη απο των λογων του βιβλου της προφητειας ταυτης αφαιρησει ο υεος το μερος αυτου απο του ζυλου βιβλου της ζωης και εκ της πολεως της αγιας και των γεγραμμενων εν τω βιβλιω τουτω	Re 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.	Re 22:19 And if anyone takes away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.	Re 22:19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book.

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The 357 Magnum Errors  
of the  
Modernist's Critical Texts,

Compiled by Pastor Edward G. Rice

This work is a compilation of 357 Bible References compiled with and contrasting the difference in the Received Text and the modern Greek texts. The modern Greek texts were put together by the United Bible Societies and patterned directly from the Westcott and Hort delinquent Greek (also compiled.) The Authorized King James Bible's New Testament, the English translation of the TR, is thereby contrasted with the New International Version and the New American Standard version, both variant copyright English translations of the modernist Greek text. The addition of a column giving the fault of the critical text provides a hexapla that every Christian should be aware of. (Originally Roman Catholic Saint Origen, the “*Father of Biblical Criticism*”, and “*The Father of the Allegorical Method of Bible Interpretation*”, compiled a hexapla or six-column comparison. It is altogether fitting, therefore, that his faulty Bible criticism be refuted in these six columns.)

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## About the Author

Pastor Ed Rice is a retired USAF Systems Engineer surrendered to be a Baptist Preacher of the Gospel of Jesus Christ. Saved in 1960 at the age 8 he grew up tutored in the Scriptures through Tuscorora Baptist Church in Addison NY. Drafted into the military off of the dairy farm in 1972, Ed and Bev Rice raised 3 boys while serving as a Missile Technician in the USAF. After completing a USAF AECP bootstrap program he graduated from Ohio State University with a degree in electrical engineering and was commissioned in the USAF where he served until 1995 as a weapons integration, and systems engineer at Wright Patterson Air Force Base and Rome Laboratories. He finished his Masters degree in Electrical Engineering through The Air Force Institute of Technology in 1990. Pastor Rice, after serving as a youth pastor at each air base where he was stationed for the past 20 years, surrendered to be a Preacher of the Gospel of Jesus Christ in June 1992. He has been pursuing his MDiv degree since that time and since 1998 has been Pastoring Good Samaritan Baptist Church in Dresden New York. His staunch belief in the preserved accuracy of the inspired Scriptures and his slight capability in Greek make this study very insightful.

Now you can see for yourself what the ecumenical modernists have done to the Words of God. In their Greek then modernist English they twisted 357 verses so perversely that 16 were completely eliminated from their bibles. This book illustrates the 357 Scriptures as they were in the original Greek and English, and as they now appear in modernist versions, making it a valuable reference for any Bible student.

The words torn out or added to the Nestle-Aland Greek text are amply highlighted so knowledge of Greek is not necessary to see the havoc that they purposefully wrought by following the Westcott and Hort text and its Alexandrian texts devised and copied by the apostate, neo-Platonist, gnostic Origen Admantius (185-254 AD) (Posthumously sainted as a Roman Catholic).

This expose includes a chapter showing Nestle-Aland's twisted use of their textual criticism apparatus to eliminate sixteen and completely 'gut' four verses out of the Holy Bible. Every Christian should be familiar with with what ecumenical modernists have done to the Holy Bible and every Pastor must be.

## **Preface**

### **The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Psalm 12:6<sup>1</sup>**

The 357 magnum is one of the most powerful handguns in the world. It is a beefed up 38 special, made into a magnum class revolver. The formidable weapon uses a mushrooming 358 caliber bullet carrying tremendous muzzle energy to pierce and shock its victims vital organs. The result of almost any chest wound does fatal damage to the heart and lungs.

The 357 magnum errors of modernist Bibles is one of the most powerful weapons in the 'christian' liberals attack on the fundamentals of Christianity. It is a beefed up Gnostic text made into a magnum class weapon. These 357 errors propagated through the NIV<sup>2</sup>/ASV<sup>3</sup> and all modernist ecumenical bible versions is a formidable weapon which uses the scholarly but infidel arguments of textual criticism to pierce and shock three hundred and fifty seven vital scriptures. Although these deviations carry the endorsement of 'all the leading scholars' the impact of these 357 errors fired from NIV, ASV, ESV et.al. bibles pierce our churches and do fatal damage to it's heart and it's authority – the verbally inspired Word of God. A common argument placed in the heart of man by that master deceiver is “There are so many versions out their, nobody even knows what the Bible says.” Satan said it to Eve this way, “Yea, hath God said, Ye shall not...” (Genesis 3:1). The Westcott and Hort critical attack of the Bible couples with the ecumenical modernists multiple bible copyright wars to spectacularly reinforced this diabolical lie. It is easy to tell who's side they are on.

This treaties is intended to explore the 357 doctrinal errors that have found their way from W&H's incompetent textual criticism into the modernists Bibles. The seed of this work sprang from Dr. Jack Moorman's Book “*Three Hundred Fifty Six Doctrinal Errors In The N.I.V. and Other Modern Bible Versions.*” © 1988<sup>4</sup>

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1 The Holy Bible

2The “NIV” and “New International Version” trademarks are registered and per requirement of the New York International Bible Society only 49 of these 357 verses were “Taken from the HOLY BIBLE:NEW INTERNATIONAL VERSION © 1978 by the New York International Bible Society, used by permission of Zondervan Bible Publishers.” The remaining 308 of the 357 verses (excepting the 16 of the 308 verses which they refused to even translate, they being absent from their delinquent Greek manuscripts from Alexandria Egypt) were quoted from the Zondervan Corporation ©2002 NIV Compact Thinline Bible which allows up to and inclusive of five hundred (500) verses to be quoted without their written permission. The Zondervan Corporation, not Jehovah God, is the registered owner of these words.

3 17 verses were quoted from the ASV (excepting the 1 of the 17 that they refused to translate because Thomas Nelson & Sons perceived that they should not be in the Bible) which was copyrighted and published by Thomas Nelson & Sons in 1901. In 1928, the International Council of Religious Education (the body that later merged with the Federal Council of Churches to form the National Council of Churches) acquired the copyright from Nelson and copyrighted the ASV in 1929. Although these copyrights expired, the American Standard Version, referenced herein is copyrighted by Online Bible Foundation, 12 Birkfield Place, Carluke, Lanarkshire, Scotland, M184PZ, © 15-2006.

4 Jack Moorman, *Three Hundred Fifty-Six Doctrinal Errors in the N.I.V. and other Modern Bible Versions*, B.F.T #2956, the Bible For Today, 900 Park Ave. Collingswood, NJ 08108

Dr. Moorman introduces these errors expertly as follows:

The digest records the bare facts of a warfare that has raged through the centuries over the doctrinal heart of the New Testament. From the beginning, the pressure has been upon God's people to surrender the doctrinal edge of their Sword until it is something not much more than a butter knife! Many waver, and a brief survey of the Digest shows this has always been the case – first to one side, then the other. Many casualties can be counted: certainly, when we contend at the Bible's doctrinal heart we have entered the quick of the battle. The 356 [357 listed] doctrinal passages listed here are what makes the Authorized Version unique among today's "Bibles."

I actually added no Westcott Error to this listing but found Dr. Moorman's references miscounted by one taking his count of 356 to mine of 357. I could have used a Heinz 357 cliché here but thought it too trite, and I already reworded the little Nestles commercial song, "N-E-S-T-L-E-S Nestles Greek exceeds the crest,... Gross- Error!" But being an avid gun owner and finding the Westcott and Hort Greek weapon against the faith to be a great danger in our Churches, Bible Colleges and Seminaries, I have called their compilation of errors the 357 magnum of error. Do note the power of these errors as they have permeated American Christianity and more so America's Agnosticism.

The use of the "oldest and best manuscripts" in the diabolical textual criticism and defective critical methodology has elicited the myriad of versions and perversions of Scripture to support Satan's favorite line "Yea, hath God said?" (Gen 3:1) Yet these "oldest and best manuscripts" come straight from Alexandria Egypt where they dripped from the pen of the apostate, neo-platonist, gnostic Origen Admantius (185-254 AD) (Posthumously sainted as a Roman Catholic).

These grossest of errors in the Westcott and Hort Critical Greek came directly from their over reliance on the Alpha, A, and B manuscripts<sup>5</sup> and then bled without critical review into the Nestle-Aland "Greek New Testament" edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger and Allen Wikgren, (Forth Revised Edition edited by Barbara land, Jurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, in cooperation with the Institute for New Testament Textual Research, Munster Westphalia, the Deutsche Bibelgesellschaft and United Bible Societies.) Shame on them all! The gross negligence now permeates every modern English Bible, and every work of the Bible Societies whether English, Spanish, French or other language. The only solution in sight is the rejection of all their modernist efforts and the reliance on the King James English Bible translated from the Greek Received Text and the Masoretic Hebrew.

This treatise will end with a position paper from Good Samaritan Baptist Church stating clearly and concisely why no Baptist Church, that is holding to the verbal, plenary, inerrant, infallible, inspiration of Scripture would ever use an ecumenical modernist's bible. It is strongly, and unapologetically contended in this declaration that all Baptists<sup>6</sup>

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[www.BibleForToday.org](http://www.BibleForToday.org)

5 Manuscript Alpha is the London Sinaiticus, A the London Alexandrinus, and B the Città del Vaticano: Vaticanus.

6 Throughout this work, 'Baptists' in this context of 'all Baptists' refers not to a denomination, for Baptist



hold to those four clarifications of inspiration and to the four superior explanations for using only the pure non modernist, non ecumenical, non compromised Word of God for English speaking people. If your Baptist Church does not agree to such a declaration you should take the reprimand in the spirit that it is intended, or change your church name, you are no longer holding to a traditional Baptist position, and you should not lie about it on your sign.

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are not and never have been a denomination, nor to a church sign nomenclature, but to those who are Baptist by conviction, holding that the Holy Scriptures alone are the basis of all faith and practice.



## Chapter 1 An Introduction.

And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD. 2Chronicals 19:2

I am angry. I am calling out the giant of bible criticism and I ask with young David as he confronted Goliath, “What have I now done? Is there not a cause?” (1Samuel 17:29). This thesis rails against “the majority of scholars” and might not be popular, nor well received. It defends the truth that modernist, ecumenical, Bible translators, in their quest for bible copyrights, have grossly misrepresented God's Holy Bible. Their copyright words are not God's Word.

A sample and explanation of the hexapla making up the majority of this work will be helpful. The pages and pages of documented changes made by ecumenical translators will only provide the “shock-and-awe” when the hexapla and its intent is understood. It is shocking how brazenly modernists changed the Bible and awesome that the error is so readily swallowed by grass roots Christianity. Examine first these two examples:

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
266 # Col 1:14 falta: por su sangre omitted: through his blood	Χολ 1:14 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των αμαρτιων	Χολ 1:14 εν ω εχομεν την απολυτρωσιν <del>δια του αιματος</del> <del>αυτου</del> την αφεσιν των αμαρτιων	Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:	Col 1:14 in whom we have redemption, the forgiveness of sins.	Col 1:14 in whom we have redemption, the forgiveness of sins.
356 # Rev 22:19 ? rbol, en vez de: libro (de la vida) tree, in place of: book (of life)	Ρε 22:19 και εαν τις αφαιρη απο των λογων βιβλου της προφητειας ταυτης αφαιρησει ο ψεος το μερος αυτου απο βιβλου της ζωης και εκ της πολεως της αγιας και των	Ρε 22:19 και εαν τις αφαιρη απο των λογων <b>του</b> βιβλου της προφητειας ταυτης <del>αφαιρησει</del> <b>αφελει</b> ο ψεος το μερος αυτου απο <b>του ζυλου</b> βιβλου της ζωης και εκ της πολεως της	Re 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.	Re 22:19 And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.	Re 22:19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book.

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
	γεγραμμενων εν βιβλιω τουτω	αγιας <del>κατ</del> των γεγραμμενων εν <del>τω</del> βιβλιω τουτω			

The first column of the table gives our reference number, the Bible reference and a critique of the error. Our reference number is 1 through 357 of the 357 errors detailed. here, for example, the 266<sup>th</sup> error listed shows that ecumenical modernist bibles omit a phrase. The Bible references are in a standard abbreviation format, and the critique is given in both Spanish “*falta: por su sangre*” and English “*omitted: through his blood.*” This effort was a joint corroboration with my son, Shane Rice, who, while serving as a missionary in Peru, compiled a similar hexapla contrasting Spanish errant bibles with the correct Reina Valera Gomez Spanish Bible. His compilation of 220 errors can be accessed via <http://www.ricefamilyministries.com/spanish-bible/>

The second column is the Received Text (TR). At the site [www.1611kingjamesbible.com/](http://www.1611kingjamesbible.com/) the TR is amply described as:

The Textus Receptus is the text that has been used for 2,000 years by Christians. This is also the text that agrees with more than 95% of the Bible Manuscripts in Koine (common) Greek. It is known by other names, such as the Traditional Text, Majority Text, Byzantine Text, or Syrian Text.

In his essay Textual Criticism, Dr. Thomas Cassidy writes: *"The Traditional text of the New Testament has existed from the time of Christ right down to the present. It has had many different names down through the years, such as Byzantine Text, Eastern Text, Received Text, Textus Receptus, Majority Text, and others. Although no complete Bible manuscripts have survived which would allow us to date the Traditional text to the first century, there is a strong witness to the early existence and use of the Traditional text by the early church in its lectionaries."*

A few facts showing the respected historical position of the Textus Receptus are in order. Its prominence and respect did not begin in 1611 with the KJV translators. They merely recognized (as others before them had), that the Textus Receptus was God's preserved word in the original New Testament language.

The third column is the The Greek New Testament Nestle-Aland 4<sup>th</sup>

revised edition.<sup>7</sup> In this column the Greek words which were stricken from the Bible are lined-through. Notice that from Col 1:14 their critical text struck the words *δια του αιματος αυτου* and thus it is shown as ~~δια του αιματος αυτου~~. You can clearly see these words present in the TR.

In their apparatus the Nestle-Aland ecumenical modernists note the omission and justify it principally because the manuscripts Alph, the London: Sinaiticus, manuscript A, the London Alexandrinus, and manuscript B, the Città del Vaticano: Vaticanus, do not contain the phrase “through his blood.” These three Alexandrian manuscripts categorically support the deletion of God's Bible Words for each of the 357 Bible alterations. Chapter 11 of this effort shows twenty verses completely omitted by the Nestle-Aland Greek bible and the apparatus is shown for each. In “The Table Retention Evidence for the Twenty Verses,” it is striking that the Alph, A, and B manuscripts are listed as deletion evidence for almost every verse. A single noted exception is found in Luke 23:17 where the Alph manuscript includes the verse and the A and B manuscripts delete it. That is the same principle for all of the 357 Bible alterations, the Alph, A, and B manuscripts endorse the changing of the Bible in each instance. It is appalling that they follow these manuscripts with such a reckless bias.

A compilation of the “follow the TR” evidence versus the “modify the Bible” evidence was partially accomplished for all of the 357 gross modifications. But the trend was so clearly patterned that it was not herein published. Notice, in our chapter 11 table, how the “Retention Evidence” column significantly outweighs the “Deletion Evidence” column in each case. The exact same trend is followed for all of the 357 alterations, but it is left as an exercise for a diligent Greek student to complete such a compilation of evidences. I quit when deadlines were approaching and the trend was irrefutable. The Nestle-Aland Greek bible is significantly bias for the Alph, A, and B manuscripts.

For Revelation 22:19, shown above in our sample, the Nestle-Aland column shows both deletions and additions. The deletions are shown with the line-through, and the insertions are shown in red and underlined (the red did not print but is visible in the pdf files). Thus some of the Bible modification to this verse is shown as *ταυτης αφαιρησε αφελει ο ψεος*. Again the changes from the TR are clearly displayed in this format. Even

<sup>7</sup> Aland, Kurt, Aland, Barbara “The Greek New Testament” Fourth Revised Edition, United Bible Society, @ 1966, 1968, 1975, 1983, 1993, 1994, 1998

one who does not know Greek can clearly see the modification they perpetuate on the Holy Bible.

The last three columns are three translations of the verses. The KJB Authorized Version follows the TR, and the NIV and NASV follow the delinquent Nestle-Aland critical text. Thus the exposé of the incorporation of gross error into modernist ecumenical bibles is accomplished in the hexapla of this analysis. Chapters two through ten contain the tables of the 357 magnanimous errors; chapter eleven exposes twenty verses completely rejected by the modernists; and chapter twelve details “Why Baptists will never use the Modernist Ecumenical Bibles.”

This compilation was over seven years in the making, your time in study of these altered Scriptures will be beneficial to our task:

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Because:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works” (2Tim 2:15, 3:16-17).

All means ALL, and that's all All means. (Attorney Dr. David Gibbs)

## **Chapter 2 Magnum Errors 1-50 from the Gospel According to Matthew**

Below, then, is the table of all 357 doctrinal errors introduced into the Modern Bibles by textual criticism or by blatant modernism. Study them. Compare them. Be on guard for these errors in all modern English attempts and in all other “Bibles” translated by the profit induced, modernist leaning Bible Societies. Notice that Nestles-Aland repeatedly pitter-patter down the beaten trail of Bishop Westcott and Professor Hort. That trail always exalts the Alph( a ) and B manuscripts and rejects the more complete, more accurate, more reliable Received Text. Compilations of these references showing the errors of the ASV, RSV, NIV(herein), NASV-77(herein), NASV-95, and the NKJV (which has nothing to do with King James despite it's title) are available from the author. Also compilations of these references showing the bleeding of the Modernist Greek errors into the many Spanish version Bibles is available from Shane Rice, Missionary to Peru, contact [www.rices4peru.com](http://www.rices4peru.com). Shane also has access to an excellent Spanish translation devoid of all these errors. It is called the RVG.

The Gospel According to St. Matthew, United Bible Societies Greek containing 50 gross errors #1 – 50

Note: Greek Received Text (TR) Underlies The English Authorized Version; Bible Societies Greek 4th Edition underlies all modernist versions here showing ~~omitted~~ and **added** and [~~bracketed for removal~~] portions. Rex L. Cobb's Bilingual Critic is included as an aid in the first column.

Bible Ref	Received Greek Text (TR)	Greek 4th Edition	KJB Authorized Version	NIV <sup>8</sup> Delinquent Version	NASV <sup>9</sup> Modernist's Version
1 # Matt 1:25 <i>falla: primog+nit o omitted: firstborn</i>	Μτ 1:25 και ουκ εγνωσκεν αυτην εως ου ετεκεν τον υιον αυτης τον πρωτοτοκον και εκαλεσεν το ονομα αυτου ιησουν	Μτ 1:25 και ουκ εγνωσκεν αυτην εως ου ετεκεν <del>τον υιον- αυτης τον</del> πρωτοτοκον και εκαλεσεν το ονομα αυτου ιησουν.	Mt 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.	Mt 1:25 But he had no union with her until she gave birth to a son. And he gave him the name Jesus.	Mt 1:25 and kept her a virgin until she gave birth to a Son; and he called His name Jesus.
2 # Matt 4:12 <i>falla: Jess omitted: Jesus</i>	Μτ 4:12 ακουσας δε ο ιησους οτι ιωαννης παρεδοψη ανεχωρησεν εις την γαλιλαιαν	Μτ 4: 12 ακουσας δε <del>θ- τησους</del> οτι ιωαννης παρεδοψη ανεχωρησεν εις την γαλιλαιαν	Mt 4:12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;	Mt 4:12 ¶ When Jesus heard that John had been put in prison, he returned to Galilee.	Mt 4:12 ¶ Now when He heard that John had been taken into custody, He withdrew into Galilee;
3 # Matt 4:18 <i>falla: Jess omitted: Jesus</i>	Μτ 4:18 περιπατων δε ο ιησους παρα την ψαλασσαν της γαλιλαιας ειδεν δυο αδελφους σιμωνα τον λεγομενον πετρον και ανδρεαν τον αδελφον αυτου βαλλοντας αμφιβληστρον εις την ψαλασσαν ησαν γαρ αλειω	Μτ 4:18 περιπατων δε <del>θ- τησους</del> παρα την <del>θ</del> αλασσαν της γαλιλαιας ειδεν δυο αδελφους σιμωνα τον λεγομενον πετρον και ανδρεαν τον αδελφον αυτου βαλλοντας αμφιβληστρον εις την ψαλασσαν ησαν γαρ αλειω	Mt 4:18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.	Mt 4:18 ¶ As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen.	Mt 4:18 ¶ And walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

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Chapter 2 50 Magnum Errors 1-50 from the Gospel According to Matthew 7

Bible Ref	Received Greek Text (TR)	Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
4 # Matt 4:23 falta: Jess omitted: Jesus	Μτ 4:23 και περιηγεν ολην την γαλιλαιαν ο ιησους διδασκων εν ταις συναγωγαις αυτων και κηρυσσων το ευαγγελιον της βασιλειας και ψεραπευων πασαν νοσον και πασαν μαλακιαν εν τω λαω	Μτ 4: 23 και περιηγεν <del>εν ολη τη</del> γαλιλαιαν <del>θησους</del> διδασκων εν ταις συναγωγαις αυτων και κηρυσσων το ευαγγελιον της βασιλειας και <del>θηρα</del> πευων πασαν νοσον και πασαν μαλακιαν εν τω λαω	Mt 4:23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.	Mt 4:23 ¶ Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.	Mt 4:23 ¶ And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.
5 # Matt 5:22 falta: sin causa (locamente) omitted: without a cause	Μτ 5:22 εγω δε λεγω υμιν οτι πας ο οργιζομενος τω αδελφω αυτου εικη ενοχος εσται τη κρισει ος δ αν ειπη τω αδελφω αυτου ρακα ενοχος εσται τω συνεδριω ος δ αν ειπη μωρε ενοχος εσται εις την γεενναν του πυροϖ	Μτ5: 22 εγω δε λεγω υμιν οτι πας ο οργιζομενος τω αδελφω αυτου - <del>εκη</del> ενοχος εσται τη κρισει ος δ αν ειπη τω αδελφω αυτου ρακα ενοχος εσται τω συνεδριω ος δ αν ειπη μωρε ενοχος εσται εις την γεενναν του πυροϖ <del>ς</del>	Mt 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.	Mt 5:22 But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.	Mt 5:22 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty enough to go into the fiery hell.
6 # Matt 5:27 falta: por los de antes omitted: by them of old time	Μτ 5:27 ηκουσατε οτι ερρεψη τοις αρχαιοις ου μοιχευσειϖ	Μτ 5:27 ηκουσατε οτι ερρεψη <del>τοτε</del> αρχαιοις ου μοιχευσειϖ	Mt 5:27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:	Mt 5:27 ¶ "You have heard that it was said, 'Do not commit adultery.'	Mt 5:27 ¶ "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY';

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7 # Matt 5:44 falta: benedicid ... aborrecen omitted: bless ... you, and	Μτ 5:44 εγω δε λεγω υμιν αγαπατε τους εχθρους υμων ευλογειτε τους καταρωμενους υμας καλωσ ποιειτε τους μισουντας υμας και προσευχεσπε υπερ των επηρεαζοντων υμας και διωκοντων υμασ	Μτ 5:44 εγω δε λεγω υμιν αγαπατε τους εχθρους υμων ευλογειτε τους καταρωμενους υμας καλωσ ποιειτε τους μισουντας υμας και προσευχεσπε υπερ των επηρεαζοντων υμας και διωκοντων υμασ	Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;	Mt 5:44 But I tell you: Love your enemies and pray for those who persecute you,	Mt 5:44 "But I say to you, love your enemies, and pray for those who persecute you
8 # Matt 6:1 justicias, en vez de: limosnas righteous, in place of: alms	Μτ 6:1 προσεχετε την ελεημοσυνην υμων μη ποιειν εμπροσπεν των ανθρωπων προς το ψεαμηναι αυτοις ει δε μηγε μισπον ουκ εχετε παρα τω πατρι υμων τω εν τοις ουρανοιω	Μτ 6:1 προσεχετε την ελεημοσυνην δικαιοσυνην υμων μη ποιειν εμπροσπεν των ανθρωπων προς το ψεαμηναι αυτοις ει δε μη γε μισπον ουκ εχετε παρα τω πατρι υμων τω εν τοις ουρανοιω	Mt 6:1 ¶ Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.	Mt 6:1 ¶ "Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven.	Mt 6:1 ¶ "Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.
9 # Matt 6:13 falta: porque ...Am+n omitted: For thine ...for ever. Amen.	Μτ 6:13 και μη εισενεγκης ημας εις πειρασμον αλλα ρυσαι ημας απο του πονηρου οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας αμην	Μτ 6:13 και μη εισενεγκης ημας εις πειρασμον αλλα ρυσαι ημας απο του πονηρου <del>θι</del> σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας αμην	Mt 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.	Mt 6:13 And lead us not into temptation, but deliver us from the evil one.'	Mt 6:13 'And do not lead us into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.'

Chapter 2 50 Magnum Errors 1-50 from the Gospel According to Matthew 9

Bible Ref	Received Greek Text (TR)	Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
10 # Matt 6:33 falta: de Dios (el reino) omitted: (the kingdom) of God	Μτ 6:33 ζητειτε δε πρωτον την βασιλειαν του ψευου και την δικαιοσυνην αυτου και ταυτα παντα προστεψησεται υμιν	Μτ 6:33 ζητειτε δε πρωτον την βασιλειαν [-του ψευου=] και την δικαιοσυνην αυτου και ταυτα παντα προστεψησεται υμιν	Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.	Mt 6:33 But seek first his kingdom and his righteousness, and all these things will be given to you as well.	Mt 6:33 "But seek first His kingdom and His righteousness; and all these things shall be added to you.
11 # Matt 8:29 falta: Jess omitted: Jesus	Μτ 8:29 και ιδου εκραξαν λεγοντες τι ημιν και σοι ιησου υιε του ψευου ηλψες ωδε προ καιρου βασανισαι ημασ	Μτ 8:29 και ιδου εκραξαν λεγοντες τι ημιν και σοι ιησου υιε του ψευου ηλψες ωδε προ καιρου βασανισαι ημασ	Mt 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?	Mt 8:29 "What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?"	Mt 8:29 And behold, they cried out, saying, "What do we have to do with You, Son of God? Have You come here to torment us before the time?"
12 # Matt 9:13 falta: a arrepentimiento omitted: to repentance	Μτ 9:13 πορευθεντες δε μαγετε τι εστιν ελεον ψελω και ου ψυσιαν ου γαρ ηλψον καλεσαι δικαιους αλλ αμαρτωλους εις μετανοιαν	Μτ 9:13 πορευθεντες δε μαγετε τι εστιν ελεος ψελω και ου ψυσιαν ου γαρ ηλψον καλεσαι δικαιους αλλ αμαρτωλους εις μετανοιαν	Mt 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.	Mt 9:13 But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."	Mt 9:13 "But go and learn what this means, 'I DESIRE COMPASSION, AND NOT SACRIFICE,' for I did not come to call the righteous, but sinners."
13 # Matt 12:6 also mayor, en vez de: uno mayor something greater, in place of: one greater	Μτ 12:6 λεγω δε υμιν οτι του ιερου μειζων εστιν ωδε	Μτ 12:6 λεγω δε υμιν οτι του ιερου μειζων εστιν ωδε	Mt 12:6 But I say unto you, That in this place is one greater than the temple.	Mt 12:6 I tell you that one greater than the temple is here.	Mt 12:6 "But I say to you, that something greater than the temple is here.

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14 # Matt 12:25 falta: Jess omitted: Jesus	Μτ 12:25 ειδως δε ο ιησους τας ενψυμησεις αυτων ειπεν αυτοις πασα βασιλεια μερισπεισα καμ εαυτης ερημουται και πασα πολις η οικια μερισπεισα καμ εαυτης ου σταμνησεται	Μτ 12:25 ειδως δε <del>ο ιησους</del> τας ενψυμησεις αυτων ειπεν αυτοις πασα βασιλεια μερισπεισα καμ εαυτης ερημουται και πασα πολις η οικια μερισπεισα καμ εαυτης ου σταμνησεται	Mt 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:	Mt 12:25 Jesus knew their thoughts and said to them, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand.	Mt 12:25 And knowing their thoughts He said to them, "Any kingdom divided against itself is laid waste; and any city or house divided against itself shall not stand.
15 # Matt 12:47 Doubted authenticity of the whole verse!	Μτ 12:47 ειπεν δε τις αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν ζητουντες σοι λαλησαι	((--Μτ 12:47 ειπεν δε τις αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν ζητουντες σοι λαλησαι)--	Mt 12:47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.	Mt 12:47 Someone told him, "Your mother and brothers are standing outside, wanting to speak to you."	Mt 12:47 And someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You."
16 # Matt 13:35 falta: del mundo omitted: of the world	Μτ 13:35 οπως πληρωγη το ρηγεν δια του προφητου λεγοντος ανοιξω εν παραβολαις το στομα μου ερευξομαι κεκρυμμενα απο καταβολης κοσμου	Μτ 13:35 οπως πληρωγη το ρηγεν δια του προφητου λεγοντος ανοιξω εν παραβολαις το στομα μου ερευξομαι κεκρυμμενα απο καταβολης ((-- <del>κοσμου</del> --))--	Mt 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.	Mt 13:35 So was fulfilled what was spoken through the prophet: "I will open my mouth in parables, I will utter things hidden since the creation of the world."	Mt 13:35 so that what was spoken through the prophet might be fulfilled, saying, "I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD."

Chapter 2 50 Magnum Errors 1-50 from the Gospel According to Matthew 11

Bible Ref	Received Greek Text (TR)	Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
17 # Matt 13:36 falta: Jess omitted: Jesus	Μτ 13:36 τότε αφεις τους οχλους ηλψεν εις την οικιαν ο ιησους και προσηλψον αυτω οι μαμηται αυτου λεγοντες φρασον ημιν την παραβολην των ζιζανιων του αγρου	Μτ 13:36 τότε αφεις τους οχλους ηλψεν εις την οικια <del>ω</del> <del>θη</del> <del>σου</del> <del>ς</del> και προσηλψον αυτω οι μαμηται αυτου λεγοντες <b>διασαφησον</b> <del>φ</del> <del>ρ</del> <del>α</del> <del>σ</del> <del>ο</del> <del>ν</del> ημιν την παραβολην των ζιζανιων του αγρου	Mt 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.	Mt 13:36 Then he left the crowd and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field."	Mt 13:36 Then He left the multitudes, and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."
18 # Matt 13:51 falta: Jess les dice omitted: Jesus saith unto them	Μτ 13:51 λεγει αυτοις ο ιησους συνηκατε ταυτα παντα λεγουσιν αυτω ναι κυριε	Μτ 13:51 <del>λεγει</del> <del>α</del> <del>υ</del> <del>τ</del> <del>ο</del> <del>ι</del> <del>σ</del> <del>ο</del> <del>υ</del> <del>ς</del> συνηκατε ταυτα παντα λεγουσιν αυτω ναι <del>κυριε</del>	Mt 13:51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.	Mt 13:51 "Have you understood all these things?" Jesus asked. "Yes," they replied.	Mt 13:51 "Have you understood all these things?" They *said to Him, "Yes."
19 # Matt 14:14 falta: Jess omitted: Jesus	Μτ 14:14 και εξελψων ο ιησους ειδεν πολυν οχλον και εσπλαγχνισψη επ αυτους και εψεραπευσεν τους αρρωστους αυτων	Μτ 14:14 και εξελψων <del>ο</del> <del>ι</del> <del>η</del> <del>σ</del> <del>ο</del> <del>υ</del> <del>ς</del> ειδεν πολυν οχλον και εσπλαγχνισψη επ <del>αυτοι</del> <del>ς</del> και εψεραπευσεν τους αρρωστους αυτων	Mt 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.	Mt 14:14 When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.	Mt 14:14 And when He went ashore, He saw a great multitude, and felt compassion for them, and healed their sick.
20 # Matt 14:22 falta: Jess omitted: Jesus	Μτ 14:22 και ευψεως ηναγκασεν ο ιησους τους μαμητας αυτου εμβηναι εις το πλοιον και προαγειν αυτον εις το περαν εως ου απολυση τους οχλου <del>ω</del>	Μτ 14:22 και ευψεως ηναγκασε <del>ω</del> <del>θη</del> <del>σου</del> <del>ς</del> τους μαμητας <del>αυτου</del> εμβηναι εις το πλοιον και προαγειν αυτον εις το περαν εως ου απολυση τους οχλου <del>ω</del>	Mt 14:22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.	Mt 14:22 ¶ Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd.	Mt 14:22 ¶ And immediately He made the disciples get into the boat, and go ahead of Him to the other side, while He sent the multitudes away.

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21 # Matt 14:25 falta: Jess omitted: Jesus	Μτ 14:25 τεταρτη δε φυλακη της νυκτος απηλθεν προς αυτους ο ιησους περιπατων επι της ψαλασσηω	Μτ 14:25 τεταρτη δε φυλακη της νυκτος ηλθεν - απηλθεν προς αυτους ο ιησους περιπατων επι της ψαλασσηω	Mt 14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea.	Mt 14:25 During the fourth watch of the night Jesus went out to them, walking on the lake.	Mt 14:25 And in the fourth watch of the night He came to them, walking on the sea.
22 # Matt 14:27 falta: Jess omitted: Jesus	Μτ 14:27 ευψεως δε ελαλησεν αυτοις ο ιησους λεγων παρσειτε εγω ειμι μη φοβεισθε	Μτ 14:27 ευψεως δε ελαλησεν αυτοις ο ιησους αυρασ λεγων παρσειτε εγω ειμι μη φοβεισθε	Mt 14:27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.	Mt 14:27 But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."	Mt 14:27 But immediately Jesus spoke to them, saying, "Take courage, it is I; do not be afraid."
23 # Matt 15:16 falta: Jess omitted: Jesus	Μτ 15:16 ο δε ιησους ειπεν ακμην και υμεις ασυνετοι εστε	Μτ 15:16 ο δε ιησους ειπεν ακμην και υμεις ασυνετοι εστε	Mt 15:16 And Jesus said, Are ye also yet without understanding?	Mt 15:16 "Are you still so dull?" Jesus asked them.	Mt 15:16 And He said, "Are you still lacking in understanding also?"
24 # Matt 16:3 falta: Hipcritas omitted: O ye hypocrites	Μτ 16:3 και πρωι σημερον χειμων πυρραζει γαρ στυгнаζων ο ουρανος υποκριται το μεν προσωπον του ουρανου γινωσκετε διακρινειν τα δε σημεια των καιρων ου δυνασθε	Μτ 16:3 και πρωι σημερον χειμων πυρραζει γαρ στυгнаζων ο ουρανος υποκριται το μεν προσωπον του ουρανου γινωσκετε διακρινειν τα δε σημεια των καιρων ου δυνασθε	Mt 16:3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?	Mt 16:3 and in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.	Mt 16:3 "And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?"
25 # Matt 16:20 falta: Jess omitted: Jesus	Μτ 16:20 τοτε διεστειλατο τοις μαθηταις αυτου ινα μηδενι ειπωσιν οτι αυτος εστιν ιησους ο χριστω	Μτ 16:20 τοτε διεστειλατο τοις μαθηταις αυτου ινα μηδενι ειπωσιν οτι αυτος εστιν ιησους ο χριστω	Mt 16:20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.	Mt 16:20 Then he warned his disciples not to tell anyone that he was the Christ.	Mt 16:20 Then He warned the disciples that they should tell no one that He was the Christ.

Chapter 2 50 Magnum Errors 1-50 from the Gospel According to Matthew 13

Bible Ref	Received Greek Text (TR)	Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
26 # Matt 17:20 falta: Jess omitted: Jesus poca fe, en vez de: incredulidad littleness of your faith, in place of: unbelief	Μτ 17:20 ο δε ιησους ειπεν αυτοις δια την απιστιαν υμων αμην γαρ λεγω υμιν εαν εχητε πιστιν ως κοκκον σιναπεως ερειτε τω ορει τουτω μεταβησι εντευσην εκει και μεταβησεται και ουδεν αδυνατησει υμιν	Μτ 17:20 ο δε <del>λεγει</del> <del>ιησους</del> αυτοις δια της <del>ολιγοπιστιαν</del> <del>απιστιαν</del> υμων αμην γαρ λεγω υμιν εαν εχητε πιστιν ως κοκκον σιναπεως ερειτε τω ορει τουτω <del>μεταβα ενθεν</del> <del>μεταβησι</del> εντευσην εκει και μεταβησεται και ουδεν αδυνατησει υμιν	Mt 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.	Mt 17:20 He replied, "Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you."	Mt 17:20 And He *said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall be impossible to you.
27 # Matt 17:21 omitted: the entire verse or in [ ]	Μτ 17:21 τουτο δε το γενοσ ουκ εκπορευεται ει μη εν προσευχη και νηστεια	Μτ 17:21 τουτο δε το γενοσ ουκ εκπορευεται ει μη εν προσευχη και νηστεια	Mt 17:21 Howbeit this kind goeth not out but by prayer and fasting.	Mt 17:21	Mt 17:21 "But this kind does not go out except by prayer and fasting."
28 # Matt 18:11 falta: entre] omitted: verse	Μτ 18:11 ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλοσ	Μτ 18:11 ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλοσ	Mt 18:11 For the Son of man is come to save that which was lost.	Mt 18:11	Mt 18:11 "For the Son of Man has come to save that which was lost.
29 # Matt 18:15 falta: contra t omitted: against thee	Μτ 18:15 εαν δε αμαρτηση εις σε ο αδελφος σου υπαγε και ελεγξον αυτον μεταξυ σου και αυτου μονου εαν σου ακουση εκερδησας τον αδελφον σου	Μτ 18:15 εαν δε αμαρτηση εις σε ο αδελφος σου υπαγε και ελεγξον αυτον μεταξυ σου και αυτου μονου εαν σου ακουση εκερδησας τον αδελφον σου	Mt 18:15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.	Mt 18:15 ¶ "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over.	Mt 18:15 ¶ "And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother.

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30 # Matt 19:9 falta: y el que se ..., adutera. omitted: and whoso ... adultery	Μτ 19:9 λεγω δε υμιν οτι ος αν απολυση την γυναικα αυτου ει μη επι πορνεια και γαμηση αλλην μοιχεται και ο απολελυμενην γαμησας μοιχεται	Μτ 19:9 λεγω δε υμιν οτι ος αν απολυση την γυναικα αυτου ει μη επι πορνεια και γαμηση αλλην μοιχεται <del>καθ' απολελυμενην γαμησας μοιχεται</del>	Mt 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.	Mt 19:9 I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."	Mt 19:9 "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."
31 # Matt 19:16 falta: (Maestro) bueno omitted: Good (Master)	Μτ 19:16 και ιδου εις προσελψων ειπεν αυτω διδασκαλε αγαπη τι αγαπον ποιησω ινα εχω ζωην αιωνιον	Μτ 19:16 και ιδου εις προσελψων <b>αυτω ειπεν</b> διδασκαλε αγαπη τι αγαπον ποιησω ινα <del>εχω</del> <b>οχω</b> ζωην αιωνιον	Mt 19:16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?	Mt 19:16 ¶ Now a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"	Mt 19:16 ¶ And behold, one came to Him and said, "Teacher, what good thing shall I do that I may obtain eternal life?"
32 # Matt 19:17 ... Why are you asking me about what is good? in place of: Why callest thou me good? falta: (es a sabe) Dios, y omitted: (that is,) God: but	Μτ 19:17 ο δε ειπεν αυτω τι με λεγεις αγαπον ουδεις αγαπος ει μη εις ο ψεος ει δε ψελεις εισελψειν εις την ζωην τηρησον τας εντολασ	Μτ 19:17 ο δε ειπεν αυτω τι με <del>λεγεις αγαπον</del> <b>ερωτας περι του αγαθου εις</b> <b>εστιν ο αγαθος</b> ει δε ψελεις εις την ζωην <b>εισελψειν</b> τηρησον τας εντολασ	Mt 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.	Mt 19:17 "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, obey the commandments."	Mt 19:17 And He said to him, "Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments."
33 # Matt 20:16 falta: porque muchos son llamados, mas pocos escogidos omitted: for many be called, but few chosen	Μτ 20:16 ουτως εσονται οι εσχατοι πρωτοι και οι πρωτοι εσχατοι πολλοι γαρ εισιν κλητοι ολιγοι δε εκλεκτοι	Μτ 20:16 ουτως εσονται οι εσχατοι πρωτοι και οι πρωτοι εσχατοι <del>πολλοι γαρ εισιν κλητοι</del> ολιγοι δε εκλεκτοι	Mt 20:16 So the last shall be first, and the first last: for many be called, but few chosen.	Mt 20:16 "So the last will be first, and the first will be last."	Mt 20:16 "Thus the last shall be first, and the first last."



Chapter 2 50 Magnum Errors 1-50 from the Gospel According to Matthew 15

Bible Ref	Received Greek Text (TR)	Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
34 # Matt 20:22 falta: □. . . y ser bautizados del bautismo de que yo soy bautizado? omitted: and to be baptized with the baptism that I am baptized with?	Μτ 20:22 αποκριθεις δε ο ιησους ειπεν ουκ οιδατε τι αιτεισθε δυνασθε πιειν το ποτηριον ο εγω μελλω πιειν και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι λεγουσιν αυτω δυναμεθα	Μτ 20:22 αποκριθεις δε ο ιησους ειπεν ουκ οιδατε τι αιτεισθε δυνασθε πιειν το ποτηριον ο εγω μελλω πιειν <del>και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι</del> λεγουσιν αυτω δυναμεθα	Mt 20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.	Mt 20:22 "You don't know what you are asking," Jesus said to them. "Can you drink the cup I am going to drink?" "We can," they answered.	Mt 20:22 But Jesus answered and said, "You do not know what you are asking for. Are you able to drink the cup that I am about to drink?" They *said to Him, "We are able."
35 # Matt 20:23 falta: y del bautismo de que yo soy bautizado omitted: and be baptized with the baptism that I am baptized with	Μτ 20:23 και λεγει αυτοις το μεν ποτηριον μου πιεσθε και το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε το δε καμισαι εκ δεξιων μου και εξ ευωνυμων μου ουκ εστιν εμον δουναι αλλ οις ητοιμασται υπο του πατρος μου	Μτ 20:23 <del>και</del> λεγει αυτοις το μεν ποτηριον μου πιεσθε <del>και το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε</del> το δε καμισαι εκ δεξιων μου και εξ ευωνυμων <del>μου</del> ουκ εστιν εμον <del>τουτου</del> δουναι αλλ οις ητοιμασται υπο του πατρος μου	Mt 20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.	Mt 20:23 Jesus said to them, "You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father."	Mt 20:23 He *said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father."
36 # Matt 21:44 bracketed for omission	Μτ 21:44 και ο πεσων επι τον λιθον τουτον συνπλασθησεται εφ ον δ αν πεση λικμησει αυτον	Μτ 21:44 [ <del>και ο πεσων επι τον λιθον τουτον συνπλασθησεται εφ ον δ αν πεση λικμησει αυτον</del> ]	Mt 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.	Mt 21:44 He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed."	Mt 21:44 "And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."
37 # Matt 22:30 falta: de Dios omitted: of God	Μτ 22:30 εν γαρ τη αναστασει ουτε γαμουσιν ουτε εκγαμιζονται αλλ ως αγγελοι του ψεου εν ουρανω εισιν	Μτ 22:30 εν γαρ τη αναστασει ουτε γαμουσιν ουτε εκγαμιζονται αλλ ως αγγελοι του ψεου εν <del>τω</del> ουρανω εισιν	Mt 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.	Mt 22:30 At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.	Mt 22:30 "For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven.

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38 # Matt 23:8 falta: el Cristo omitted: Christ	Μτ 23:8 υμεις δε μη κλησητε ραββι εις γαρ εστιν υμων ο καμνηγητης ο χριστος παντες δε υμεις αδελφοι εστε	Μτ 23:8 υμεις δε μη κλησητε ραββι εις γαρ εστιν υμων ο <b>διδασκαχος</b> καμνηγητης ο χριστος παντες δε υμεις αδελφοι εστε	Mt 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.	Mt 23:8 "But you are not to be called 'Rabbi', for you have only one Master and you are all brothers.	Mt 23:8 "But do not be called Rabbi; for One is your Teacher, and you are all brothers.
39 # Matt 23:14 falta: todo el versículo, o entre [ ] omitted: the entire verse or in [ ]	Μτ 23:14 ουαι δε υμιν γραμματαις και φαρισαιοι υποκριται οτι κατεσπιετε τας οικιας των χηρων και προφασει μακρα προσευχομενοι δια τουτο ληθεσθε περισσοτερον κριμα	Μτ 23:14 ουαι δε υμιν γραμματαις και φαρισαιοι υποκριται οτι κατεσπιετε τας οικιας των χηρων και προφασει μακρα προσευχομενοι δια τουτο ληθεσθε περισσοτερον κριμα	Mt 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.	Mt 23:14	Mt 23:14 "Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, even while for a pretense you make long prayers; therefore you shall receive greater condemnation.
40 # Matt 23:38 omitting: desolate	Μτ 23:38 ιδου αφιεται υμιν ο οικος υμων ερημω	Μτ 23:38 ιδου αφιεται υμιν ο οικος υμων [-ερημω-]	Mt 23:38 Behold, your house is left unto you desolate.	Mt 23:38 Look, your house is left to you desolate.	Mt 23:38 "Behold, your house is being left to you desolate!
41 # Matt 24:7 falta: pestilencias omitted: pestilences	Μτ 24:7 εγερνησεται γαρ εμνος επι εμνος και βασιλεια επι βασιλειαν και εσονται λιμοι και λοιμοι και σεισμοι κατα τοπου	Μτ 24:7 εγερνησεται γαρ εμνος επι εμνος και βασιλεια επι βασιλειαν και εσονται λιμοι και λοιμοι και σεισμοι κατα τοπου	Mt 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and earthquakes, in divers places.	Mt 24:7 Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.	Mt 24:7 "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.
42 # Matt 24:36 adición: ni el Hijo addition: nor the Son	Μτ 24:36 περι δε της ημερας εκεινης και της ωρας ουδεις οιδεν ουδε οι αγγελιοι των ουρανων ει μη ο πατηρ μου μονω	Μτ 24:36 περι δε της ημερας εκεινης και της ωρας ουδεις οιδεν ουδε οι αγγελιοι των ουρανων <b>ουδε ουιος</b> ει μη ο πατηρ <del>μη</del> μονω	Mt 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.	Mt 24:36 "No-one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.	Mt 24:36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.

Chapter 2 50 Magnum Errors 1-50 from the Gospel According to Matthew 17

Bible Ref	Received Greek Text (TR)	Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
43 # Matt 24:48 falta: en venir omitted: his coming	Μτ 24:48 εαν δε ειπη ο κακος δουλος εκεινος εν τη καρδια αυτου χρονιζει ο κυριος μου ελψειν	Μτ 24:48 εαν δε ειπη ο κακος δουλος εκεινος εν τη καρδια αυτου χρονιζει <b>μου</b> ο κυριος <del>μου</del> ελψειν	Mt 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming;	Mt 24:48 But suppose that servant is wicked and says to himself, 'My master is staying away a long time,'	Mt 24:48 "But if that evil slave says in his heart, 'My master is not coming for a long time,'
44 # Matt 25:13 falta: en que el Hijo del hombre ha de venir omitted: wherein the Son of man cometh	Μτ 25:13 γρηγορειτε ουν οτι ουκ οιδατε την ημεραν ουδε την ωραν εν η ο υιος του ανθρωπου ερχεται	Μτ 25:13 γρηγορειτε ουν οτι ουκ οιδατε την ημεραν ουδε την ωραν <del>εν η ο υιος του ανθρωπου</del> ερχεται	Mt 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.	Mt 25:13 "Therefore keep watch, because you do not know the day or the hour.	Mt 25:13 "Be on the alert then, for you do not know the day nor the hour.
45 # Matt 25:31 falta: santos (ε ngeles) omitted: holy (angles)	Μτ 25:31 οταν δε ελψη ο υιος του ανθρωπου εν τη δοξη αυτου και παντες οι αγιοι αγγελοι μετ αυτου τοτε καμψει επι υρονου δοξης αυτου	Μτ 25:31 οταν δε ελψη ο υιος του ανθρωπου εν τη δοξη αυτου και παντες οι <del>αγιοι</del> αγγελοι μετ αυτου τοτε καμψει επι υρονου δοξης αυτου	Mt 25:31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:	Mt 25:31 ¶ "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.	Mt 25:31 ¶ "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.
46 # Matt 26:28 falta: nuevo omitted: new	Μτ 26:28 τουτο γαρ εστιν το αιμα μου το της καινης διαψηκης το περι πολλων εκχυνομενον εις αφεσιν αμαρτιων	Μτ 26:28 τουτο γαρ εστιν το αιμα μου το της <del>καινης</del> διαψηκης το περι πολλων εκχυ <del>ν</del> ομενον εις αφεσιν αμαρτιων	Mt 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.	Mt 26:28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins.	Mt 26:28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

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47 # Matt 26:42 falta: vaso (copa) omitted: cup	Μτ 26:42 παλιν εκ δευτερου απελψων προσηυξατο λεγων πατερ μου ει ου δυναται τουτο το ποτηριον παρελψειν απ εμου εαν μη αυτο πιω γενηψητω το ψελημα σου	Μτ 26:42 παλιν εκ δευτερου απελψων προσηυξατο λεγων πατερ μου ει ου δυναται τουτο το ποτηριον - παρελψειν απ εμου εαν μη αυτο πιω γενηψητω το ψελημα σου	Mt 26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.	Mt 26:42 He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."	Mt 26:42 He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Thy will be done."
48 # Matt 27:34 vino, en vez de: vinagre wine, in place of: vinegar	Μτ 27:34 εδωκαν αυτω πειν οξος μετα χολης μεμιγμενον και γευσσαμενος ουκ ηψελεν πειν	Μτ 27:34 εδωκαν αυτω πειν οξος <b>οινον</b> μετα χολης μεμιγμενον και γευσσαμενος ουκ ηψελεν πειν	Mt 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.	Mt 27:34 There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.	Mt 27:34 they gave Him wine to drink mingled with gall; and after tasting it, He was unwilling to drink.
49 # Matt 27:35 omitted: that it might be fulfilled which was spoken by the prophet, They parted my garments among them,	Μτ 27:35 σταυρωσαντες δε αυτον διεμερισαντο τα ιματια αυτου βαλλοντες κληρον ινα πληρωση το ρηγεν υπο του προφητου διεμερισαντο τα ιματια μου εαυτοις και επ τον ιματισμον μου εβαλον κληρον	Μτ 27:35 σταυρωσαντες δε αυτον διεμερισαντο τα ιματια αυτου βαλλοντες κληρον <del>ινα</del> πληρωση το ρηγεν υπο του προφητου διεμερισαντο τα ιματια μου εαυτοις και επ τον ιματισμον μου εβαλον κληρον	Mt 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.	Mt 27:35 When they had crucified him, they divided up his clothes by casting lots.	Mt 27:35 And when they had crucified Him, they divided up His garments among themselves, casting lots;
50 # Matt 28:6 falta: el Se□or omitted: Lord	Μτ 28:6 ουκ εστιν ωδε ηγερνη γαρ κατως ειπεν δευτε ιδετε τον τοπον οπου εκειτο ο κυριος	Μτ 28:6 ουκ εστιν ωδε ηγερνη γαρ κατως ειπεν δευτε ιδετε τον τοπον οπου εκειτο ο <del>κυριος</del>	Mt 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.	Mt 28:6 He is not here; he has risen, just as he said. Come and see the place where he lay.	Mt 28:6 "He is not here, for He has risen, just as He said. Come, see the place where He was lying.

The TR has 975 words in these 50 verses. WH has 774 words short 201 words, 20.6% removed

## Chapter 3

## - 41 Magnum Errors #51-92 from the Gospel According to Mark

The Gospel According to St. Mark, United Bible Societies Greek containing 41 gross errors #51 – 92

Note: Greek Received Text (TR) Underlies The English Authorized Version; Bible Societies Greek 4th Edition underlies all modernist versions here showing ~~omitted~~ and **added** and [~~bracketed for removal~~] portions. Rex L. Cobb's Bilingual Critic is included as an aid in the first column.

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Modernist's Version	NASV Modernist's Version
51 # Mark 1:1 falta: Hijo de Dios omitted: the Son of God	Mr 1:1 αρχη του ευαγγελιου ιησου χριστου υιου του ψευου	Mr 1:1 αρχη του ευαγγελιου ιησου χριστου υιου <del>του</del> ψευου	Mr 1:1 ¶ The beginning of the gospel of Jesus Christ, the Son of God;	Mr 1:1 ¶ The beginning of the gospel about Jesus Christ, the Son of God.	Mr 1:1 ¶ The beginning of the gospel of Jesus Christ, the Son of God.
52 # Mark 1:2 Isa <sup>del</sup> as el profeta, en vez de: los profetas Isiah the prophet, in place of: the prophets	Mr 1:2 ως γεγραπται εν τοις προφηταις ιδου εγω αποστειλω τον αγγελον μου προ προσωπου σου ος κατασκευασει την οδον σου εμπροσθεν σου	Mr 1:2 <del>και</del> ως γεγραπται εν <del>τω</del> προφητη <del>του</del> προφηταε ιδου εγω αποστειλω τον αγγελον μου προ προσωπου σου ος κατασκευασει την οδον σου <del>εμπροσθεν σου</del>	Mr 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.	Mr 1:2 It is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way"—	Mr 1:2 As it is written in Isaiah the prophet, "BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY;
53 # Mark 1:14 falta: del reino omitted: of the kingdom	Mr 1:14 μετα δε το παραδοθηναι τον ιωαννην ηλθεν ο ιησους εις την γαλιλαιαν κηρυσσων το ευαγγελιον της βασιλειας του ψευου	Mr 1:14 μετα δε το παραδοθηναι τον ιωαννην ηλθεν ο ιησους εις την γαλιλαιαν κηρυσσων το ευαγγελιον <del>της</del> βασιλειας του ψευου	Mr 1:14 ¶ Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,	Mr 1:14 ¶ After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.	Mr 1:14 ¶ And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,
54 # Mark 1:41 falta: Y Jes <sup>del</sup> omitted: And Jesus	Mr 1:41 ο δε ιησους σπλαγχνισμεις εκτεινας την χειρα ηθατο αυτου και λεγει αυτω μελω καθαρισμητι	Mr 1:41 <del>ο</del> δε <del>ιησους</del> <del>και</del> σπλαγχνισμεις εκτεινας την χειρα ηθατο αυτου και λεγει αυτω μελω καθαρισμητι	Mr 1:41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.	Mr 1:41 Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!"	Mr 1:41 And moved with compassion, He stretched out His hand, and touched him, and *said to him, "I am willing; be cleansed."
55 # Mark 1:42 falta: A <sup>del</sup> que hubo <sup>del</sup>	Mr 1:42 και ειποντος αυτου ευψεως	Mr 1:42 και <del>ειποντος αυτου</del> ευψεως	Mr 1:42 And as soon as he had spoken,	Mr 1:42 Immediately the leprosy left him	Mr 1:42 And immediately the leprosy left him

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hablado omitted: And as soon as he had spoken	απηλυσεν απ αυτου η λεπρα και εκαψαρισψη	απηλυσεν απ αυτου η λεπρα και εκαψαρισψη	immediately the leprosy departed from him, and he was cleansed.	and he was cured.	and he was cleansed.
56 # Mark 2:17 falta: al arrepentimiento omitted: to repentance	Mr 2:17 και ακουσας ο ιησους λεγει αυτοις ου χρειαν εχουσιν οι ισχυοντες ιατρου αλλ οι κακως εχοντες ουκ ηλθον καλεσαι δικαιους αλλα αμαρτωλους εις μετανοιαν	Mr 2:17 και ακουσας ο ιησους <b>οτι</b> ου χρειαν εχουσιν οι ισχυοντες ιατρου αλλ οι κακως εχοντες ουκ ηλθον καλεσαι δικαιους αλλα αμαρτωλους εις <del>μετανοιαν</del>	Mr 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.	Mr 2:17 On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."	Mr 2:17 And hearing this, Jesus *said to them, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."
57 # Mark 3:15 falta: de sanar enfermedades, y omitted: to heal sicknesses and	Mr 3:15 και εχειν εξουσιαν ψεραπευειν τας νοσους και εκβαλλειν τα δαιμονια	Mr 3:15 και εχειν εξουσιαν <del>ψεραπευειν τας νοσους και</del> εκβαλλειν τα δαιμονια	Mr 3:15 And to have power to heal sicknesses, and to cast out devils:	Mr 3:15 and to have authority to drive out demons.	Mr 3:15 and to have authority to cast out the demons.
58 # Mark 3:29 pecado, en vez de: juicio sin, in place of: damnation	Mr 3:29 ος δ αν βλασφημηση εις το πνευμα το αγιον ουκ εχει αφεσιν εις τον αιωνα αλλ ενοχος εστιν αιωνιου κρισεωσ	Mr 3:29 ος δ αν βλασφημηση εις το πνευμα το αγιον ουκ εχει αφεσιν εις τον αιωνα αλλ ενοχος εστιν αιωνιου <del>κρισεωσ</del>	Mr 3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:	Mr 3:29 But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin."	Mr 3:29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" —
59 # Mark 4:11 falta: saber omitted: to know	Mr 4:11 και ελεγεν αυτοις υμιν δεδοται γνωνα το μυστηριον της βασιλειας του ψευου εκεινοις δε τοις εξω εν παραβολαις τα παντα γινεται	Mr 4:11 και ελεγεν αυτοις υμιν <del>γνωνα</del> το μυστηριον <b>δεδοται</b> της βασιλειας του ψευου εκεινοις δε τοις εξω εν παραβολαις τα παντα γινεται	Mr 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:	Mr 4:11 He told them, "The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables	Mr 4:11 And He was saying to them, "To you has been given the mystery of the kingdom of God; but those who are outside get everything in parables,
60 # Mark 5:13 falta: luego Jes <sup>DEL</sup> omitted: And forthwith Jesus	Mr 5:13 και επετρεθεν αυτοις ευψεως ο ιησους και εξελποντα τα πνευματα τα	Mr 5:13 και επετρε <del>ψ</del> εν αυτοις <del>ευψεως ο</del> ιησους και εξελποντα τα πνευματα τα	Mr 5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into	Mr 5:13 He gave them permission, and the evil spirits came out and went into the pigs. The herd, about	Mr 5:13 And He gave them permission. And coming out, the unclean spirits entered the swine;

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	ακαμάρτα εισηλθον εις τους χοιρους και ωρμησεν η αγελη κατα του κρημνου εις την ψαλασσαν ησαν δε ως δισχιλιοι και επνιγοντο εν τη ψαλασση	ακαμάρτα εισηλθον εις τους χοιρους και ωρμησεν η αγελη κατα του κρημνου εις την ψαλασσαν <del>ησαν δε</del> ως δισχιλιοι και επνιγοντο εν τη ψαλασση	the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.	two thousand in number, rushed down the steep bank into the lake and were drowned.	and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.
61 # Mark 5:19 falta: Jes <sup>del</sup> omitted: Jesus	Mr 5:19 ο δε ιησους ουκ αφηκεν αυτον αλλα λεγει αυτω υπαγε εις τον οικον σου προς τους σους και αναγγειλον αυτοις οσα σοι ο κυριος εποιησεν και ηλεησεν σε	Mr 5:19 <del>ο δε</del> <del>ιησους</del> ουκ αφηκεν αυτον αλλα λεγει αυτω υπαγε εις τον οικον σου προς τους σους και <del>απαγγειλον</del> αυτοις οσα <del>εστ</del> ο κυριος <b>σοι</b> <b>πεποιηκεν</b> εποιησεν και ηλεησεν σε	Mr 5:19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.	Mr 5:19 Jesus did not let him, but said, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you."	Mr 5:19 And He did not let him, but He *said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you."
62 # Mark 6:11 un lugar, en vez de: todos aquellos any place, in place of: whosoever falta: De cierto os digo que m <sup>del</sup> S tolerable ser <sup>del</sup> el castigo de los de Sodoma y Gomorra el d <sup>del</sup> a del juicio, que el de aquella ciudad. omitted: Verily I say unto	Mr 6:11 και οσοι αν μη δεξονται υμας μηδε ακουσωσιν υμων εκπορευομενοι εκειψεν εκτιναξατε τον χουν τον υποκατω των ποδων υμων εις μαρτυριον αυτοις αμην λεγω υμιν ανεκτοτερον εσται σοδομοις η γομορροις εν ημερα κρισεως η τη πολει εκεινη	Mr 6:11 και ο <del>σοι</del> αν <b>τοπος</b> μη δεξ <del>η</del> ται υμας μηδε ακουσωσιν υμων εκπορευομενοι εκειψεν εκτιναξατε τον χουν τον υποκατω των ποδων υμων εις μαρτυριον αυτοις <del>αμην</del> λεγω υμιν <del>ανεκτοτερον</del> <del>εσται σοδομοις</del> <del>η γομορροις εν</del> <del>ημερα κρισεως η</del> <del>τη πολει εκεινη</del>	Mr 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.	Mr 6:11 And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them."	Mr 6:11 "And any place that does not receive you or listen to you, as you go out from there, shake off the dust from the soles of your feet for a testimony against them."
63 # Mark 6:34 falta: Jes <sup>del</sup> omitted: Jesus	Mr 6:34 και εξελψων ειδεν ο ιησους πολυν οχλον και	Mr 6:34 και εξελψων ειδεν <del>ο</del> <del>ιησους</del> πολυν οχλον και	Mr 6:34 And Jesus, when he came out, saw much people, and	Mr 6:34 When Jesus landed and saw a large crowd, he had	Mr 6:34 And when He went ashore, He saw a great multitude,

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	εσπλαγχνισθη επ αυτοις οτι ησαν ως προβατα μη εχοντα ποιμενα και ηρξατο διδασκειν αυτους πολλα	εσπλαγχνισθη επ αυτοις οτι ησαν ως προβατα μη εχοντα ποιμενα και ηρξατο διδασκειν αυτους πολλα	was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.	compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.	and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.
#Mark 7:16	Μρ 7:16 ει τιω εχει ωτα ακουειν ακουετω	Μρ 7:16	Mr 7:16 If any man have ears to hear, let him hear.	Mr 7:16	
64 # Mark 7:27 falta: Jes <sup>Soel</sup> omitted: Jesus	Μρ 7:27 ο δε ιησους ειπεν αυτη αφες πρωτον χορτασθηναι τα τεκνα ου γαρ καλον εστιν λαβειν τον αρτον των τεκνων και βαλειν τοις κυναριοις	Μρ 7:27 <del>ο δε ιησους ειπεν</del> και <b>ελεγεν</b> αυτη αφες πρωτον χορτασθηναι τα τεκνα ου γαρ εστιν <b>καλον</b> λαβειν τον αρτον των τεκνων και τοις <b>βαλειν</b>	Mr 7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.	Mr 7:27 "First let the children eat all they want," he told her, "for it is not right to take the children's bread and toss it to their dogs."	Mr 7:27 And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."
65 # Mark 8:1 falta: Jes <sup>Soel</sup> omitted: Jesus adici <sup>Soel</sup> . Otra vez addition: again	Μρ 8:1 εν εκειναις ταις ημεραις παμπολλου οχλου οντος και μη εχοντων τι φαγωσιν προσκαλεσαμεν ος ο ιησους τους μαθητας αυτου λεγει αυτοις	Μρ 8:1 εν εκειναις ταις ημεραις <del>παμπολλου</del> <b>παλιν πολλου</b> οχλου οντος και μη εχοντων τι φαγωσιν προσκαλεσαμεν ος <del>ο ιησους</del> τους μαθητας αυτου λεγει αυτοις	Mr 8:1 ¶ In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,	Mr 8:1 ¶ During those days another large crowd gathered. Since they had nothing to eat, Jesus called his disciples to him and said,	Mr 8:1 ¶ In those days again, when there was a great multitude and they had nothing to eat, He called His disciples and *said to them,
66 # Mark 8:17 falta: Jes <sup>Soel</sup> omitted: Jesus falta: aun omitted: yet	Μρ 8:17 και γνους ο ιησους λεγει αυτοις τι διαλογιζεσθε οτι αρτους ουκ εχετε ουπω νοειτε ουδε συνιετε επι πεπωρωμενην εχετε την	Μρ 8:17 και γνους <del>ο ιησους</del> λεγει αυτοις τι διαλογιζεσθε οτι αρτους ουκ εχετε ουπω νοειτε ουδε συνιετε <del>επι</del> πεπωρωμενην εχετε την	Mr 8:17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?	Mr 8:17 Aware of their discussion, Jesus asked them: "Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened?"	Mr 8:17 And Jesus, aware of this, *said to them, "Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart?"



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	καρδιαν υμων	καρδιαν υμων			
67 # Mark 9:24 falta: dijo con las grimas, Se <sup>del</sup> omitted: and said with tears, Lord	Mr 9:24 και ευψεως κραζας ο πατηρ του παιδιου μετα δακρυων ελεγεν πιστευω κυριε βοηθει μου τη απιστια	Mr 9:24 <del>και</del> ευψεως κραζας ο πατηρ του παιδιου <del>μετα δακρυων</del> ελεγεν πιστευω <del>κυριε</del> βοηθει μου τη απιστια	Mr 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.	Mr 9:24 Immediately the boy's father exclaimed, "I do believe; help me overcome my unbelief!"	Mr 9:24 Immediately the boy's father cried out and began saying, "I do believe; help my unbelief."
68 # Mark 9:29 falta: y ayuno omitted: and fasting	Mr 9:29 και ειπεν αυτοις τουτο το γενος εν ουδενι δυναται εξελθειν ει μη εν προσευχη και νηστεια	Mr 9:29 και ειπεν αυτοις τουτο το γενος εν ουδενι δυναται εξελθειν ει μη εν προσευχη <del>και νηστεια</del>	Mr 9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.	Mr 9:29 He replied, "This kind can come out only by prayer."	Mr 9:29 And He said to them, "This kind cannot come out by anything but prayer."
69 # Mark 9:42 falta: en me <sup>del</sup> omitted: in me	Mr 9:42 και ος αν σκανδαλιση ενα των μικρων των πιστευοντων εις εμε καλον εστιν αυτω μαλλον ει περικειται λιπος μυλικος περι τον τραχηλον αυτου και βεβληται εις την ψαλασσαν	Mr 9:42 και ος αν σκανδαλιση ενα των μικρων <del>του των</del> των πιστευοντων [εις εμε] καλον εστιν αυτω μαλλον ει περικειται <del>λιπος μυλικος</del> <del>μυλος</del> <del>ονικος</del> περι τον τραχηλον αυτου και βεβληται εις την ψαλασσαν	Mr 9:42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.	Mr 9:42 "And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck.	Mr 9:42 "And whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.
70 # Mark 9:44 falta: todo el vers <sup>del</sup> culo, o entre [ ] omitted: the entire verse or in [ ]	Mr 9:44 οπου ο σκωληξ αυτων ου τελευτα και το πυρ ου σβεννυται	Mr 9:44	Mr 9:44 Where their worm dieth not, and the fire is not quenched.	Mr 9:44	Mr 9:44 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.
71 # Mark 9:46 falta: todo el vers <sup>del</sup> culo, o entre [ ] omitted: the entire verse or in [ ]	Mr 9:46 οπου ο σκωληξ αυτων ου τελευτα και το πυρ ου σβεννυται	Mr 9:46	Mr 9:46 Where their worm dieth not, and the fire is not quenched.	Mr 9:46	Mr 9:46 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.
72 # Mark 10:7 falta: y se juntar <sup>del</sup> a su mujer omitted: and cleave	Mr 10:7 ενεκεν τουτου καταλειθει ανθρωπος τον πατερα αυτου	Mr 10:7 ενεκεν τουτου καταλειθει ανθρωπος τον πατερα αυτου	Mr 10:7 For this cause shall a man leave his father and mother, and cleave to his wife;	Mr 10:7 'For this reason a man will leave his father and mother and be united to his wife,	Mr 10:7 "FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND

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to his wife	και την μητερα και προσκολληθησεται προς την γυναικα αυτου	και την μητερα [και προσκολληθησεται προς την γυναικα αυτου]			MOTHER,
73 # Mark 10:21 falta: tomando tu cruz omitted: take up the cross	Mr 10:21 ο δε ιησους εμβλεθας αυτω ηγαπησεν αυτον και ειπεν αυτω εν σοι υστερει υπαγε οσα εχεις πωλησον και δος τοις πτωχοις και εξεις ψησαυρον εν ουρανω και δευρο ακολουπει μοι αρας τον σταυρον	Mr 10:21 ο δε ιησους εμβλεθας αυτω ηγαπησεν αυτον και ειπεν αυτω εν σοι <b>σε</b> υστερει υπαγε οσα εχεις πωλησον και δος [τοις] πτωχοις και εξεις ψησαυρον εν ουρανω και δευρο ακολουπει μοι <del>αρας τον σταυρον</del>	Mr 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.	Mr 10:21 Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."	Mr 10:21 And looking at him, Jesus felt a love for him, and said to him, "One thing you lack: go and sell all you possess, and give to the poor, and you shall have treasure in heaven; and come, follow Me."
74 # Mark 10:24 falta: los que confian en las riquezas omitted: them that trust in riches	Mr 10:24 οι δε μαθηται εψαμβουντο επι τοις λογοις αυτου ο δε ιησους παλιν αποκριψεις λεγει αυτοις τεκνα πως δυσκολον εστιν τους πεποιωτους επι τοις χρημασιν εις την βασιλειαν του ψευου εισελπειν	Mr 10:24 οι δε μαθηται εψαμβουντο επι τοις λογοις αυτου ο δε ιησους παλιν αποκριψεις λεγει αυτοις τεκνα πως δυσκολον εστιν <del>τους πεποιωτους</del> επι <del>τοις</del> <del>χρημασιν</del> εις την βασιλειαν του ψευου εισελπειν	Mr 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God!	Mr 10:24 The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God!	Mr 10:24 And the disciples were amazed at His words. But Jesus <i>*answered again and *said to them,</i> "Children, how hard it is to enter the kingdom of God!
75 # Mark 10:43 no es a <sup>Sei</sup> , en vez de: no se <sup>Tei</sup> . a <sup>Sei</sup> it is not so, in place of: so shall it not be	Mr 10:43 ουχ ουτως δε εσται εν υμιν αλλ ος εαν ψελη γενεσμαι μεγας εν υμιν εσται διακονος υμων	Mr 10:43 ουχ ουτως δε εστιν εν υμιν αλλ ος <b>εαν</b> ψελη <b>μεγας</b> <b>γενεσμαι</b> εν υμιν εσται <b>υμων</b> <b>διακονος</b>	Mr 10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:	Mr 10:43 Not so with you. Instead, whoever wants to become great among you must be your servant,	Mr 10:43 "But it is not so among you, but whoever wishes to become great among you shall be your servant;
76 # Mark 11:10 falta: en el nombre del Se <sup>Dei</sup> .	Mr 11:10 ευλογημενη η ερχομενη	Mr 11:10 ευλογημενη η ερχομενη	Mr 11:10 Blessed be the kingdom of our father David, that cometh in the	Mr 11:10 "Blessed is the coming kingdom of our father	Mr 11:10 Blessed is the coming kingdom of our father

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omitted: in the name of the Lord	βασιλεια εν ονοματι κυριου του πατρος ημων δαβιδ ωσαννα εν τοις υθιστοιω	βασιλεια-εν- <del>ονοματι κυριου</del> του πατρος ημων δαβιδ ωσαννα εν τοις υθιστοιω	name of the Lord: Hosanna in the highest.	David!" "Hosanna in the highest!"	David; Hosanna in the highest!"
77 # Mark 11:14 falta: Jes <sup>See</sup> omitted: Jesus	Mr 11:14 και αποκρινεις ο ιησους ειπεν αυτη μηκει εκ σου εις τον αιωνα μηδεις καρπον φαγοι και ηκουον οι μαμηται αυτου	Mr 11:14 και αποκρινεις <del>θη</del> σους ειπεν αυτη μηκει εις τον αιωνα <del>εκ σου</del> μηδεις καρπον φαγοι και ηκουον οι μαμηται αυτου	Mr 11:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.	Mr 11:14 Then he said to the tree, "May no-one ever eat fruit from you again." And his disciples heard him say it.	Mr 11:14 And He answered and said to it, "May no one ever eat fruit from you again!" And His disciples were listening.
78 # Mark 11:15 falta: Jes <sup>See</sup> omitted: Jesus	Mr 11:15 και ερχονται εις ιεροσολυμα και εισελθων ο ιησους εις το ιερον ηρξατο εκβαλλειν τους πωλουντας και αγοραζοντας εν τω ιερω και τας τραπεζας των κολλυβιστων και τας καμεδρας των πωλουντων τας περιστερας κατεστρεθεν	Mr 11:15 και ερχονται εις ιεροσολυμα και εισελθων <del>θη</del> σους εις το ιερον ηρξατο εκβαλλειν τους <del>τους</del> αγοραζοντας εν τω ιερω και τας τραπεζας των κολλυβιστων και τας καμεδρας των πωλουντων τας περιστερας κατεστρεθεν	Mr 11:15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;	Mr 11:15 On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money-changers and the benches of those selling doves,	Mr 11:15 And they *came to Jerusalem. And He entered the temple and began to cast out those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves;
79 # Mark 11:26 falta: todo el vers <sup>See</sup> culo o entre [ ] omitted: the entire verse or in [ ]	Mr 11:26 ει δε υμεις ουκ αφιετε ουδε ο πατηρ υμων ο εν τοις ουρανοις αφησει τα παραπτωματα υμων	Mr 11:26	Mr 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.	Mr 11:26	Mr 11:26 "But if you do not forgive, neither will your Father who is in heaven forgive your transgressions."
80 # Mark 12:23 falta: pues cuando resucitaren omitted: when they shall rise	Mr 12:23 εν τη ουν αναστασει οταν αναστωσιν τινος αυτων εσται γυνη οι γαρ επτα εσχον αυτην γυναικα	Mr 12:23 εν τη ουν αναστασει [οταν αναστωσιν] τινος αυτων εσται γυνη οι γαρ επτα εσχον	Mr 12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.	Mr 12:23 At the resurrection whose wife will she be, since the seven were married to her?"	Mr 12:23 "In the resurrection, when they rise again, which one's wife will she be? For all seven had her as wife."

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		αυτην γυναικα			
81 # Mark 12:30 falta: este es el principal mandamien to omitted: this is the first commandment	Mr 12:30 και αγαπησεις κυριον τον ψεον σου εξ ολης της καρδιας σου και εξ ολης της θυχης σου και εξ ολης της διανοιας σου και εξ ολης της ισχυος σου αυτη πρωτη εντολη	Mr 12:30 και αγαπησεις κυριον τον ψεον σου εξ ολης της καρδιας σου και εξ ολης της θυχης σου και εξ ολης της διανοιας σου και εξ ολης της ισχυος σου <del>αυτη πρωτη εντολη</del>	Mr 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.	Mr 12:30 Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'	Mr 12:30 AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'
82 # Mark 12:41 falta: Jesus omitted: Jesus	Mr 12:41 και καμισας ο ιησους κατεναντι του γαζοφυλακιου εψεωρει πως ο οχλος βαλλει χαλκον εις το γαζοφυλακιον και πολλοι πλουσιοι εβαλλον πολλα	Mr 12:41 και καμισας <del>ο</del> <del>ιησους</del> κατεναντι του γαζοφυλακιου εψεωρει πως ο οχλος βαλλει χαλκον εις το γαζοφυλακιον και πολλοι πλουσιοι εβαλλον πολλα	Mr 12:41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.	Mr 12:41 ¶ Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts.	Mr 12:41 ¶ And He sat down opposite the treasury, and began observing how the multitude were putting money into the treasury; and many rich people were putting in large sums.
83 # Mark 13:14 falta: que fue dicha por el profeta Daniel omitted: spoken of by Daniel the prophet	Mr 13:14 οταν δε ιδητε το βδελυγμα της ερημωσης το ρηψεν υπο δανιηλ του προφητου εστος οπου ου δει ο αναγινωσκων νοειτω τοτε οι εν τη ιουδαια φευγετωσαν εις τα ορη	Mr 13:14 οταν δε ιδητε το βδελυγμα της ερημωσης <del>το</del> <del>ρηψεν υπο</del> <del>δανιηλ του</del> <del>προφητου εστος</del> <del>οπου</del> ου δει ο αναγινωσκων νοειτω τοτε οι εν τη ιουδαια φευγετωσαν εις τα ορη	Mr 13:14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,)then let them that be in Judaea flee to the mountains:	Mr 13:14 ¶ "When you see 'the abomination that causes desolation' standing where it does not belong—let the reader understand—then let those who are in Judea flee to the mountains.	Mr 13:14 ¶ "But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then let those who are in Judea flee to the mountains.
84 # Mark 13:33 falta: y orad omitted: and pray	Mr 13:33 βλεπετε αργυπνειτε και προσευχεσθε ουκ οιδατε γαρ ποτε ο καιρος εστιν	Mr 13:33 βλεπετε αργυπνειτε <del>και</del> <del>προσευχεσθε</del> ουκ οιδατε γαρ ποτε ο καιρος εστιν	Mr 13:33 Take ye heed, watch and pray: for ye know not when the time is.	Mr 13:33 Be on guard! Be alert! You do not know when that time will come.	Mr 13:33 "Take heed, keep on the alert; for you do not know when the appointed time is.
85 # Mark 14:22a	Mr 14:22 και	Mr 14:22 και	Mr 14:22 And as	Mr 14:22 While	Mr 14:22 And

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falta: Jes <sup>o</sup> . omitted: Jesus	εσπιοντων αυτων λαβων ο ιησους αρτον ευλογησας εκλασεν και εδωκεν αυτοις και ειπεν λαβετε φαγετε τουτο εστιν το σωμα μου	εσπιοντων αυτων λαβων θ- ηησουε αρτον ευλογησας εκλασεν και εδωκεν αυτοις και ειπεν λαβετε φαγετε τουτο εστιν το σωμα μου	they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.	they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body."	while they were eating, He took some bread, and after a blessing He broke it; and gave it to them, and said, "Take it; this is My body."
86 # Mark 14:22b falta: comed (esto es mi cuerpo) omitted: eat	Mr 14:22 και εσπιοντων αυτων λαβων ο ιησους αρτον ευλογησας εκλασεν και εδωκεν αυτοις και ειπεν λαβετε φαγετε τουτο εστιν το σωμα μου	Mr 14:22 και εσπιοντων αυτων λαβων θ- ηησουε αρτον ευλογησας εκλασεν και εδωκεν αυτοις και ειπεν λαβετε φαγετε τουτο εστιν το σωμα μου	Mr 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.	Mr 14:22 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body."	Mr 14:22 And while they were eating, He took some bread, and after a blessing He broke it; and gave it to them, and said, "Take it; this is My body."
87 # Mark 14:24 falta: nuevo omitted: new	Mr 14:24 και ειπεν αυτοις τουτο εστιν το αιμα μου το της καινης διαψηκης το περι πολλων εκχυνομενον	Mr 14:24 και ειπεν αυτοις τουτο εστιν το αιμα μου το της καινης διαψηκης το περι πολλων εκχυνομενον <b>υπερ πολλων</b>	Mr 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.	Mr 14:24 "This is my blood of the covenant, which is poured out for many," he said to them.	Mr 14:24 And He said to them, "This is My blood of the covenant, which is poured out for many."
88 # Mark 14:27 falta: en me <sup>o</sup> . esta noche omitted: this night	Mr 14:27 και λεγει αυτοις ο ιησους οτι παντες σκανδαλισησε σψε εν εμοι εν τη νυκτι ταυτη οτι γεγραπται παταξω τον ποιμενα και διασκορπισησ εται τα προβατα	Mr 14:27 και λεγει αυτοις ο ιησους οτι παντες σκανδαλισησε σψε εν εμοι εν τη νυκτι ταυτη οτι γεγραπται παταξω τον ποιμενα και τα προβατα <b>διασκορπισησ ε_ται</b>	Mr 14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.	Mr 14:27 "You will all fall away," Jesus told them, "for it is written: "I will strike the shepherd, and the sheep will be scattered.'"	Mr 14:27 And Jesus *said to them, "You will all fall away, because it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.'"
89 # Mark 15:28 falta: todo el vers <sup>o</sup> .culo, o entre [ ] omitted: the entire verse	Mr 15:28 και επληρωση η γραφη η λεγουσα και μετα ανομων	Mr 15:28 και επληρωση η γραφη η λεγουσα και μετα ανομων	Mr 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.	Mr 15:28	Mr 15:28 And the Scripture was fulfilled which says, "And He was numbered with

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or in [ ]	ελογισθη	ελογισθη			transgressors."
90 # Mark 15:39 falta: aSoel. clamando omitted: so cried out	Mr 15:39 ιδων δε ο κεντυριων ο παρεστηκως εξ εναντιας αυτου οτι ουτως κραξας εξεπνευσεν ειπεν αληψως ο ανθρωπος ουτος υιος ην ψεου	Mr 15:39 ιδων δε ο κεντυριων ο παρεστηκως εξ εναντιας αυτου οτι ουτως <del>κραξας</del> εξεπνευσεν ειπεν αληψως <b>ουτος</b> ο ανθρωπος υιος ψεου <b>ην</b>	Mr 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.	Mr 15:39 And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, "Surely this man was the Son of God!"	Mr 15:39 And when the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!"
91 # Mark 16:9-20	Mr 16:9 αναστας δε πρωι πρωτη σαββατου εφανη πρωτον μαρια τη μαγδαληνη αφ ης εκβεβληκει επτα δαιμονια ...- 20	Mr 16:9[[ αναστας δε πρωι πρωτη σαββατου εφανη πρωτον μαρια τη μαγδαληνη αφ ης εκβεβληκει επτα δαιμονια ...-20 ]]	Mr 16:9 ¶ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.	Mr 16:9 ¶ When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons.	Mr 16:9 ¶ Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

The TR has 826 words in these 41 verses. WH has 672 words short 154 words, 18.6% removed  
When they get the audacity to remove Mark 16:9-20 subtract 166 more words for 32.2% removal

**Chapter 4**  
**- 52 Magnum Errors #92-143 from the Gospel According to St. Luke**

The Gospel According to St. Luke, United Bible Societies Greek containing 52 gross errors #92 – 143

Note: Greek Received Text (TR) Underlies The English Authorized Version; Bible Societies Greek 4th Edition underlies all modernist versions here showing ~~omitted~~ and **added** and [~~bracketed for removal~~] portions. Rex L. Cobb's Bilingual Critic is included as an aid in the first column.

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
92 # Luke 1:28 falta: bendita t? entre las mujeres omitted: blessed [art] thou among women	Λυ 1:28 και εισελψων ο αγγελος προς αυτην ειπεν χαιρε κεχαριτωμενη ο κυριος μετα σου ευλογημενη συ εν γυναιξιν	Λυ 1:28 και εισελψων <del>θ</del> αγγελος προς αυτην ειπεν χαιρε κεχαριτωμενη ο κυριος μετα σου <del>ευλογημενη συ εν γυναιξιν</del>	Lu 1:28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.	Lu 1:28 The angel went to her and said, "Greetings, you who are highly favoured! The Lord is with you."	Lu 1:28 And coming in, he said to her, "Hail, favored one! The Lord is with you."
93 # Luke 2:14 ... men of good will, in place of: good will toward men	Λυ 2:14 δοξα εν υθιστοις ψεω και επι γης ειρηνη εν ανθρωποις ευδοκια	Λυ 2:14 δοξα εν υθιστοις ψεω και επι γης ειρηνη εν ανθρωποις <del>ευδοκια</del> ευδοκιας	Lu 2:14 Glory to God in the highest, and on earth peace, good will toward men.	Lu 2:14 "Glory to God in the highest, and on earth peace to men on whom his favour rests."	Lu 2:14 "Glory to God in the highest, And on earth peace among men with whom He is pleased."
94 # Luke 2:22 la purificaci?n de ellos, en vez de :la purificaci?n de ella their purification, in place of: her purification	Λυ 2:22 και οτε επλησνησαν αι ημεραι του καθαρισμου αυτων κατα τον νομον μωσεως ανηγαγον αυτον εις ιεροσολυμα παραστησαι τω κυριω	Λυ 2:22 και οτε επλησνησαν αι ημεραι του καθαρισμου αυτων κατα τον νομον <del>μω</del> σεως ανηγαγον αυτον εις ιεροσολυμα παραστησαι τω κυριω	Lu 2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;	Lu 2:22 When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord	Lu 2:22 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord
95 # Luke 2:33 los padres, en vez de: Jos? y su madre His father and mother, in place of: Joseph and his mother	Λυ 2:33 και ην ιωσηφ και η μητηρ αυτου ψαυμαζοντες επι τοις λαλουμενοις περι αυτου	Λυ 2:33 και ην <del>ιωσηφ ο πατηρ αυτου</del> και η μητηρ <del>αυτου</del> ψαυμαζοντες επι τοις λαλουμενοις περι αυτου	Lu 2:33 And Joseph and his mother marvelled at those things which were spoken of him.	Lu 2:33 The child's father and mother marvelled at what was said about him.	Lu 2:33 And His father and mother were amazed at the things which were being said about Him.

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96 # Luke 2:40 falta: en Esp?ritu omitted: in spirit	Λυ 2:40 το δε παιδιον ηυξανεν και εκραταιουτο πνευματι πληρουμενον σοφιας και χαρις ψεου ην επ αυτο	Λυ 2:40 το δε παιδιον ηυξανεν και εκραταιουτο <del>πνευματι</del> πληρουμενον σοφιας και χαρις ψεου ην επ αυτο	Lu 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.	Lu 2:40 And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.	Lu 2:40 And the Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.
97 # Luke 2:43 sus padres, en vez de: Jos? y su madre His parents, in place of: Joseph and his mother	Λυ 2:43 και τελειωσαντων τας ημερας εν τω υποστρεφειν αυτους υπεμεινεν ιησους ο παις εν ιερουσαλημ και ουκ εγνω ιωσηφ και η μητηρ αυτου	Λυ 2:43 και τελειωσαντων τας ημερας εν τω υποστρεφειν αυτους υπεμεινεν ιησους ο παις εν ιερουσαλημ και ουκ <del>εγνω ιωσηφ και η μητηρ</del> <b>εγνωσαν οι γονες</b> αυτου	Lu 2:43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.	Lu 2:43 After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.	Lu 2:43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. And His parents were unaware of it,
98 # Luke 4:4 falta: mas con toda palabra de Dios omitted: but by every word of God	Λυ 4:4 και απεκριψη ιησους προς αυτον λεγων γεγραπται οτι ουκ επ αρτω μονω ζησεται ο ανθρωπος αλλ επι παντι ρηματι ψεου	Λυ 4:4 και απεκριψη <del>ιησους</del> προς αυτον <del>λεγων</del> γεγραπται οτι ουκ επ αρτω μονω ζησεται ο ανθρωπος <del>αλλ επι παντι ρηματι</del> ψεου	Lu 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.	Lu 4:4 Jesus answered, "It is written: 'Man does not live on bread alone.'"	Lu 4:4 And Jesus answered him, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE.'"
99 # Luke 4:8 falta: porque (escrito) omitted: for (it is written) falta: vete de m?, Satan?s omitted: Get thee behind me, Satan	Λυ 4:8 και αποκριψεις αυτω ειπεν ο ιησους υπαγε οπισω μου σατανα γεγραπται γαρ προσκυνησεις κυριον τον ψεον σου και αυτω μονω λατρευσειω	Λυ 4:8 και αποκριψεις ο ιησους <b>ειπεν</b> <del>αυτω</del> υπαγε οπισω μου σατανα γεγραπται <del>γαρ</del> προσκυνησεις κυριον τον ψεον σου <b>προσκυνησεις</b> και αυτω μονω λατρευσειω	Lu 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	Lu 4:8 Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"	Lu 4:8 And Jesus answered and said to him, "It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"



Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
100 # Luke 4:41 falta: Cristo (el Hijo de Dios) omitted: Christ (the Son of God)	Λυ 4:41 εξηρχετο δε και δαιμονια απο πολλων κραζοντα και λεγοντα οτι συ ει ο χριστος ο υιος του ψευδους και επιτιμων ουκ εια αυτα λαλειν οτι ηδεισαν τον χριστον αυτον ειναι	Λυ 4:41 εξηρχετο δε και δαιμονια απο πολλων κρα <del>αυ</del> ζοντα και λεγοντα οτι συ ει <del>θ</del> χριστος ο υιος του ψευδους και επιτιμων ουκ εια αυτα λαλειν οτι ηδεισαν τον χριστον αυτον ειναι	Lu 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.	Lu 4:41 Moreover, demons came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Christ.	Lu 4:41 And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.
101 # Luke 7:22 falta: Jes?s omitted: Jesus	Λυ 7:22 και αποκριμεις ο ιησους ειπεν αυτοις πορευμενες απαγγειλατε ιωαννη α ειδετε και ηκουσατε οτι τυφλοι αναβλεπουσιν χωλοι περιπατουσιν λεπροι καψαριζονται κωφοι ακουουσιν νεκροι εγειρονται πτωχοι ευαγγελιζονται	Λυ 7:22 και αποκριμεις <del>θ</del> ησους ειπεν αυτοις πορευμενες απαγγειλατε ιωαννη α ειδετε και ηκουσατε <del>θ</del> τι τυφλοι αναβλεπουσιν χωλοι περιπατουσιν λεπροι καψαριζονται <del>και</del> κωφοι ακουουσιν νεκροι εγειρονται πτωχοι ευαγγελιζονται	Lu 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.	Lu 7:22 So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.	Lu 7:22 And He answered and said to them, "Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM.
102 # Luke 7:31 falta: Y el Se?or dijo: omitted: And the Lord said,	Λυ 7:31 ειπεν δε ο κυριος τινι ουν ομοιωσω τους ανθρωπους της γενεας ταυτης και τινι εισιν ομοιοι	Λυ 7:31 <del>ειπεν δε</del> <del>θ</del> κυριος τινι ουν ομοιωσω τους ανθρωπους της γενεας ταυτης και τινι εισιν ομοιοι	Lu 7:31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?	Lu 7:31 "To what, then, can I compare the people of this generation? What are they like?	Lu 7:31 "To what then shall I compare the men of this generation, and what are they like?
103 # Luke 9:35 escogido, en vez de: amado My Chosen One, in place of: beloved	Λυ 9:35 και φωνη εγενετο εκ της νεφελης λεγουσα ουτος εστιν ο υιος μου ο αγαπητος αυτου ακουετε	Λυ 9:35 και φωνη εγενετο εκ της νεφελης λεγουσα ουτος εστιν ο υιος μου ο <del>αγαπητος</del> εκλελεγμενος αυτου ακουετε	Lu 9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.	Lu 9:35 A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him."	Lu 9:35 And a voice came out of the cloud, saying, "This is My Son, My Chosen One; listen to Him!"

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104 # Luke 9:43 falta: Jes?'s omitted: Jesus	Λυ 9:43 εξεπλησσοντο δε παντες επι τη μεγαλειοτητι του ψευου παντων δε ψαυμαζοντων επι πασιν οις εποιησεν ο ιησους ειπεν προς τους μαθητας αυτου	Λυ 9:43 εξεπλησσοντο δε παντες επι τη μεγαλειοτητι του ψευου παντων δε ψαυμαζοντων επι πασιν οις <del>εποιησεν ο</del> ιησους <b>εποιει</b> ειπεν προς τους μαθητας αυτου	Lu 9:43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,	Lu 9:43 ¶ And they were all amazed at the greatness of God. While everyone was marvelling at all that Jesus did, he said to his disciples,	Lu 9:43 ¶ And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples,
105 # Luke 9:55 falta: diciendo: Vosotros no sab?'is de qu? esp?ritu sois; omitted: and said, Ye know not what manner of spirit ye are of	Λυ 9:55 στραφεις δε επετιμησεν αυτοις και ειπεν ουκ οιδατε οιου πνευματος εστε υμειω	Λυ 9:55 στραφεις δε επετιμησεν αυτοις <del>και ειπεν</del> <del>ουκ οιδατε οιου</del> <del>πνευματος εστε</del> <del>υμειω</del>	Lu 9:55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.	Lu 9:55 But Jesus turned and rebuked them,	Lu 9:55 But He turned and rebuked them, and said, "You do not know what kind of spirit you are of;
106 # Luke 9:56 .... omitted: For the Son of man is not come to destroy men's lives, but to save [them]	Λυ 9:56 ο γαρ υιος του ανθρωπου ουκ ηλθεν θυχας ανθρωπων απολεσαι αλλα σωσαι και επορευησαν εις ετεραν κωμην	Λυ 9:56 <del>ο γαρ</del> <del>υιος του</del> <del>ανθρωπου ουκ</del> <del>ηλθεν θυχας</del> <del>ανθρωπων</del> <del>απολεσαι αλλα</del> <del>σωσαι και</del> επορευησαν εις ετεραν κωμην	Lu 9:56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.	Lu 9:56 and they went to another village.	Lu 9:56 for the Son of Man did not come to destroy men's lives, but to save them. "And they went on to another village.
107 # Luke 9:57 falta: Se?or omitted: Lord	Λυ 9:57 εγενετο δε πορευομενων αυτων εν τη οδω ειπεν τις προς αυτον ακολουησω σοι οπου αν απερχη κυριε	Λυ 9:57 <del>εγενετο</del> δε <b>και</b> πορευομενων αυτων εν τη οδω ειπεν τις προς αυτον, Ακολουησω σοι οπου <b>εαν</b> απερχη <b>κυριε</b>	Lu 9:57 ¶ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.	Lu 9:57 ¶ As they were walking along the road, a man said to him, "I will follow you wherever you go."	Lu 9:57 ¶ And as they were going along the road, someone said to Him, "I will follow You wherever You go."
108 # Luke 9:59 falta: Se?or omitted: Lord	Λυ 9:59 ειπεν δε προς ετερον ακολουησει μοι ο δε ειπεν κυριε επιτρεθον μοι απελψοντι πρωτον ψαθαι τον πατερα μου	Λυ 9:59 ειπεν δε προς ετερον ακολουησει μοι ο δε ειπεν <b>[κυριε]</b> επιτρεθον μοι απελψοντι πρωτον ψαθαι τον πατερα μου	Lu 9:59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.	Lu 9:59 He said to another man, "Follow me." But the man replied, "Lord, first let me go and bury my father."	Lu 9:59 And He said to another, "Follow Me." But he said, "Permit me first to go and bury my father."

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109 # Luke 9:60 falta: Jes?s omitted: Jesus	Λυ 9:60 ειπεν δε αυτω ο ιησους αφες τους νεκρους ψαθαι τους εαυτων νεκρους συ δε απελψων διαγγελλε την βασιλειαν του ψεου	Λυ 9:60 ειπεν δε αυτω <del>θησους</del> αφες τους νεκρους ψαθαι τους εαυτων νεκρους συ δε απελψων διαγγελλε την βασιλειαν του ψεου	Lu 9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.	Lu 9:60 Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God."	Lu 9:60 But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God."
110 # Luke 10:21 falta: Jes?s omitted: Jesus	Λυ 10:21 εν αυτη τη ωρα ηγαλλιασατο τω πνευματι ο ιησους και ειπεν εξομολογουμαι σοι πατερ κυριε του ουρανου και της γης οτι απεκρυθας ταυτα απο σοφων και συνετων και απεκαλυθας αυτα νηπιοις ναι ο πατηρ οτι ουτως εγενετο ευδοκια εμπροσψεν σου	Λυ 10:21 εν αυτη τη ωρα ηγαλλιασατο <b>[εν]</b> τω πνευματι <del>θησους</del> και ειπεν εξομολογουμαι σοι πατερ κυριε του ουρανου και της γης οτι απεκρυθας ταυτα απο σοφων και συνετων και απεκαλυθας αυτα νηπιοις ναι ο πατηρ οτι ουτως <b>ευδοκια</b> <b>εγενετο</b> εμπροσψεν σου	Lu 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.	Lu 10:21 At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.	Lu 10:21 At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight.
111 # Luke 10:41,42 el Se?or, en vez de: Jes?s the Lord, in place of: Jesus	Λυ 10:41 αποκρινεις δε ειπεν αυτη ο ιησους μαρνα μαρνα μεριμνας και τυρβαζη περι πολλα 42 ενος δε εστιν χρεια μαρια δε την αγαπην μεριδα εξελεξατο ητις ουκ αφαιρευησεται απ αυτησ	Λυ 10:41 αποκρινεις δε ειπεν αυτη ο <b>[κυριος]</b> <del>θησους</del> μαρνα μαρνα μεριμνας και τυρβαζη περι πολλα 42 ενος δε εστιν χρεια <del>μαρια</del> δε <b>μαριαμ</b> <b>γαρ</b> την αγαπην μεριδα εξελεξατο ητις ουκ αφαιρευησεται απ αυτησ	Lu 10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: Lu 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.	Lu 10:41 "Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her."	Lu 10:41 But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things;

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112 # Luke 11:2a falta: nuestro que est?s en los cielos omitted: our (Father) which art in heaven	Λυ 11:2 ειπεν δε αυτοις οταν προσευχησθε λεγετε πατερ ημων ο εν τοις ουρανοις αγιασμητω το ονομα σου ελψετω η βασιλεια σου γενηνητω το ψελημα σου ως εν ουρανω και επι της γησ	Λυ 11:2 ειπεν δε αυτοις οταν προσευχησθε λεγετε πατερ ημων ο εν τοις ουρανοις αγιασμητω το ονομα σου ελψετω η βασιλεια σου γενηνητω το ψελημα σου ως εν ουρανω και επι της γησ	Lu 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.	Lu 11:2 He said to them, "When you pray, say: "Father, hallowed be your name, your kingdom come.	Lu 11:2 And He said to them, "When you pray, say: 'Father, hallowed be Thy name. Thy kingdom come.
113 # Luke 11:2b falta: Sea hecha tu voluntad, como en el cielo, as? tambi?n en la tierra omitted: Thy will be done, as in heaven, so in earth	Λυ 11:2 ειπεν δε αυτοις οταν προσευχησθε λεγετε πατερ ημων ο εν τοις ουρανοις αγιασμητω το ονομα σου ελψετω η βασιλεια σου γενηνητω το ψελημα σου ως εν ουρανω και επι της γησ	Λυ 11:2 ειπεν δε αυτοις οταν προσευχησθε λεγετε πατερ ημων ο εν τοις ουρανοις αγιασμητω το ονομα σου ελψετω η βασιλεια σου γενηνητω το ψελημα σου ως εν ουρανω και επι της γησ	Lu 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.	Lu 11:2 He said to them, "When you pray, say: "Father, hallowed be your name, your kingdom come.	Lu 11:2 And He said to them, "When you pray, say: 'Father, hallowed be Thy name. Thy kingdom come.
114 # Luke 12:31 su reino, en vez de: el reino de Dios His kingdom, in place of: the kingdom of God	Λυ 12:31 πλην ζητειτε την βασιλειαν του ψευου και ταυτα παντα προστεψησεται υμιν	Λυ 12:31 πλην ζητειτε την βασιλειαν <u>αυτου</u> του ψευου και ταυτα παντα προστεψησεται υμιν	Lu 12:31 But rather seek ye the kingdom of God; and all these things shall be added unto you.	Lu 12:31 But seek his kingdom, and these things will be given to you as well.	Lu 12:31 "But seek for His kingdom, and these things shall be added to you.
115 # Luke 12:39 falta: velar? omitted: he would have watched	Λυ 12:39 τουτο δε γινωσκετε οτι ει ηδει ο οικοδεσποτης ποια ωρα ο κλεπτης ερχεται εγρηγορησεν αν και ουκ αν αφηκεν διορυγηναι τον οικον αυτου	Λυ 12:39 τουτο δε γινωσκετε οτι ει ηδει ο οικοδεσποτης ποια ωρα ο κλεπτης ερχεται εγρηγορησεν αν και ουκ αν αφηκεν διορυγηναι τον οικον αυτου	Lu 12:39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.	Lu 12:39 But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into.	Lu 12:39 "And be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into.

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116 # Luke 13:2 falta: Jes?s omitted: Jesus	Λυ 13:2 και αποκριψεις ο ιησους ειπεν αυτοις δοκειτε οτι οι γαλιλαιοι ουτοι αμαρτωλοι παρα παντας τους γαλιλαιους εγενοντο οτι τοιαυτα πεπονυασιν	Λυ 13:2 και αποκριψεις ο <del>ιησους</del> ειπεν αυτοις δοκειτε οτι οι γαλιλαιοι ουτοι αμαρτωλοι παρα παντας τους γαλιλαιους εγενοντο οτι <del>το</del> ιαυτα πεπονυασιν	Lu 13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?	Lu 13:2 Jesus answered, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way?"	Lu 13:2 And He answered and said to them, "Do you suppose that these Galileans were greater sinners than all other Galileans, because they suffered this fate?"
117 # Luke 13:25 falta: Se?or (Se? or) omitted: Lord, (Lord)	Λυ 13:25 αφ ου αν εγερνη ο οικοδεσποτης και αποκλειση την ψυραν και αρξησψε εξω εσταναι και κρουειν την ψυραν λεγοντες κυριε κυριε ανοιξον ημιν και αποκριψεις ερει υμιν ουκ οιδα υμας ποψεν εστε	Λυ 13:25 αφ ου αν εγερνη ο οικοδεσποτης και αποκλειση την ψυραν και αρξησψε εξω εσταναι και κρουειν την ψυραν λεγοντες κυριε <del>κυριε</del> ανοιξον ημιν και αποκριψεις ερει υμιν ουκ οιδα υμας ποψεν εστε	Lu 13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:	Lu 13:25 Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, 'I don't know you or where you come from.'	Lu 13:25 "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.'
118 # Luke 13:35 falta: (casa) desierta omitted: desolate falta: ciertamente (en verdad) omitted: verily	Λυ 13:35 ιδου αφιεται υμιν ο οικος υμων ερημος αμην δε λεγω υμιν οτι ου μη με ιδητε εως αν ηξη οτε ειπητε ευλογημενος ο ερχομενος εν ονοματι κυριου	Λυ 13:35 ιδου αφιεται υμιν ο οικος υμων <del>ερημος</del> αμην δε λεγω <del>[δε]</del> υμιν οτι ου μη <del>ιδητε</del> με <del>ιδητε</del> εως <del>αν</del> <del>[ηξη οτε]</del> ειπητε ευλογημενος ο ερχομενος εν ονοματι κυριου	Lu 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.	Lu 13:35 Look, your house is left to you desolate. I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'	Lu 13:35 "Behold, your house is left to you desolate; and I say to you, you shall not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

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119 # Luke 14:5 hijo, en vez de: asno son, in place of: ass	Λυ 14:5 και αποκριweis προς αυτους ειπεν τινος υμων ονος η βους εις φρεαρ εμπεισειται και ουκ ευψεως ανασπασει αυτον εν τη ημερα του σαββατου	Λυ 14:5 και αποκριweis προς αυτους ειπεν τινος υμων <del>ωνος</del> υιος η βους εις φρεαρ εμπεισειται <del>πεισειται</del> , και ουκ ευψεως ανασπασει αυτον εν τη ημερα του σαββατου	Lu 14:5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?	Lu 14:5 Then he asked them, "If one of you has a son or an ox that falls into a well on the Sabbath day, will you not immediately pull him out?"	Lu 14:5 And He said to them, "Which one of you shall have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?"
120 # Luke 17:3 falta: contra ti omitted: against thee	Λυ 17:3 προσεχετε εαυτοις εαν δε αμαρτη εις σε ο αδελφος σου επιτιμησον αυτω και εαν μετανοηση αφες αυτω	Λυ 17:3 προσεχετε εαυτοις εαν <del>δε</del> αμαρτη εις σε ο αδελφος σου επιτιμησον αυτω και εαν μετανοηση αφες αυτω	Lu 17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.	Lu 17:3 So watch yourselves. "If your brother sins, rebuke him, and if he repents, forgive him.	Lu 17:3 "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.
121 # Luke 17:24 falta: en su d?a omitted: in his day	Λυ 17:24 ωσπερ γαρ η αστραπη η αστραπτουσα εκ της υπ ουρανον εις την υπ ουρανον λαμπει ουτως εσται και ο υιος του ανθρωπου εν τη ημερα αυτου	Λυ 17:24 ωσπερ γαρ η αστραπη <del>η</del> αστραπτουσα εκ της <del>υπ</del> <b>υπο του</b> ουρανον εις την υπ ουρανον λαμπει ουτως εσται <del>και</del> ο υιος του ανθρωπου <b>[εν τη ημερα αυτου]</b>	Lu 17:24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.	Lu 17:24 For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other.	Lu 17:24 "For just as the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.
122 # Luke 17:36 falta: todo el vers?culo, o entre [ ] omitted: the entire verse or in [ ]	Λυ 17:36 δυο εσονται εν τω αγρω ο εις παραληφθηται και ο ετερος αφεθησεται	Λυ 17:36 (NOTE: Τηισ ωηολε περσε αλσο ερραντλψ ομιττεδ φρομ ονλινε Βιβλε χοπψ οφ TP)	Lu 17:36 Two men shall be in the field; the one shall be taken, and the other left.	Lu 17:36	Lu 17:36 "Two men will be in the field; one will be taken and the other will be left."
123 # Luke 18:28 las posesiones nuestras, en vez de: todo our possessiones, homes, etc., in place of: all	Λυ 18:28 ειπεν δε ο πετρος ιδου ημεις αφηκαμεν παντα και ηκολουψησαμεν σοι	Λυ 18:28 ειπεν δε ο πετρος ιδου ημεις <del>αφηκαμεν</del> <del>παντα</del> <del>και</del> <b>αφεντες τα ιδια</b> ηκολουψησαμεν σοι	Lu 18:28 Then Peter said, Lo, we have left all, and followed thee.	Lu 18:28 Peter said to him, "We have left all we had to follow you!"	Lu 18:28 And Peter said, "Behold, we have left our own homes, and followed You."

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124 # Luke 20:23 falta: ?Por qu? me tent?is? omitted: Why tempt ye me?	Λυ 20:23 κατανοησας δε αυτων την πανουργιαν ειπεν προς αυτους τι με πειραζετε	Λυ 20:23 κατανοησας δε αυτων την πανουργιαν ειπεν προς αυτους <del>τι με</del> <del>πειραζετε</del>	Lu 20:23 But he perceived their craftiness, and said unto them, Why tempt ye me?	Lu 20:23 He saw through their duplicity and said to them,	Lu 20:23 But He detected their trickery and said to them,
125 # Luke 21:36 que teng?is fuerza, en vez de: que se?is tenidos por dignos that you may have strength in place of: that ye may be accounted worthy	Λυ 21:36 αγρυπνειτε ουν εν παντι καιρω δεομενοι ινα καταξιωησητε εκφυγειν ταυτα παντα τα μελλοντα γινεσθαι και σταμνηναι εμπροσθεν του υιου του ανθρωπου	Λυ 21:36 αγρυπνειτε <del>ουν</del> <b>δε</b> εν παντι καιρω δεομενοι ινα καταξιωησητε εκφυγειν ταυτα παντα τα μελλοντα γινεσθαι και σταμνηναι εμπροσθεν του υιου του ανθρωπου	Lu 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.	Lu 21:36 Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."	Lu 21:36 "But keep on the alert at all times, praying in order that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."
126 # Luke 22:19,20 W&H bracketed 19band 20 for removal, Strangely, Nestle did not follow this que.	Λυ 22:19 και λαβων αρτον ευχαριστησας εκλασεν και εδωκεν αυτοις λεγων τουτο εστιν το σωμα μου το υπερ υμων διδομενον τουτο ποιειτε εις την εμην αναμνησιν 20 ωσαυτως και το ποτηριον μετα το δειπνησαι λεγων τουτο το ποτηριον η καινη διαψηκη εν τω αιματι μου το υπερ υμων εκχυνομενον	Λυ 22:19 και λαβων αρτον ευχαριστησας εκλασεν και εδωκεν αυτοις λεγων τουτο εστιν το σωμα μου το υπερ υμων διδομενον τουτο ποιειτε εις την εμην αναμνησιν 20 <del>ωσαυτως</del> και το ποτηριον <b>ωσαυτως</b> μετα το δειπνησαι λεγων τουτο το ποτηριον η καινη διαψηκη εν τω αιματι μου το υπερ υμων εκχυνομενον	Lu 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Lu 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.	Lu 22:19 And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." 20 In the same way, after the supper he took the cup, saying "This cup is the new covenant in my blood, which is poured out for you."	Lu 22:19 And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."
127 # Luke 22:31 falta: Dijo tambi? n el Se?or omitted: And the Lord said	Λυ 22:31 ειπεν δε ο κυριος σιμων σιμων ιδου ο σατανας εξητησατο υμας του σινιασαι ως τον σιτον	Λυ 22:31 <del>ειπεν</del> <del>δε ο κυριος</del> σιμων σιμων ιδου ο σατανας εξητησατο υμας του σινιασαι ως τον σιτον	Lu 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:	Lu 22:31 "Simon, Simon, Satan has asked to sift you as wheat.	Lu 22:31 "Simon, Simon, behold, Satan has demanded permission to sift you like wheat;

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
128 # Luke 22:42-44 Verse 43-44 bracketed for removal	Λυ 22:42 λεγων πατερ ει βουλει παρενεγκειν το ποτηριον τουτο απ εμου πλην μη το ψελημα μου αλλα το σον γενεσψω 43 ωψη δε αυτω αγγελος απ ουρανου ενισχυων αυτον 44 και γενομενος εν αγωνια εκτενεστερον προσηυχετο εγενετο δε ο ιδρωσ αυτου ωσει ψρομβοι αιματος καταβαινοντες επι την γην	Λυ 22:42 λεγων πατερ ει βουλει παρενεγκειν <del>τουτο</del> το ποτηριον <del>τουτο</del> απ εμου πλην μη το ψελημα μου αλλα το σον γενεσψω <del>¶</del> 43 ωψη δε αυτω αγγελος απ ουρανου ενισχυων αυτον 44 και γενομενος εν αγωνια εκτενεστερον προσηυχετο εγενετο δε ο ιδρωσ αυτου ωσει ψρομβοι αιματος καταβαινοντες επι την γην <del>¶</del>	Lu 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.	Lu 22:42 "Father, if you are willing, take this cup from me; yet not my will, but yours be done." 43 An angel from heaven appeared to him and strengthened him. 44 And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.	Lu 22:42 saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."
129 # Luke 22:64 falta: her?an su rostro omitted: they struck him on the face	Λυ 22:64 και περικαλυθαντες αυτον ετυπτον αυτου το προσωπον και επηρωτων αυτον λεγοντες προφητευσον τις εστιν ο παισας σε	Λυ 22:64 και περικαλυθαντες αυτον ετυπτον <del>αυτου το</del> <del>προσωπον και</del> επηρωτων αυτον λεγοντες προφητευσον τις εστιν ο παισας σε	Lu 22:64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?	Lu 22:64 They blindfolded him and demanded, "Prophecy! Who hit you?"	Lu 22:64 and they blindfolded Him and were asking Him, saying, "Propesy, who is the one who hit You?"
130 # Luke 22:68 falta: tambi?n omitted: also	Λυ 22:68 εαν δε και ερωτησω ου μη αποκριψητε μοι η απολυσητε	Λυ 22:68 εαν δε και ερωτησω ου μη αποκριψητε <del>μοι η απολυσητε</del>	Lu 22:68 And if I also ask you, ye will not answer me, nor let me go.	Lu 22:68 and if I asked you, you would not answer.	Lu 22:68 and if I ask a question, you will not answer.
131 # Luke 23:17 Omitted Completely Also Verse 17: 34a bracketed for their removal	Λυ 23:17 αναγκην δε ειχεν απολυειν αυτοιτω κατα εορτην ενα	<del>Λυ 23:17</del>	Lu 23: 17 (For of necessity he must release one unto them at the feast.)	Luke 23:17	Lu 23:34 But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.



Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
132 # Luke 23:38 falta, o entre [ ]: escrito con letras griegas, y latinas, y hebraicas omitted or between [ ]: written over him in letters of Greek, and Latin, and Hebrew	Λυ 23:38 ην δε και επιγραφη γεγραμμενη επ αυτω γραμμασιν ελληνικοις και ρωμαικοις και εβραικοις ουτος εστιν ο βασιλευς των ιουδαιων	Λυ 23:38 ην δε και επιγραφη γεγραμμενη επ αυτω γραμμασιν ελληνικοις και ρωμαικοις και εβραικοις ουτος εστιν ο βασιλευς των ιουδαιων	Lu 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.	Lu 23:38 There was a written notice above him, which read: THIS IS THE KING OF THE JEWS.	Lu 23:38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS."
133 # Luke 23:42 falta: Se?or omitted: Lord	Λυ 23:42 και ελεγεν τω ιησου μνησθητι μου κυριε οταν ελψης εν τη βασιλεια σου	Λυ 23:42 και ελεγεν τω ιησου μνησθητι μου- κυριε οταν ελψης εν τη βασιλεια εις την βασιλειαν σου	Lu 23:42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.	Lu 23:42 Then he said, "Jesus, remember me when you come into your kingdom."	Lu 23:42 And he was saying, "Jesus, remember me when You come in Your kingdom!"
134 # Luke 23:45 falt?, en vez de: se obscureci? lacked, in place of: was darkened	Λυ 23:45 και εσκοτισθη ο ηλιος και εσχισθη το καταπετασμα του ναου μεσον	Λυ 23:45 και εσκοτισθη ο ηλιος και του ηλιου εκλειποντος εσχισθη δε το καταπετασμα του ναου μεσον	Lu 23:45 And the sun was darkened, and the veil of the temple was rent in the midst.	Lu 23:45 for the sun stopped shining. And the curtain of the temple was torn in two.	Lu 23:45 the sun being obscured; and the veil of the temple was torn in two.
135 # Luke 24:6 ... omitted: He is not here, but is risen W&H bracketed this for removal, Nestle did not.	Λυ 24:6 ουκ εστιν ωδε αλλ ηγερθη μνησθητε ως ελαλησεν υμιν ετι ων εν τη γαλιλαια	Λυ 24:6 ουκ εστιν ωδε αλλα ηγερθη μνησθητε ως ελαλησεν υμιν ετι ων εν τη γαλιλαια	Lu 24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,	Lu 24:6 He is not here; he has risen! Remember how he told you, while he was still with you in Galilee:	Lu 24:6 "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,
136 # Luke 24:12 falta: todo el vers?culo, o entre [ ] omitted: the entire verse or in [ ] falta: dentro omitted: stooping down falta: echados (los lienzos) omitted: laid Nestles omitted "laid"	Λυ 24:12 ο δε πετρος αναστας εδραμεν επι το μνημειον και παρακυθας βλεπει τα οψονια κειμενα μονα και απηλυσεν προς εαυτον ψαυμαζων το γεγονοσ	Λυ 24:12 ο δε πετρος αναστας εδραμεν επι το μνημειον και παρακυθας βλεπει τα οψονια κειμενα μονα και απηλυσεν προς εαυτον ψαυμαζων το γεγονοσ	Lu 24:12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.	Lu 24:12 Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.	Lu 24:12 But Peter arose and ran to the tomb; stooping and looking in, he *saw the linen wrappings only; and he went away to his home, marveling at that which had happened.

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
137 # Luke 24:36a falta: Jes?s omitted: Jesus	Λυ 24:36 ταυτα δε αυτων λαλουντων αυτος ο ιησους εστη εν μεσω αυτων και λεγει αυτοις ειρηνη υμιν	Λυ 24:36 ταυτα δε αυτων λαλουντων αυτος <del>ο ιησους</del> εστη εν μεσω αυτων και λεγει αυτοις ειρηνη υμιν	Lu 24:36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.	Lu 24:36 ¶ While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."	Lu 24:36 ¶ And while they were telling these things, He Himself stood in their midst.
138 # Luke 24:36b falta: Jes?s omitted: Jesus W&H bracketed vr 36b for removal Nestles did not.	Λυ 24:36 ταυτα δε αυτων λαλουντων αυτος ο ιησους εστη εν μεσω αυτων και λεγει αυτοις ειρηνη υμιν	Λυ 24:36 ταυτα δε αυτων λαλουντων αυτος <del>ο ιησους</del> εστη εν μεσω αυτων και λεγει αυτοις ειρηνη υμιν	Lu 24:36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.	Lu 24:36 ¶ While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."	Lu 24:36 ¶ And while they were telling these things, He Himself stood in their midst.
139 # Luke 24:40 W&H bracketed this verse for removal Nestles did not.	Λυ 24:40 και τουτο ειπων επεδειξεν αυτοις τας χειρας και τους ποδαπ	Λυ 24:40 και τουτο ειπων επεδειξεν αυτοις τας χειρας και τους ποδαπ	Lu 24:40 And when he had thus spoken, he shewed them his hands and his feet.	Lu 24:40 When he had said this, he showed them his hands and feet.	Lu 24:40 And when He had said this, He showed them His hands and His feet.
140 # Luke 24:46 falta: y as? fue necesario omitted: and thus it behaved	Λυ 24:46 και ειπεν αυτοις οτι ουτως γεγραπται και ουτως εδει πασιν τον χριστον και αναστηναι εκ νεκρων τη τριτη ημερα	Λυ 24:46 και ειπεν αυτοις οτι ουτως γεγραπται <del>και ουτως εδει</del> πασιν τον χριστον και αναστηναι εκ νεκρων τη τριτη ημερα	Lu 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:	Lu 24:46 He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day,	Lu 24:46 and He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day;
141 # Luke 24:47 para, en vez de: y for (forgiveness), in place of: and	Λυ 24:47 και κηρυχθηναι επι τω ονοματι αυτου μετανοιαν και αφεσιν αμαρτιων εις παντα τα εθνη αρξαμενον απο ιερουσαλημ	Λυ 24:47 και κηρυχθηναι επι τω ονοματι αυτου μετανοιαν <del>και</del> εις αφεσιν αμαρτιων εις παντα τα εθνη αρξαμενον <del>οι</del> απο ιερουσαλημ	Lu 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.	Lu 24:47 and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.	Lu 24:47 and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem.
142 # Luke 24:51 ... omitted: and carried up into heaven W&H bracketed for removal, Nestles not.	Λυ 24:51 και εγενετο εν τω ευλογειν αυτον αυτους διεστη απ αυτων και ανεφερετο εις τον ουρανον	Λυ 24:51 και εγενετο εν τω ευλογειν αυτον αυτους διεστη απ αυτων και ανεφερετο εις τον ουρανον	Lu 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.	Lu 24:51 While he was blessing them, he left them and was taken up into heaven.	Lu 24:51 And it came about that while He was blessing them, He parted from them.

Chapter 4 - 52 Magnum Errors #92-143 from the Gospel According to St. Luke 41

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
143 # Luke 24:52 falta: despu?s de haberle adorado, omitted: And they worshipped him W&H bracketed for removal, Nestles not	Λυ 24:52 και αυτοι προσκυνησαντε ς αυτον υπεστρεθαν εις ιερουσαλημ μετα χαρας μεγαληϖ	Λυ 24:52 και αυτοι προσκυνησαντε ς αυτον υπεστρεθαν εις ιερουσαλημ μετα χαρας μεγαληϖ	Lu 24:52 And they worshipped him, and returned to Jerusalem with great joy:	Lu 24:52 Then they worshipped him and returned to Jerusalem with great joy.	Lu 24:52 And they returned to Jerusalem with great joy,

The TR has 1037 words in these 52 verses. WH has 863 words short 174 words, 16.8% removed



**Chapter 5**  
**40 Magnum Errors #144-183 from the Gospel According to St. John**

The Gospel According to St. John, United Bible Societies Greek containing 39 gross errors #144 – 183

Note: Greek Received Text (TR) Underlies The English Authorized Version; Bible Societies Greek 4th Edition underlies all modernist versions here showing ~~omitted~~ and **added** and [~~bracketed for removal~~] portions. Rex L. Cobb's Bilingual Critic is included as an aid in the first column.

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
144 # John 1:18 el ? nico Dios engendrado , en vez de: el unig?nito Hijo tge ibkt begitteb God, in place of: the only begotten Son	Θη 1:18 ψεον ουδεις εωρακεν πωποτε ο μονογενης υιος ο ων εις τον κολπον του πατρος εκεινος εξηγησατο	Θη 1:18 ψεον ουδεις εωρακεν πωποτε- <del>θ</del> μονογενης- <del>υιου</del> <b>θεος</b> ο ων εις τον κολπον του πατρος εκεινος εξηγησατο	Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.	<sup>18</sup> No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.	Joh 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.
145 # John 1:27 falta: el cual es antes de m? omitted: is preferred before me	Θη 1:27 αυτος εστιν ο οπισω μου ερχομενος ος εμπροσθεν μου γεγονεν ου εγω ουκ ειμι αξιος ινα λυσω αυτου τον ιμαντα του υποδηματοσ	Θη 1:27 <del>αυτος εστιν</del> ο οπισω μου ερχομενος ος <del>εμπροσθεν μου γεγονεν ου</del> <b>εγω ουκ ειμι [εγω]</b> αξιος ινα λυσω αυτου τον ιμαντα του υποδηματοσ	Joh 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.	<sup>27</sup> He is the one who comes after me, the thongs of whose sandals I am not worthy to untie."	Joh 1:27 "It is He who comes after me, the thong of whose sandal I am not worthy to untie."
146 # John 1:51 falta: De aqu? adelante omitted: Hereafter	Θη 1:51 και λεγει αυτω αμην αμην λεγω υμιν απ αρτι οθεσψε τον ουρανον ανεωγοτα και τους αγγελους του ψεου αναβαινοντας και καταβαινοντας επι τον υιον του ανθρωπου	Θη 1:51 και λεγει αυτω αμην αμην λεγω υμιν <del>απ αρτι</del> οθεσψε τον ουρανον ανεωγοτα και τους αγγελους του ψεου αναβαινοντας και καταβαινοντας επι τον υιον του ανθρωπου	Joh 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.	<sup>51</sup> He then added, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man."	Joh 1:51 And He *said to him, "Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man."
147 # John 3:2 falta: Jes?s omitted: Jesus	Θη 3:2 ουτος ηλψεν προς τον ιησουν νυκτος	Θη 3:2 ουτος ηλψεν προς <del>τον ιησουν</del> <b>αυτον</b>	Joh 3:2 The same came to Jesus by night, and said unto him, Rabbi,	<sup>2</sup> He came to Jesus at night and said, "Rabbi, we know you are a	Joh 3:2 this man came to Him by night, and said to Him, "Rabbi, we

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	και ειπεν αυτω ραββι οιδαμεν οτι απο ψεου εληλυπας διδασκαλος ουδεις γαρ ταυτα τα σημεια δυναται ποιειν α συ ποιεις εαν μη η ο ψεος μετ αυτου	νυκτος και ειπεν αυτω ραββι οιδαμεν οτι απο ψεου εληλυπας διδασκαλος ουδεις γαρ ταυτα τα σημεια δυναται ποιειν α συ ποιεις εαν μη η ο ψεος μετ αυτου	we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.	teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him."	know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him."
148 # John 3:13 falta, o entre [ ]: que est? en el cielo omitted or in [ ]: which is in heaven	Θοη 3:13 και ουδεις αναβηκεν εις τον ουρανον ει μη ο εκ του ουρανου καταβας ο υιος του ανθρωπου ο ων εν τω ουρανω	Θοη 3:13 και ουδεις αναβηκεν εις τον ουρανον ει μη ο εκ του ουρανου καταβας ο υιος του ανθρωπου ο ων εν τω ουρανω	Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.	<sup>13</sup> No one has ever gone into heaven except the one who came from heaven--the Son of Man.	Joh 3:13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man.
149 # John 3:15 falta: no se pierda, sino que omitted: should not perish	Θοη 3:15 ινα πας ο πιστευων εις αυτον μη αποληται αλλ εχη ζωην αιωνιον	Θοη 3:15 ινα πας ο πιστευων <del>εις αυτον μη αποληται αλλ</del> <b>εν αυτω</b> εχη ζωην αιωνιον	Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.	<sup>15</sup> that everyone who believes in him may have eternal life.	Joh 3:15 that whoever believes may in Him have eternal life.
150 # John 4:42 falta: el Cristo omitted: the Christ	Θοη 4:42 τη τε γυναικι ελεγον οτι ουκετι δια την σην λαλιαν πιστευομεν αυτοι γαρ ακηκοαμεν και οιδαμεν οτι ουτος εστιν αληψως ο σωτηρ του κοσμου ο χριστω	Θοη 4:42 τη τε γυναικι ελεγον οτι ουκετι δια την σην λαλιαν πιστευομεν αυτοι γαρ ακηκοαμεν και οιδαμεν οτι ουτος εστιν αληψως ο σωτηρ του κοσμου ο <del>χριστω</del>	Joh 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.	JN 4:42 They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."	Joh 4:42 and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."
151a # John 5:3 falta: que estaban esperando el movimiento del agua. omitted: waiting for the moving of the water.	Θοη 5:3 εν ταυταις κατεκειτο πληψος πολυ των ασπενουντων τυφλων χωλων ξηρων εκδεχομενων την του υδατος	Θοη 5:3 εν ταυταις κατεκειτο πληψος <del>πολυ</del> των ασπενουντων τυφλων χωλων ξηρων εκδεχομενων την του υδατος	Joh 5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.	<sup>3</sup> Here a great number of disabled people used to lie--the blind, the lame, the paralyzed.	Joh 5:3 In these lay a multitude of those who were sick, blind, lame, and withered, waiting for the moving of the waters;

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	κινήσιν	κινήσιν			
151b # John 5:4 falta omitted: all	Θη 5:4 αγγελος γαρ κατα καιρον κατεβαινεν εν τη κολυμβησρα και εταρασσεν το υδωρ ο ουν πρωτος εμβας μετα την ταραχην του υδατος υγιης εγινετο ω δηποτε κατειχετο νοσηματι	Θη 5:4	Joh 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.	4	
152 # John 5:16 falta: y procuraban matarle, omitted: and sought to slay him,	Θη 5:16 και δια τουτο εδιωκον τον ιησουν οι ιουδαιοι και εξητουν αυτον αποκτειναι οτι ταυτα εποιει εν σαββατω	Θη 5:16 και δια τουτο εδιωκον- <del>τον ιησουν</del> οι ιουδαιοι <del>τον</del> <del>ιησουω</del> <del>κατ</del> <del>εξητουν αυτον</del> αποκτειναι οτι ταυτα εποιει εν σαββατω	Joh 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.	JN 5:16 So, because Jesus was doing these things on the Sabbath, the Jews persecuted him.	<i>Joh 5:16 And for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.</i>
153 # John 5:17 falta: Jes?s omitted: Jesus	Θη 5:17 ο δε ιησους απεκρινατο αυτοις ο πατηρ μου εως αρτι εργαζεται καγω εργαζομαι	Θη 5:17 ο δε <b>[[ιησους]]</b> απεκρινατο αυτοις ο πατηρ μου εως αρτι εργαζεται καγω εργαζομαι	Joh 5:17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.	<sup>17</sup> Jesus said to them, "My Father is always at his work to this very day, and I, too, am working."	<i>Joh 5:17 ¶ But He answered them, "My Father is working until now, and I Myself am working."</i>
154 # John 5:19	Θη 5:19 απεκρινατο ουν ο ιησους και ειπεν αυτοις αμην λεγω υμιν ου δυναται ο υιος ποιειν αφ εαυτου ουδεν εαν μη τι βλεπη τον πατερα ποιουντα α γαρ αν εκεινος ποιη ταυτα και ο υιος ομοιως ποιει	Θη 5:19 απεκρινατο ουν ο ιησους και <b>ελεγεν</b> ειπεν αυτοις αμην λεγω υμιν ου δυναται ο υιος ποιειν αφ εαυτου ουδεν εαν μη τι βλεπη τον πατερα ποιουντα α γαρ αν εκεινος ποιη ταυτα και ο υιος ομοιως ποιει	Joh 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.	JN 5:19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.	Joh 5:19 Jesus therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.
155 # John 5:30 falta:	Θη 5:30 ου	Θη 5:30 ου	Joh 5:30 I can of	<sup>30</sup> By myself I can	Joh 5:30 "I can

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del Padre omitted: the Father	δυναμαι εγω ποιειν απ εμαυτου ουδεν καψως ακουω κρινω και η κρισις η εμη δικαια εστιν οτι ου ζητω το ψελημα το εμον αλλα το ψελημα του πεμθαντος με πατροω	δυναμαι εγω ποιειν απ εμαυτου ουδεν καψως ακουω κρινω και η κρισις η εμη δικαια εστιν οτι ου ζητω το ψελημα το εμον αλλα το ψελημα του πεμθαντος με <del>πατροω</del>	mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.	do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.	do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.
156 # John 6:14 falta: Jes?s omitted: Jesus	Θοη 6:14 οι ουν ανηρωποι ιδοντες ο εποιησεν σημειον ο ιησους ελεγον οτι ουτος εστιν αληψως ο προφητης ο ερχομενος εις τον κοσμον	Θοη 6:14 οι ουν ανηρωποι ιδοντες ο εποιησεν σημειον- <del>ο</del> ιησους ελεγον οτι ουτος εστιν αληψως ο προφητης ο ερχομενος εις τον κοσμον	Joh 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.	JN 6:14 After the people saw the miraculous sign that Jesus did, they began to say, "Surely this is the Prophet who is to come into the world."	Joh 6:14 When therefore the people saw the sign which He had performed, they said, "This is of a truth the Prophet who is to come into the world."
157 # John 6:39 falta: del Padre omitted: the Father's	Θοη 6:39 τουτο δε εστιν το ψελημα του πεμθαντος με πατρος ινα παν ο δεδωκεν μοι μη απολεσω εξ αυτου αλλα αναστησω αυτο εν τη εσχατη ημερα	Θοη 6:39 τουτο δε εστιν το ψελημα του πεμθαντος με- <del>πατρος</del> ινα παν ο δεδωκεν μοι μη απολεσω εξ αυτου αλλα αναστησω αυτο <b>[[εν]]</b> τη εσχατη ημερα	Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.	<sup>39</sup> And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.	Joh 6:39 "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.
158 # John 6:47 falta: en m? omitted: on me	Θοη 6:47 αμην αμην λεγω υμιν ο πιστευων εις εμε εχει ζωην αιωνιον	Θοη 6:47 αμην αμην λεγω υμιν ο πιστευων- <del>εις</del> εμε εχει ζωην αιωνιον	Joh 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.	<sup>47</sup> I tell you the truth, he who believes has everlasting life.	Joh 6:47 "Truly, truly, I say to you, he who believes has eternal life.
159 # John 6:65 del Padre, en vez de: mi Padre the Father, in place of: my Father	Θοη 6:65 και ελεγεν δια τουτο ειρηκα υμιν οτι ουδεις δυναται ελψειν προς με εαν μη η δεδομενον αυτω εκ του πατρος μου	Θοη 6:65 και ελεγεν δια τουτο ειρηκα υμιν οτι ουδεις δυναται ελψειν προς με εαν μη η δεδομενον αυτω εκ του πατρος- <del>μου</del>	Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.	<sup>65</sup> He went on to say, "This is why I told you that no one can come to me unless the Father has enabled him."	Joh 6:65 And He was saying, "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father."



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160 # John 6:69 falta: el Cristo omitted: the Christ el Santo de Dios, en vez de: el Hijo de Dios viviente the Holy One of God, in place of: the Son of the living God	Ἰωη 6:69 και ημεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο χριστος ο υιος του ψευου του ζωντω	Ἰωη 6:69 και ημεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο- <del>χριστος ο υιος</del> <b>αγιος</b> του ψευου του <del>ζωντω</del>	Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.	69 We believe and know that you are the Holy One of God."	Joh 6:69 "And we have believed and have come to know that You are the Holy One of God."
161 # John 7:8 no subo, en vez de: no subo a'n I do not go up, in place of: I go not up yet	Ἰωη 7:8 υμεις αναβητε εις την εορτην ταυτην εγω ουπω αναβαινω εις την εορτην ταυτην οτι ο καιρος ο εμος ουπω πεπληρωται	Ἰωη 7:8 υμεις αναβητε εις την εορτην <del>ταυτην</del> εγω <del>ουπω</del> <b>ουκ</b> αναβαινω εις την εορτην ταυτην οτι ο καιρος ο εμος <b>καιρος</b> ουπω πεπληρωται	Joh 7:8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.	8 You go to the Feast. I am not yet going up to this Feast, because for me the right time has not yet come."	Joh 7:8 "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."
162 # John 7:53-8:11 falta: tode el pasaje, o entre [ ] omitted: the entire portion, or in [ ] 7:53-8:11	Ἰωη 7:53 και επορευση εκαστος εις τον οικον αυτου	<b>[[</b> Ἰωη 7:53 και επορευση εκαστος εις τον οικον αυτου <b>]]</b>	Joh 7:53 And every man went unto his own house.	JN 7:53 Then each went to his own home.	Joh 7:53 And everyone went to his home.
163 # John 8:28 el (Padre), en vez de: mi (Padre) the (Father), in place of: my (Father)	Ἰωη 8:28 ειπεν ουν αυτοις ο ιησους οταν υθωσητε τον υιον του ανθρωπου τοτε γνωσεσψε οτι εγω ειμι και απ εμαυτου ποιω ουδεν αλλα καπως εδιδαξεν με ο πατηρ μου ταυτα λαλω	Ἰωη 8:28 ειπεν ουν <b>[</b> αυτοις <b>]</b> ο ιησους οταν υθωσητε τον υιον του ανθρωπου τοτε γνωσεσψε οτι εγω ειμι και απ εμαυτου ποιω ουδεν αλλα καπως εδιδαξεν με ο πατηρ <del>μου</del> ταυτα λαλω	Joh 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.	28 So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me.	Joh 8:28 Jesus therefore said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.
164 # John 8:29 falta: el Padre omitted: the Father	Ἰωη 8:29 και ο πεμθας με μετ εμου εστιν ουκ αφηκεν με μονον ο πατηρ	Ἰωη 8:29 και ο πεμθας με μετ εμου εστιν ουκ αφηκεν με <del>μονον ο πατηρ</del>	Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for	29 The one who sent me is with me; he has not left me alone, for I always do what	Joh 8:29 "And He who sent Me is with Me; He has not left Me alone, for I

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	οτι εγω τα αρεστα αυτω ποιω παντοτε	οτι εγω τα αρεστα αυτω ποιω παντοτε	I do always those things that please him.	pleases him."	always do the things that are pleasing to Him."
165 # John 8:38 el (Padre), en vez de: mi (Padre) the (Father), in place of: my (Father)	Θση 8:38 εγω ο εωρακα παρα τω πατρι μου λαλω και υμεις ουν ο εωρακατε παρα τω πατρι υμων ποιειτε	Θση 8:38 <del>α</del> εγω- <del>θ</del> εωρακα παρα τω πατρι- <del>μου</del> λαλω και υμεις ουν- <del>θ</del> εωρακατε- <del>α</del> ηκουσατε παρα τω πατρι υμων του πατρος ποιειτε	Joh 8:38 ¶ I speak that which I have seen with my Father: and ye do that which ye have seen with your father.	38 I am telling you what I have seen in the Father's presence, and you do what you have heard from your father. "	Joh 8:38 ¶ "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."
166 # John 8:59 falta: y atravesando por medio de ellos, se fu? omitted: and going through the midst of them, and so passed by	Θση 8:59 ηραν ουν λιπους ινα βαλωσιν επ αυτον ιησους δε εκρυβη και εξηλπεν εκ του ιερου διελπων δια μεσου αυτων και παρηγεν ουτω	Θση 8:59 ηραν ουν λιπους ινα βαλωσιν επ αυτον ιησους δε εκρυβη και εξηλπεν εκ του ιερου <del>διελπων δια μεσου αυτων και</del> παρηγεν ουτω	Joh 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.	59 At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.	Joh 8:59 Therefore they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple.
167 # John 9:4 Nosotros, en vez de: me, yo We (must work), in place of: I (must work)	Θση 9:4 εμε δει εργαζεσθαι τα εργα του πεμθαντος με εως ημερα εστιν ερχεται νυξ οτε ουδεις δυναται εργαζεσθαι	Θση 9:4 <del>εμε</del> ημας δει εργαζεσθαι τα εργα του πεμθαντος με εως ημερα εστιν ερχεται νυξ οτε ουδεις δυναται εργαζεσθαι	Joh 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.	4 As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.	Joh 9:4 "We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work.
168 # John 9:35 hijo de hombre, en vez de: hijo de Dios Son of man, in place of: Son of God	Θση 9:35 ηκουσεν ο ιησους οτι εξεβαλον αυτον εξω και ευρων αυτον ειπεν αυτω συ πιστευεις εις τον υιον του ψευου	Θση 9:35 ηκουσεν- <del>θ</del> ιησους οτι εξεβαλον αυτον εξω και ευρων αυτον ειπεν- <del>εω</del> τω συ πιστευεις εις τον υιον του <del>ψευου</del> ανθρωπου	Joh 9:35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?	JN 9:35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"	Joh 9:35 ¶ Jesus heard that they had put him out; and finding him, He said, "Do you believe in the Son of Man?"
169 # John 9:38,39 Omitted from several early manuscripts	Θση 9:38 ο δε εφη πιστευω κυριε και προσεκυνησεν αυτω Θση 9:39 και ειπεν ο ιησους εις κριμα	Θση 9:38 ο δε εφη πιστευω κυριε και προσεκυνησεν αυτω Θση 9:39 και ειπεν ο ιησους εις κριμα	Joh 9:38 And he said, Lord, I believe. And he worshipped him. Joh 9:39 ¶ And Jesus said, For judgment I am come into this	JN 9:38 Then the man said, "Lord, I believe," and he worshiped him. JN 9:39 Jesus said, "For judgment I have come into	Joh 9:38 And he said, "Lord, I believe." And he worshiped Him.

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	εγω εις τον κοσμον τουτον ηλθον ινα οι μη βλεποντες βλεπωσιν και οι βλεποντες τυφλοι γενωνται	εγω εις τον κοσμον τουτον ηλθον ινα οι μη βλεποντες βλεπωσιν και οι βλεποντες τυφλοι γενωνται	world, that they which see not might see; and that they which see might be made blind.	this world, so that the blind will see and those who see will become blind."	
170 # John 10:29 change my Father to the Father	Θη 10:29 ο πατηρ μου ος δεδωκεν μοι μειζων παντων εστιν και ουδεις δυναται αρπαζειν εκ της χειρος του πατρος μου	Θη 10:29 ο πατηρ μου- <del>ος</del> δεδωκεν μοι μειζων παντων εστιν και ουδεις δυναται αρπαζειν εκ της χειρος του <del>πατρος μου</del> <del>παιρω</del>	Joh 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.	<sup>29</sup> My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.	Joh 10:29 "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.
171 # John 10:32 del Padre, en vez de: mi Padre the Father, in place of: my Father	Θη 10:32 απεκριψη αυτοις ο ιησους πολλα καλα εργα εδειξα υμιν εκ του πατρος μου δια ποιον αυτων εργων λιψαζετε με	Θη 10:32 απεκριψη αυτοις ο ιησους πολλα <del>καλα</del> εργα <del>καλα</del> εδειξα υμιν εκ του πατρος <del>μου</del> δια ποιον αυτων εργων λιψαζετε <del>με</del>	Joh 10:32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?	<sup>32</sup> but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?"	Joh 10:32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"
172 # John 13:3 falta: Jes?s omitted: Jesus	Θη 13:3 ειδως ο ιησους οτι παντα δεδωκεν αυτω ο πατηρ εις τας χειρας και οτι απο ψευς εξηλθεν και προς τον ψεον υπαγει	Θη 13:3 ειδως- <del>θ</del> <del>η</del> σους- <del>ο</del> τι παντα δεδωκεν αυτω ο πατηρ εις τας χειρας και οτι απο ψευς εξηλθεν και προς τον ψεον υπαγει	Joh 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;	<sup>3</sup> Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God;	Joh 13:3 Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God,
173 # John 13:32 falta: Si Dios es glorificado en ?!, omitted: If God is glorified ihn him,	Θη 13:32 ει ο ψευς εδοξασθη εν αυτω και ο ψευς δοξασει αυτον εν εαυτω και ευψυς δοξασει αυτον	Θη 13:32 [ <del>ει</del> ο ψευς εδοξασθη εν αυτω] και ο ψευς δοξασει αυτον εν- <del>εαυτω</del> <del>αυτω</del> και ευψυς δοξασει αυτον	Joh 13:32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.	<sup>32</sup> If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.	Joh 13:32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.
174 # John 14:17 est? (en vosotros), en vez de: ser? o estar? is in	Θη 14:17 το πνευμα της αληπειας ο ο κοσμος ου δυναται λαβειν	Θη 14:17 το πνευμα της αληπειας ο ο κοσμος ου δυναται λαβειν	Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither	<sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him	Joh 14:17 that is the Spirit of truth, whom the world cannot receive, because it does not behold Him

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you, in place of: shall be in you	οτι ου ψεωρει αυτο ουδε γινωσκει αυτο υμεις δε γινωσκετε αυτο οτι παρ υμιν μενει και εν υμιν εσται	οτι ου ψεωρει αυτο ουδε γινωσκει <del>αυτο</del> υμεις <del>δε</del> γινωσκετε αυτο οτι παρ υμιν μενει και εν υμιν εσται	knoweth him: but ye know him; for he dwelleth with you, and shall be in you.	nor knows him. But you know him, for he lives with you and will be in you.	or know Him, but you know Him because He abides with you, and will be in you.
175 # John 14:28 falta: he dicho (que voy ) omitted: I said (I go)	Θη 14:28 ηκουσατε οτι εγω ειπον υμιν υπαγω και ερχομαι προς υμας ει ηγαπατε με εχαρητε αν οτι ειπον πορευομαι προς τον πατερα οτι ο πατηρ μου μειζων μου εστιν	Θη 14:28 ηκουσατε οτι εγω ειπον υμιν υπαγω και ερχομαι προς υμας ει ηγαπατε με εχαρητε αν οτι <del>ειπον</del> πορευομαι προς τον πατερα οτι ο πατηρ <del>μου</del> μειζων μου εστιν	Joh 14:28 ¶ Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.	JN 14:28 "You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.	Joh 14:28 ¶ "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I.
176 # John 16:10 al (Padre), en vez de: a mi (Padre) to the (Father), in place of: to my Father)	Θη 16:10 περι δικαιοσυνης δε οτι προς τον πατερα μου υπαγω και ουκ ετι ψεωρειτε με	Θη 16:10 περι δικαιοσυνης δε οτι προς τον πατερα <del>μου</del> υπαγω και ουκ ετι ψεωρειτε με	Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;	<sup>10</sup> in regard to righteousness, because I am going to the Father, where you can see me no longer;	Joh 16:10 and concerning righteousness, because I go to the Father, and you no longer behold Me;
177 # John 16:16 falta: porque yo voy al Padre omitted: because I go to the Father	Θη 16:16 μικρον και ου ψεωρειτε με και παλιν μικρον και οθεσψε με οτι εγω υπαγω προς τον πατερα	Θη 16:16 μικρον και <del>ου</del> <b>ουκετι</b> ψεωρειτε με και παλιν μικρον και οθεσψε με <del>οτι</del> <b>εγω υπαγω προς τον πατερα</b>	Joh 16:16 ¶ A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.	JN 16:16 "In a little while you will see me no more, and then after a little while you will see me."	Joh 16:16 ¶ "A little while, and you will no longer behold Me; and again a little while, and you will see Me."
178 # John 17:12 falta: en el mundo omitted: in the world el nombre que me diste, en vez de: a los que me diste Thy name which Thou has given me, in place of: I kept them in thy name	Θη 17:12 οτε ημην μετ αυτων εν τω κοσμω εγω ετηρουν αυτους εν τω ονοματι σου ους δεδωκας μοι εφυλαξα και ουδεις εξ αυτων απωλετο ει μη ο υιος της απωλειας ινα η γραφη πληρωση	Θη 17:12 οτε ημην μετ αυτων <del>εν τω κοσμω</del> εγω ετηρουν αυτους εν τω ονοματι σου <del>ους</del> <b>ω</b> δεδωκας μοι εφυλαξα και ουδεις εξ αυτων απωλετο ει μη ο υιος της απωλειας ινα η γραφη πληρωση	Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.	<sup>12</sup> While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to that Destruction so that Scripture would be fulfilled.	Joh 17:12 "While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might

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					be fulfilled.
179 # John 17:17 falta: tu (verdad) omitted: thy (truth)	Θη 17:17 αγιασον αυτους εν τη αληθεια σου ο λογος ο σος αληθεια εστιν	Θη 17:17 αγιασον αυτους εν τη αληθεια- σου ο λογος ο σος αληθεια εστιν	Joh 17:17 ¶ Sanctify them through thy truth: thy word is truth.	. <sup>17</sup> Sanctify them by the truth; your word is truth.	Joh 17:17 ¶ "Sanctify them in the truth; Thy word is truth.
180 # John 19:5 a few manuscripts omit Behold the man.	Θη 19:5 εξηλπεν ουν ο ιησους εξω φορων τον ακανψινον στεφανον και το πορφυρουν ιματιον και λεγει αυτοις ιδε ο ανθρωποπ	Θη 19:5 εξηλπεν ουν ο ιησους εξω φορων τον ακανψινον στεφανον και το πορφυρουν ιματιον και λεγει αυτοις-ιδε- <b>ιδου</b> ο ανθρωποπ	Joh 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!	<sup>5</sup> When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"	Joh 19:5 Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate *said to them, "Behold, the Man!"
181 # John 19:26 a few manuscripts unto his mother to unto the mother	Θη 19:26 ιησους ουν ιδων την μητερα και τον μαθητην παρεστωτα ον ηγαπα λεγει τη μητρι αυτου γυναι ιδου ο υιος σου	Θη 19:26 ιησους ουν ιδων την μητερα και τον μαθητην παρεστωτα ον ηγαπα λεγει τη μητρι-αυτου- γυναι-ιδου- <b>ιδε</b> ο υιος σου	Joh 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!	<sup>26</sup> When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son,"	Joh 19:26 When Jesus therefore saw His mother, and the disciple whom He loved standing nearby, He *said to His mother, "Woman, behold, your son!"
182 # John 19:38 falta: (el cuerpo de) Jes?s (la ?tima frase) omitted: (the body of) Jesus (last phrase)	Θη 19:38 μετα δε ταυτα ηρωτησεν τον πιλατον ο ιωσηφ ο απο αριμαβαιας ων μαθητης του ιησου κεκρυμμενος δε δια τον φοβον των ιουδαιων ινα αρη το σωμα του ιησου και επετρεθεν ο πιλατος ηλπεν ουν και ηρεν το σωμα του ιησου	Θη 19:38 μετα δε ταυτα ηρωτησεν τον πιλατον-θ-ιωσηφ ο απο αριμαβαιας ων μαθητης του ιησου κεκρυμμενος δε δια τον φοβον των ιουδαιων ινα αρη το σωμα του ιησου και επετρεθεν ο πιλατος ηλπεν ουν και ηρεν το σωμα-του-ιησου- <b>αυτου</b>	Joh 19:38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.	JN 19:38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away.	Joh 19:38 ¶ And after these things Joseph of Arimathea, being a disciple of Jesus, but a secret one, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. He came therefore, and took away His body.
183 # John 20:17 al (Padre), en vez de: a mi	Θη 20:17 λεγει αυτη ο ιησους μη μου απτου	Θη 20:17 λεγει αυτη-θ-ιησους μη μου απτου	Joh 20:17 Jesus saith unto her, Touch me not; for	JN 20:17 Jesus said, "Do not hold on to me, for I	Joh 20:17 Jesus *said to her, "Stop clinging to

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(Padre) to the Father, in place of: to my Father	ουπω γαρ αναβεβηκα προς τον πατερα μου πορευου δε προς τους αδελφους μου και ειπε αυτοις αναβαινω προς τον πατερα μου και πατερα υμων και ψεον μου και ψεον υμων	ουπω γαρ αναβεβηκα προς τον πατερα <del>μου</del> πορευου δε προς τους αδελφους μου και ειπε αυτοις αναβαινω προς τον πατερα μου και πατερα υμων και ψεον μου και ψεον υμων	I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.' "	Me, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.' "

The TR has 904 words in these 40 verses. WH has 785 words short 119 words, 13.2% removed

Chapter 6  
42 Magnum Errors #184 - 225 from the Acts and Romans

The Acts and Romans, United Bible Societies Greek containing 41 gross errors #184 – 225

Note: Greek Received Text (TR) Underlies The English Authorized Version; Bible Societies Greek 4th Edition underlies all modernist versions here showing ~~omitted~~ and **added** and [~~bracketed for removal~~] portions. Rex L. Cobb's Bilingual Critic is included as an aid in the first column.

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
184 # Acts 2:1 juntos, en vez de: un?nimes together, in place of: with one accord	Αχ 2:1 και εν τω συμπληρουσθαι την ημεραν της πεντηκοστης ησαν απαντες ομοψυμαδον επι το αυτο	Αχ 2:1 και εν τω συμπληρουσθαι την ημεραν της πεντηκοστης ησαν απαντες <del>ομοψυμαδον</del> <b>ομου</b> επι το αυτο	Ac 2:1 ¶ And when the day of Pentecost was fully come, they were all with one accord in one place.	Ac 2:1 ¶ When the day of Pentecost came, they were all together in one place.	Ac 2:1 ¶ And when the day of Pentecost had come, they were all together in one place.
185 # Acts 2:30 falta: cuanto a la carne, levantar?a al Cristo omitted: according to the flesh, he would raise up Christ	Αχ 2:30 προφητης ουν υπαρχων και ειδως οτι ορκω ωμοσεν αυτω ο ψεος εκ καρπου της οσφυος αυτου το κατα σαρκα αναστησειν τον χριστον και ησσει επι του θρονου αυτου	Αχ 2:30 προφητης ουν υπαρχων και ειδως οτι ορκω ωμοσεν αυτω ο ψεος εκ καρπου της οσφυος αυτου <del>το κατα σαρκα αναστησειν τον</del> χριστον και ησσει επι του θρονου αυτου	Ac 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;	Ac 2:30 But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne.	Ac 2:30 "And so, because he was a prophet, and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS UPON HIS THRONE,
186 # Acts 2:47 falta: a la iglesia omitted: to the church	Αχ 2:47 αινουντες τον ψεον και εχοντες χαριν προς ολον τον λαον ο δε κυριος προσετιπει τους σωζομενους καψ ημεραν τη εκκλησια	Αχ 2:47 αινουντες τον ψεον και εχοντες χαριν προς ολον τον λαον ο δε κυριος προσετιπει τους σωζομενους καψ ημεραν τη εκκλησια	Ac 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.s	Ac 2:47 praising God and enjoying the favour of all the people. And the Lord added to their number daily those who were being saved.	Ac 2:47 praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.
187 # Acts 3:20 designado, en vez de: anunciado antes appointed, in place of:	Αχ 3:20 και αποστειλη τον προκεκηρυγμενον υμιν ιησουν χριστον	Αχ 3:20 και αποστειλη τον <del>προκεκηρυγμενο</del> <del>ν</del> <b>προκεχειρισμεν</b> ο υμιν ιησουν	Ac 3:20 And he shall send Jesus Christ, which before was preached unto you:	Ac 3:20 and that he may send the Christ, who has been appointed for you—even Jesus.	Ac 3:20 and that He may send Jesus, the Christ appointed for you,

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before was preached		χριστον			
188 # Acts 3:26 falta: Jes?s omitted: Jesus	Αχ 3:26 υμιν πρωτον ο ψεος αναστησας τον παιδα αυτου ιησουν απεστειλεν αυτον ευλογουντα υμας εν τω αποστρεφειν εκαστον απο των πονηριων υμων	Αχ 3:26 υμιν πρωτον <del>ο ψεος</del> αναστησας ο <del>ψεος</del> τον παιδα αυτου <del>ιησουν</del> απεστειλεν αυτον ευλογουντα υμας εν τω αποστρεφειν εκαστον απο των πονηριων υμων	Ac 3:26 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.	Ac 3:26 When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways."	Ac 3:26 "For you first, God raised up His Servant, and sent Him to bless you by turning every one of you from your wicked ways."
189 # Acts 6:8 gracia, en vez de: fe grace, in place of: faith	Αχ 6:8 στεφανος δε πληρης πιστεως και δυναμεως εποιει τερατα και σημεια μεγαλα εν τω λαω	Αχ 6:8 στεφανος δε πληρης <del>πιστεως</del> <b>χαριτος</b> και δυναμεως εποιει τερατα και σημεια μεγαλα εν τω λαω	Ac 6:8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.	Ac 6:8 ¶ Now Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people.	Ac 6:8 ¶ And Stephen, full of grace and power, was performing great wonders and signs among the people.
190 # Acts 7:30 falta: (?ngel) del Se?or omitted: (angel) of the Lord	Αχ 7:30 και πληρωσεντων ετων τεσσαρακοντα ωψη αυτω εν τη ερημω του ορους σινα αγγελος κυριου εν φλογι πυρος βατου	Αχ 7:30 και πληρωσεντων ετων τεσσαρακοντα ωψη αυτω εν τη ερημω του ορους σινα αγγελος <del>κυριου</del> εν φλογι πυρος βατου	Ac 7:30 ¶ And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.	Ac 7:30 ¶ "After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai.	Ac 7:30 ¶ "And after forty years had passed, AN ANGEL APPEARED TO HIM IN THE WILDERNESS OF MOUNT SINAI, IN THE FLAME OF A BURNING THORN BUSH.
191 # Acts 7:37 falta: el Se?or (Dios) vuestro omitted: the Lord your (God) falta: a ?! oir?is omitted: him shall ye hear	Αχ 7:37 ουτος εστιν ο μουσης ο ειπων τοις υιοις ισραηλ προφητην υμιν αναστησει κυριος ο ψεος υμων εκ των αδελφων υμων ως εμε αυτου ακουσεσθε	Αχ 7:37 ουτος εστιν ο μουσης ο ειπων τοις υιοις ισραηλ προφητην υμιν αναστησει <del>κυριος</del> ο ψεος <del>υμων</del> εκ των αδελφων υμων ως εμε <del>αυτου</del> ακουσεσθε	Ac 7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.	Ac 7:37 "This is that Moses who told the Israelites, 'God will send you a prophet like me from your own people.'	Ac 7:37 "This is the Moses who said to the sons of Israel, 'GOD SHALL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN.'
192 # Acts 8:37 falta: todo el vers?culo o entre [ ]	Αχ 8:37 ειπεν δε ο φιλιππος ει πιστευεις εξ	Αχ 8:37	Ac 8:37 And Philip said, If thou believest with all thine	Ac 8:37	Ac 8:37 And Philip said, "If you believe with all your heart, you



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omitted: the entire verse or in [ ]	ολης της καρδιας εξεστιν αποκριψεις δε ειπεν πιστευω τον υιον του ψευς ειναι τον ιησουν χριστον		heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.		may." And he answered and said, "I believe that Jesus Christ is the Son of God."
193 # Acts 9:25 sus disc? pulos, en vez de: los disc? pulos his disciples, in place of: the disciples	Αχ 9:25 λαβοντες δε αυτον οι μαμηται νυκτος καμηκαν δια του τειχους χαλασαντες εν σπυριδι	Αχ 9:25 λαβοντες δε <del>αυτον</del> οι μαμηται <b>αυτον</b> νυκτος <del>καμηκαν</del> δια του τειχους <b>καμηκαν</b> χαλασαντες εν σπυριδι	Ac 9:25 Then the disciples took him by night, and let him down by the wall in a basket.	Ac 9:25 But his followers took him by night and lowered him in a basket through an opening in the wall.	Ac 9:25 but his disciples took him by night, and let him down through an opening in the wall, lowering him in a large basket.
194 # Acts 9:29 falta: en el nombre del Se?or (Jesus?) omitted: in the name of the Lord (Jesus) falta: Jes?s omitted: Jesus	Αχ 9:28 και ην μετ αυτων εισπορευομενοσ και εκπορευομενοσ εν ιερουσαλημ 29 και παρρησιαζομενος εν τω ονοματι του κυριου ιησου (9-29) ελαλει τε και συνεζητει προς τους ελληνιστας οι δε επεχειρουν αυτον ανελειν	Αχ 9:28 και ην μετ αυτων εισπορευομενοσ και εκπορευομενοσ <del>εν ειω</del> ιερουσαλημ 29 και παρρησιαζομενος εν τω ονοματι του κυριου <del>ησου</del> 29 ελαλει τε και συνεζητει προς τους ελληνιστας οι δε επεχειρουν <b>ανελειν αυτον</b>	Ac 9:28 And he was with them coming in and going out at Jerusalem. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.	Ac 9:28 So Saul stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord. 29 He talked and debated with the Grecian Jews, but they tried to kill him.	Ac 9:29 And he was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death.
195 # Acts 10:30 falta: ayunando omitted: fasting	Αχ 10:30 και ο κορνηλιος εφη απο τεταρτης ημερας μεχρι ταυτης της ωρας ημην νηστευων και την εννατην ωραν προσευχομενος εν τω οικω μου και ιδου ανηρ εστη ενωπιον μου εν εσμητι λαμπρα	Αχ 10:30 και ο κορνηλιος εφη απο τεταρτης ημερας μεχρι ταυτης της ωρας ημην <del>νηστευων</del> <del>και</del> την εννατην <del>ωραν</del> προσευχομενος εν τω οικω μου και ιδου ανηρ εστη ενωπιον μου εν εσμητι λαμπρα	Ac 10:30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,	Ac 10:30 Cornelius answered: "Four days ago I was in my house praying at this hour, at three in the afternoon. Suddenly a man in shining clothes stood before me	Ac 10:30 And Cornelius said, "Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments,

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196 # Acts 13:33 a nuestros hijos, en vez de: a los hijos de ellos to our children, in place of: unto us their children	Αχ 13:33 οτι ταυτην ο ψεος εκπεπληρωκεν τοις τεκνοις αυτων ημιν αναστησας ιησουν(13-33) ως και εν τω θαλμω τω δευτερω γεγραπται υιος μου ει συ εγω σημερον γεγεννηκα σε	Αχ 13:33 οτι ταυτην ο ψεος εκπεπληρωκεν τοις τεκνοις [αυτων] ημιν αναστησας ιησουν(13-33) ως και εν τω θαλμω τω δευτερω γεγραπται τω δευτερω υιος μου ει συ εγω σημερον γεγεννηκα σε	Ac 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.	Ac 13:33 he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "You are my Son; today I have become your Father.'	Ac 13:33 that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'THOU ART MY SON; TODAY I HAVE BEGOTTEN THEE.'
197 # Acts 15:11 falta: Cristo omitted: Christ	Αχ 15:11 αλλα δια της χαριτος κυριου ιησου χριστου πιστευομεν σωσθηναι και η ον τροπον κακεινοι	Αχ 15:11 αλλα δια της χαριτος του κυριου ιησου χριστου πιστευομεν σωσθηναι και η ον τροπον κακεινοι	Ac 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.	Ac 15:11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are."	Ac 15:11 "But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are."
198 # Acts 15:18 falta: a Dios . . . todas sus obras omitted: unto God . . . are all his works	Αχ 15:18 γνωστα απ αιωνος εστιν τω ψεω παντα τα εργα αυτου	Αχ 15:18 γνωστα απ αιωνος εστιν τω ψεω παντα τα εργα αυτου	Ac 15:18 Known unto God are all his works from the beginning of the world.	Ac 15:18 that have been known for ages.	Ac 15:18 SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM OF OLD.
# Acts 15:34 Omitted	Αχ 15:34 εδοξεν δε τω σιλα επιμειναι αυτου	Αχ 15:34	Ac 15:34 Notwithstanding it pleased Silas to abide there still.	Ac 15:34	Ac 15:34
199 # Acts 16:31 falta: Cristo omitted: Christ	Αχ 16:31 οι δε ειπον πιστευσον επι τον κυριον ιησουν χριστον και σωσηση συ και ο οικος σου	Αχ 16:31 οι δε ειπον ειπον πιστευσον επι τον κυριον ιησουν χριστον και σωσηση συ και ο οικος σου	Ac 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.	Ac 16:31 They replied, "Believe in the Lord Jesus, and you will be saved—you and your household."	Ac 16:31 And they said, "Believe in the Lord Jesus, and you shall be saved, you and your household."
200 # Acts 17:26 falta: una sangre omitted: blood	Αχ 17:26 εποιησεν τε εξ ενος αιματος παν εννος ανθρωπων κατοικειν επι παν το προσωπον της γης ορισας	Αχ 17:26 εποιησεν τε εξ ενος αιματος παν εννος ανθρωπων κατοικειν επι παν το προσωπον της γης ορισας	Ac 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before	Ac 17:26 From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact	Ac 17:26 and He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the

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	προτεταγμενους καιρους και τας οροψεσις της κατοικιας αυτων	προτεταγμενους καιρους και τας οροψεσις της κατοικιας αυτων	appointed, and the bounds of their habitation;	places where they should live.	boundaries of their habitation,
201 # Acts 17:30 declara, en vez de: manda, o denuncia declaring, in place of: commandet h	Αχ 17:30 τους μεν ουν χρονους της αγνοιας υπεριδων ο ψεος τα νυν παραγγελλει τοις ανθρωποις πασιν πανταχου μετανοειν	Αχ 17:30 τους μεν ουν χρονους της αγνοιας υπεριδων ο ψεος τα νυν παραγγελλει τοις ανθρωποις <del>πασιν</del> πανταχου μετανοειν	Ac 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:	Ac 17:30 In the past God overlooked such ignorance, but now he commands all people everywhere to repent.	Ac 17:30 "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent,
202 # Acts 19:4 falta: el Cristo omitted: Christ	Αχ 19:4 ειπεν δε παυλος ιωαννης μεν εβαπτισεν βαπτισμα μετανοιας τω λαω λεγων εις τον ερχομενον μετ αυτον ινα πιστευσωσιν τουτεστιν εις τον χριστον ιησουν	Αχ 19:4 ειπεν δε παυλος ιωαννης <del>μεν</del> εβαπτισεν βαπτισμα μετανοιας τω λαω λεγων εις τον ερχομενον μετ αυτον ινα πιστευσωσιν τουτεστιν εις τον <del>χριστον</del> ιησουν	Ac 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.	Ac 19:4 Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus."	Ac 19:4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus."
203 # Acts 19:10 falta: Jes?s omitted: Jesus	Αχ 19:10 τουτο δε εγενετο επι ετη δυο ωστε παντας τους κατοικουντας την ασιαν ακουσαι τον λογον του κυριου ιησου ιουδαιους τε και ελληναω	Αχ 19:10 τουτο δε εγενετο επι ετη δυο ωστε παντας τους κατοικουντας την ασιαν ακουσαι τον λογον του κυριου <del>ιησου</del> ιουδαιους τε και ελληναω	Ac 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.	Ac 19:10 This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.	Ac 19:10 And this took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.
204 # Acts 20:21 falta: Cristo omitted: Christ	Αχ 20:21 διαμαρτυρομενο ς ιουδαιοις τε και ελλησιν την εις τον ψεον μετανοιαν και πιστιν την εις τον κυριον ημων ιησουν χριστον	Αχ 20:21 διαμαρτυρομενο ς ιουδαιοις τε και ελλησιν την εις <del>τον</del> ψεον μετανοιαν και πιστιν <del>την</del> εις τον κυριον ημων ιησουν <del>χριστον</del>	Ac 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.	Ac 20:21 I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.	Ac 20:21 solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.
205 # Acts 20:25 falta:	Αχ 20:25 και	Αχ 20:25 και	Ac 20:25 And	Ac 20:25 "Now I	Ac 20:25 "And

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(reino) de Dios omitted: (kingdom) of God	νυν ιδου εγω οιδα οτι ουκετι οθεςψε το προσωπον μου υμεις παντες εν οις διηλψον κηρυσσων την βασιλειαν του ψευου	νυν ιδου εγω οιδα οτι ουκετι οθεςψε το προσωπον μου υμεις παντες εν οις διηλψον κηρυσσων την βασιλειαν <del>του</del> <del>ψευου</del>	now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.	know that none of you among whom I have gone about preaching the kingdom will ever see me again.	now, behold, I know that all of you, among whom I went about preaching the kingdom, will see my face no more.
206 # Acts 20:28 del Se?or, en vez de: de Dios 5 of the Lord, in place of: of God*	Αχ 20:28 προσεχετε ουν εαυτοις και παντι τω ποιμνιω εν ω υμας το πνευμα το αγιον εμετο επισκοπους ποιμαινειν την εκκλησιαν του ψευου ην περιεποιησατο δια του ιδιου αιματοσ	Αχ 20:28 προσεχετε ουν εαυτοις και παντι τω ποιμνιω εν ω υμας το πνευμα το αγιον εμετο επισκοπους ποιμαινειν την εκκλησιαν του ψευου ην περιεποιησατο δια του <del>ιδιου</del> <del>αιματοσ</del> <b>αιματο</b> <b>ς του ιδιου</b>	Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.	Ac 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.	Ac 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.
207 # Acts 21:25 falta: que no guarden nada de esto; solamente omitted: that they observe no such thing, save only	Αχ 21:25 περι δε των πεπιστευκοτων εψνων ημεις επεστειλαμεν κριναντες μηδεν τοιουτον τηρειν αυτους ει μη φυλασσεσθαι αυτους το τε ειδωλοψυτον και το αιμα και πνικτον και πορνειαν	Αχ 21:25 περι δε των πεπιστευκοτων εψνων ημεις επεστειλαμεν κριναντες <del>μηδεν</del> <del>τοιουτον τηρειν</del> <del>αυτους ει μη</del> φυλασσεσθαι αυτους το τε ειδωλοψυτον και <del>το</del> -αιμα και πνικτον και πορνειαν	Ac 21:25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.	Ac 21:25 As for the Gentile believers, we have written to them our decision that they should abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality."	Ac 21:25 "But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication."
208 # Acts 22:16 su nombre, en vez de: el nombre del Se?or his name, in place of: the name of the Lord	Αχ 22:16 και νυν τι μελλεις αναστας βαπτισαι και απολουσαι τας αμαρτιας σου επικαλεσαμενος το ονομα του κυριου	Αχ 22:16 και νυν τι μελλεις αναστας βαπτισαι και απολουσαι τας αμαρτιας σου επικαλεσαμενος το ονομα <del>του</del> <del>κυριου</del> <b>αυτου</b>	Ac 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.	Ac 22:16 And now what are you waiting for? Get up, be baptised and wash your sins away, calling on his name.'	Ac 22:16 'And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name.'

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209a # Acts 24:07 omitted: all	Αχ 24:7 παρελψων δε λυσιαω ο χιλιαρχωσ μετα πολληω βιαω εκ των χειρων ημων απηγαγεν	Αχ 24:7	Ac 24:7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,	Ac 24:7	Ac 24:7
209b # Acts 24:15 falta: de los muertos omitted: of the dead	Αχ 24:15 ελπιδα εχων εις τον ψεον ην και αυτοι ουτοι προσδεχονται αναστασιν μελλειν εσεσψαι νεκρων δικαιων τε και αδικων	Αχ 24:15 ελπιδα εχων εις τον ψεον ην και αυτοι ουτοι προσδεχονται αναστασιν μελλειν εσεσψαι νεκρων δικαιων τε και αδικων	Ac 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.	Ac 24:15 and I have the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked.	Ac 24:15 having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.
210 # Acts 28:29 falta: omitted: all	Αχ 28:29 και ταυτα αυτου ειποντωσ απηλψον οι ιουδαιοι πολλην εχοντεω εν εαυτοιω συζητησιν	Αχ 28:29	Ac 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.	Ac 28:29	Ac 28:29
211 # Rom 1:16 falta: de Cristo omitted: of Chris falta: de Cristo omitted: of Christ	Ρο 1:16 ου γαρ επαισχυνομαι το ευαγγελιον του χριστου δυναμις γαρ ψεου εστιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω τε πρωτον και ελληνη	Ρο 1:16 ου γαρ επαισχυνομαι το ευαγγελιον του χριστου δυναμις γαρ ψεου εστιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω και πρωτον και ελληνη	Ro 1:16 ¶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.	Ro 1:16 ¶ I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.	Ro 1:16 ¶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
212 # Rom 5:6 Codex B replaces for when with if indeed	Ρο 5:6 ετι γαρ χριστος οντων ημων ασψενων κατα καιρον υπερ ασεβων απεψανεν	Ρο 5:6 ετι γαρ χριστος οντων ημων ασψενων <b>ετι</b> κατα καιρον υπερ ασεβων απεψανεν	Ro 5:6 ¶ For when we were yet without strength, in due time Christ died for the ungodly.	Ro 5:6 ¶ You see, at just the right time, when we were still powerless, Christ died for the ungodly.	Ro 5:6 ¶ For while we were still helpless, at the right time Christ died for the ungodly.
213 # Rom 6:11 falta: Se?or nuestro omitted: our Lord	Ρο 6:11 ουτωσ και υμεις λογιζεσψε εαυτουσ νεκρουσ μεν ειναι τη	Ρο 6:11 ουτωσ και υμεις λογιζεσψε εαυτουσ <b>[ειναι]</b> νεκρουσ μεν τη αμαρτια ζωντασ	Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our	Ro 6:11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.	Ro 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

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	αμαρτια ζωντας δε τω ψεω εν χριστω ιησου τω κυριω ημων	δε τω ψεω εν χριστω ιησου <del>τω</del> <del>κυριω ημων</del>	Lord.		
214 # Rom 8:1 falta o entre [ ]: los que no andan conforme al esp?ritu. omitted or in [ ]: who walk not after the flesh, but after the Spirit	Ρο 8:1 ουδεν αρα νυν κατακριμα τοις εν χριστω ιησου μη κατα σαρκα περιπατουσιν αλλα κατα πνευμα	Ρο 8:1 ουδεν αρα νυν κατακριμα τοις εν χριστω ιησου <del>μη κατα σαρκα</del> <del>περιπατουσιν</del> <del>αλλα κατα</del> <del>πνευμα</del>	Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.	Ro 8:1 Therefore, there is now no condemnation for those who are in Christ Jesus,	Ro 8:1 ¶ There is therefore now no condemnation for those who are in Christ Jesus.
215 # Rom 9:32 falta de la ley omitted: of the law	Ρο 9:32 διατι οτι ουκ εκ πιστεως αλλ ως εξ εργαων νομου προσεκοθαν γαρ τω λιψω του προσκομματω	Ρο 9:32 δια τι; οτι ουκ εκ πιστεως αλλ ως εξ εργαων <del>νομου</del> προσεκοθαν <del>γαρ</del> τω λιψω του προσκομματω	Ro 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;	Ro 9:32 Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling-stone".	Ro 9:32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,
216 # Rom 10:15 falta: de los que anuncian el evangelio de la paz omitted: of them that preach the gospel of peace	Ρο 10:15 πως δε κηρυξουσιν εαν μη αποσταλωσιν καμωας γεγραπται ως ωραιοι οι ποδες των ευαγγελιζομενω ν ειρηνην των ευαγγελιζομενω ν τα αγαθα	Ρο 10:15 πως δε κηρυξουσιν εαν μη αποσταλωσιν καμωας γεγραπται ως ωραιοι οι ποδες των ευαγγελιζομενω ν <del>ειρηνην των</del> <del>ευαγγελιζομενω</del> <del>ν τα αγαθα</del>	Ro 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!	Ro 10:15 And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"	Ro 10:15 And how shall they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS!"
217 # Rom 11:6 falta la segunda parte: Y si por las obras, ya no es gracia; de otra manera la obra ya no es obra. Omitted: (second part) But if it be of works, then	Ρο 11:6 ει δε χαριτι ουκετι εξ εργων επει η χαρις ουκετι γινεται χαρις ει δε εξ εργαων ουκετι εστιν χαρις επει το εργον ουκετι εστιν εργον	Ρο 11:6 ει δε χαριτι ουκετι εξ εργων επει η χαρις ουκετι γινεται <del>χαρις ει</del> <del>δε εξ εργαων</del> <del>ουκετι εστιν</del> <del>χαρις επει το</del> <del>εργον ουκετι</del> <del>εστιν εργον</del>	Ro 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.	Ro 11:6 And if by grace, then it is no longer by works; if it were, grace would no longer be grace.	Ro 11:6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

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is it no more grace: otherwise work is no more work					
218 # Rom 13:9 falta: no dir?s falso testimonio omitted: Thou shalt not bear false witness	Ρο 13:9 το γαρ ου μοιχευσεις ου φονευσεις ου κλεθεις ου θευδομαρτυρησεις ουκ επιυρησεις και ει τις ετερα εντολη εν τουτω τω λογω ανακεφαλαιουται εν τω αγαπησεις τον πλησιον σου ως εαυτον	Ρο 13:9 το γαρ ου μοιχευσεις ου φονευσεις ου κλεθεις ου θευδομαρτυρησεις ουκ επιυρησεις και ει τις ετερα εντολη εν τω λογω τουτω ανακεφαλαιουται [εν τω] αγαπησεις τον πλησιον σου ως εαυτον	Ro 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.	Ro 13:9 The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other commandment there may be, are summed up in this one rule: "Love your neighbour as yourself."	Ro 13:9 For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."
219 # Rom 14:10	Ρο 14:10 συ δε τι κρινεις τον αδελφον σου η και συ τι εξουψενεις τον αδελφον σου παντες γαρ παραστησομενα τω βηματι του χριστου	Ρο 14:10 συ δε τι κρινεις τον αδελφον σου η και συ τι εξουψενεις τον αδελφον σου; παντες γαρ παραστησομενα τω βηματι του χριστου ψευδ	Ro 14:10 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.	Ro 14:10 You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.	Ro 14:10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God.
220 # Rom 15:8 falta: Jes?s omitted: Jesus	Ρο 15:8 λεγω δε ιησουν χριστον διακονον γεγενησθαι περιτομης υπερ αληπειας ψευδεις το βεβαιωσαστας επαγγελιας των πατερων	Ρο 15:8 λεγω δε ιησουν γαρ χριστον διακονον γεγενησθαι περιτομης υπερ αληπειας ψευδεις το βεβαιωσαστας επαγγελιας των πατερων	Ro 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:	Ro 15:8 For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs	Ro 15:8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers,
221 # Rom 15:19 falta: (Esp?rirtu) de Dios omitted: (Spirit) of God	Ρο 15:19 εν δυναμει σημειων και τερατων εν δυναμει πνευματος ψευδ	Ρο 15:19 εν δυναμει σημειων και τερατων, εν δυναμει πνευματος	Ro 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from	Ro 15:19 by the power of signs and miracles, through the power of the Spirit. So from Jerusalem	Ro 15:19 in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem

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	ωστε με απο ιερουσαλημ και κυκλω μεχρι του ιλλυρικου πεπληρωκεναι το ευαγγελιον του χριστου	[ψευδ] ωστε με απο ιερουσαλημ και κυκλω μεχρι του ιλλυρικου πεπληρωκεναι το ευαγγελιον του χριστου	Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.	all the way round to Illyricum, I have fully proclaimed the gospel of Christ.	and round about as far as Illyricum I have fully preached the gospel of Christ.
222 # Rom 15:29 falta: del evangelio omitted: of the gospel	Po 15:29 οιδα δε οτι ερχομενος προς υμας εν πληρωματι ευλογιας του ευαγγελιου του χριστου ελευσομαι	Po 15:29 οιδα δε οτι ερχομενος προς υμας εν πληρωματι ευλογιας <del>του ευαγγελιου του</del> χριστου ελευσομαι	Ro 15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.	Ro 15:29 I know that when I come to you, I will come in the full measure of the blessing of Christ.	Ro 15:29 And I know that when I come to you, I will come in the fulness of the blessing of Christ.
223 # Rom 16:18 falta: Jes?s omitted: Jesus	Po 16:18 οι γαρ τοιουτοι τω κυριω ημων ιησου χριστω ου δουλευουσιν αλλα τη εαυτων κοιλια και δια της χρηστολογιας και ευλογιας εξαπατωσιν τας καρδιας των ακακων	Po 16:18 οι γαρ τοιουτοι τω κυριω ημων <del>ιησω</del> χριστω ου δουλευουσιν αλλα τη εαυτων κοιλια και δια της χρηστολογιας και ευλογιας εξαπατωσιν τας καρδιας των ακακων	Ro 16:18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.	Ro 16:18 For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people.	Ro 16:18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.
224 # Rom 16:20 falta: Cristo omitted: Christ	Po 16:20 ο δε ψεος της ειρηνης συντριθει τον σαταναν υπο τους ποδας υμων εν ταχει η χαρις του κυριου ημων ιησου χριστου μεψ υμων	Po 16:20 ο δε ψεος της ειρηνης συντριθει τον σαταναν υπο τους ποδας υμων εν ταχει η χαρις του κυριου ημων ιησου <del>χριστου</del> μεψ υμων	Ro 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.	Ro 16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.	Ro 16:20 And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.
225 # Rom 16:24 falta: omitted: all	Po 16:24 η χαριω του κυριου ημων ιησου χριστου μετα παντων υμων αμην	Po 16:24	Ro 16:24 The grace of our Lord Jesus Christ be with you all. Amen.	Ro 16:24	Ro 16:24

The TR has 852 words in these 42 verses. WH has 694 words short 158 words, 18.5% removed



**Chapter 7**  
**44 Magnum Errors #226 - 269 from from Cor , Gal, Eph, Phil, & Col**

The Epistles to Corinth, Galatia, Ephesus, Philippians and Colossians, United Bible Societies Greek containing 43 gross errors #226 – 269

Note: Greek Received Text (TR) Underlies The English Authorized Version; Bible Societies Greek 4th Edition underlies all modernist versions here showing omitted and added and [bracketed for removal] portions. Rex L. Cobb's Bilingual Critic is included as an aid in the first column.

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226 # 1 Cor 5:4a falta: Cristo (dos veces) omitted: Christ (twice)	1Χο 5:4 εν τω ονοματι του κυριου ημων ιησου χριστου συναχψεντων υμων και του εμου πνευματος συν τη δυναμει του κυριου ημων ιησου χριστου	1Χο 5:4 εν τω ονοματι του κυριου <del>ημων</del> ιησου <del>χριστου</del> συναχψεντων υμων και του εμου πνευματος συν τη δυναμει του κυριου ημων ιησου <del>χριστου</del>	1Co 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,	1Co 5:4 When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present,	1Co 5:4 In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus,
227 # 1 Cor 5:5 falta: Jes?s omitted: Jesus	1Χο 5:5 παραδουναι τον τοιουτον τω σατανα εις ολεθρον της σαρκος ινα το πνευμα σωψη εν τη ημερα του κυριου ιησου	1Χο 5:5 παραδουναι τον τοιουτον τω σατανα εις ολεθρον της σαρκος ινα το πνευμα σωψη εν τη ημερα του κυριου <del>ησου</del>	1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.	1Co 5:5 hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.	1Co 5:5 I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus.
228 # 1 Cor 5:7 falta: por nosotros omitted: for us	1Χο 5:7 εκκαψαρατε ουν την παλαιαν ζυμην ινα ητε νεον φυραμα καψως εστε αζυμοι και γαρ το πασχα ημων υπερ ημων ετυψη χριστω	1Χο 5:7 εκκαψαρατε <del>ουν</del> την παλαιαν ζυμην ινα ητε νεον φυραμα καψως εστε αζυμοι και γαρ το πασχα ημων υπερ ημων ετυψη χριστω	1Co 5:7 ¶ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:	1Co 5:7 ¶ Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed.	1Co 5:7 ¶ Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.
229 # 1 Cor 6:20 falta: y en vuestro esp?ritu, los cuales son de Dios omitted: and in your spirit,	1Χο 6:20 ηγορασψητε γαρ τιμης δοξασατε δη τον θεον εν τω σωματι υμων και εν τω πνευματι υμων	1Χο 6:20 ηγορασψητε γαρ τιμης δοξασατε δη τον θεον εν τω σωματι υμων <del>και εν τω πνευματι υμων</del>	1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.	1Co 6:20 you were bought at a price. Therefore honour God with your body.	1Co 6:20 For you have been bought with a price: therefore glorify God in your body.

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which are God's	ατινα εστιν του ψευου	<del>ατινα εστιν του ψευου</del>			
230 # 1 Cor 7:5 falta: ayunando y (oraci?n) omitted: to fasting and (prayer)	1Χο 7:5 μη αποστερειτε αλληλους ει μη τι αν εκ συμφωνου προς καιρον ινα σχολαζητε τη νηστεια και τη προσευχη και παλιν επι το αυτο συνερχησθε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν υμων	1Χο 7:5 μη αποστερειτε αλληλους ει μη τι αν εκ συμφωνου προς καιρον ινα σχολαζητε τη νηστεια και τη προσευχη και παλιν επι το αυτο <b>ητε</b> συνερχησθε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν υμων	1Co 7:5 Defraud ye not one the other, except it be with consent it be with, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.	1Co 7:5 Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.	1Co 7:5 Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control.
231 # 1 Cor 7:39 falta: a la ley omitted: by the law	1Χο 7:39 γυνη δεδεται νομω εφ οσον χρονον ζη ο ανηρ αυτης εαν δε κοιμηψη ο ανηρ αυτης ελευπερα εστιν ω ψελει γαμηψηναι μονον εν κυριω	1Χο 7:39 γυνη δεδεται <del>νομω</del> εφ οσον χρονον ζη ο ανηρ αυτης εαν δε κοιμηψη ο ανηρ αυτης ελευπερα εστιν ω ψελει γαμηψηναι μονον εν κυριω	1Co 7:39 ¶ The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.	1Co 7:39 ¶ A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord.	1Co 7:39 ¶ A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.
232 # 1 Cor 9:1 falta: Cristo omitted: Christ	1Χο 9:1 ουκ ειμι αποστολος ουκ ειμι ελευπερος ουχι ιησουν χριστον τον κυριον ημων εωρακα ου το εργον μου υμεις εστε εν κυριω	1Χο 9:1 ουκ ειμι ελευπερος; ουκ ειμι αποστολος; ουχι ιησουν <del>χριστον</del> τον κυριον ημων εωρακα ου το εργον μου υμεις εστε εν κυριω	1Co 9:1 ¶ Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?	1Co 9:1 ¶ Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?	1Co 9:1 ¶ Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?
233 # 1 Cor 9:18 falta: de Crsito omitted: of Christ	1Χο 9:18 τις ουν μοι εστιν ο μισπος ινα ευαγγελιζομενος αδαπανον ψησω το ευαγγελιον του χριστου εις το μη καταχρησασθαι τη εξουσια μου εν τω ευαγγελιω	1Χο 9:18 τις ουν μοι εστιν ο μισπος ινα ευαγγελιζομενος αδαπανον ψησω το ευαγγελιον <del>του χριστου</del> εις το μη καταχρησασθαι τη εξουσια μου εν τω ευαγγελιω	1Co 9:18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.	1Co 9:18 What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it.	1Co 9:18 What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.

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234 # 1 Cor 9:22 falta: como (d?bil o flaco) omitted: as (week)	1Χο 9:22 εγενομην τοις ασπενεσιν ως ασπενης ινα τους ασπενεις κερδησω τοις πασιν γεγονα τα παντα ινα παντως τινας σωσω	1Χο 9:22 εγενομην τοις ασπενεσιν <del>ως</del> ασπενης ινα τους ασπενεις κερδησω τοις πασιν γεγονα <del>ως</del> παντα, ινα παντως τινας σωσω	1Co 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.	1Co 9:22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.	1Co 9:22 To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some.
235 # 1 Cor 9:23 todo, en vez de: esto all, in place of: this	1Χο 9:23 τουτο δε ποιω δια το ευαγγελιον ινα συγκοινωνος αυτου γενωμαι	1Χο 9:23 <del>τουτο</del> <b>παντα</b> δε ποιω δια το ευαγγελιον ινα συγκοινωνος αυτου γενωμαι	1Co 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.	1Co 9:23 I do all this for the sake of the gospel, that I may share in its blessings.	1Co 9:23 And I do all things for the sake of the gospel, that I may become a fellow partaker of it.
236 # 1 Cor 10:20 falta: los gentiles omitted: the Gentiles	1Χο 10:20 αλλ οτι α ψυει τα εψηνη δαιμονιοις ψυει και ου ψεω ου ψελω δε υμας κοιωνους των δαιμονιων γινεσψαι	1Χο 10:20 αλλ οτι α <b>ψουουσιν</b> , <del>τα εψηνη</del> δαιμονιοις <del>ψυει</del> και ου ψεω <b>[θουουσιν]</b> ου ψελω δε υμας κοιωνους των δαιμονιων γινεσψαι	1Co 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.	1Co 10:20 No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons.	1Co 10:20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons.
237 # 1 Cor 11:24a falta: Tomad, comed omitted: Take, eat	1Χο 11:24 και ευχαριστησας εκλασεν και ειπεν λαβετε φαγετε τουτο μου εστιν το σωμα το υπερ υμων κλωμενον τουτο ποιειτε εις την εμην αναμνησιν	1Χο 11:24 και ευχαριστησας εκλασεν και ειπεν <del>λαβετε</del> <del>φαγετε</del> τουτο μου εστιν το σωμα το υπερ υμων <del>κλωμενον</del> τουτο ποιειτε εις την εμην αναμνησιν	1Co 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.	1Co 11:24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."	1Co 11:24 and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me."
238 # 1 Cor 11:24b falta: partido omitted: broken	1Χο 11:24 και ευχαριστησας εκλασεν και ειπεν λαβετε φαγετε τουτο μου εστιν το σωμα το υπερ υμων κλωμενον τουτο ποιειτε εις την εμην αναμνησιν	1Χο 11:24 και ευχαριστησας εκλασεν και ειπεν <del>λαβετε</del> <del>φαγετε</del> τουτο μου εστιν το σωμα το υπερ υμων <del>κλωμενον</del> τουτο ποιειτε εις την εμην αναμνησιν	1Co 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.	1Co 11:24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."	1Co 11:24 and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me."

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239 # 1 Cor 11:29 falta: indignamente omitted: unworthily falta: del Se?or omitted: Lord's	1Χο 11:29 ο γαρ εσπιων και πινων αναξιως κριμα εαυτω εσπιει και πινει μη διακρινων το σωμα του κυριου	1Χο 11:29 ο γαρ εσπιων και πινων αναξιως κριμα εαυτω εσπιει και πινει μη διακρινων το σωμα <del>του</del> <del>κυριου</del>	1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.	1Co 11:29 For anyone who eats and drinks without recognising the body of the Lord eats and drinks judgment on himself.	1Co 11:29 For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly.
240 # 1 Cor 15:47 falta: el Se?or omitted: the Lord	1Χο 15:47 ο πρωτος ανθρωπος εκ γης χοικος ο δευτερος ανθρωπος ο κυριος εξ ουρανου	1Χο 15:47 ο πρωτος ανθρωπος εκ γης χοικος ο δευτερος ανθρωπος <del>ο</del> <del>κυριος</del> εξ ουρανου	1Co 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.	1Co 15:47 The first man was of the dust of the earth, the second man from heaven.	1Co 15:47 The first man is from the earth, earthy; the second man is from heaven.
241 # 1 Cor 15:54 falta: esto corruptible fuere vestido de incorrupti?n omitted: this corruptible shall have put on incorruption	1Χο 15:54 οταν δε το φθααρτον τουτο ενδυσηται αφθααρσιαν και το ψνητον τουτο ενδυσηται αφανασιαν τοτε γενησεται ο λογος ο γεγραμμενος κατεποψη ο ψανατος εις νικω	1Χο 15:54 οταν δε το φθααρτον τουτο ενδυσηται αφθααρσιαν και το ψνητον τουτο ενδυσηται αφανασιαν τοτε γενησεται ο λογος ο γεγραμμενος κατεποψη ο ψανατος εις νικω	1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.	1Co 15:54 When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory."	1Co 15:54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory."
242 # 1 Cor 16:22 falta: Jesucristo omitted: Jesus Christ	1Χο 16:22 ει τις ου φιλει τον κυριον ιησουν χριστον ητω αναψεμα μαραν αμα	1Χο 16:22 ει τις ου φιλει τον κυριον <del>ιησουν</del> <del>χριστον</del> ητω αναψεμα μαραν αμα	1Co 16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.	1Co 16:22 If anyone does not love the Lord—a curse be on him. Come, O Lord!	1Co 16:22 If anyone does not love the Lord, let him be accursed. Maranatha.
243 # 1 Cor 16:23 falta: Cristo omitted: Christ	1Χο 16:23 η χαρις του κυριου ιησου χριστου μεν υμων	1Χο 16:23 η χαρις του κυριου ιησου <del>χριστου</del> μεν υμων	1Co 16:23 The grace of our Lord Jesus Christ be with you.	1Co 16:23 The grace of the Lord Jesus be with you.	1Co 16:23 The grace of the Lord Jesus be with you.
244 # II Cor 4:10 falta: Se?or omitted: the Lord	2Χο 4:10 παντοτε την νεκρωσιν του κυριου ιησου εν τω σωματι περιφερωντες ινα και η ζωη του ιησου εν τω	2Χο 4:10 παντοτε την νεκρωσιν του <del>κυριου</del> ιησου εν τω σωματι περιφερωντες ινα και η ζωη του ιησου εν τω	2Co 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our	2Co 4:10 We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.	2Co 4:10 always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body.

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	σωματι ημων φανερωση	σωματι ημων φανερωση	body.		
245 # II Cor 4:14 con Jes?s, en vez de: por Jes?s with Jesus, in place of: by Jesus	2Χο 4:14 ειδοτες οτι ο εγειρας τον κυριον ιησουν και ημας δια ιησου εγερει και παραστησει συν υμιν	2Χο 4:14 ειδοτες οτι ο εγειρας τον κυριον ιησουν και ημας <del>δε</del> <b>συν</b> ιησου εγερει και παραστησει συν υμιν	2Co 4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.	2Co 4:14 because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence.	2Co 4:14 knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.
246 # II Cor 5:17 falta: todas omitted: all	2Χο 5:17 ωστε ει τις εν χριστω καινη κτισις τα αρχαια παρηλψεν ιδου γεγονεν καινα τα παντα	2Χο 5:17 ωστε ει τις εν χριστω καινη κτισις τα αρχαια παρηλψεν, ιδου γεγονεν καινα <del>τα παντα</del>	2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.	2Co 5:17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!	2Co 5:17 Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.
247 # II Cor 5:18 falta: Jes?s omitted: Jesus	2Χο 5:18 τα δε παντα εκ του ψευου του καταλλαξαντος ημας εαυτω δια ιησου χριστου και δοντος ημιν την διακονιαν της καταλλαγησ	2Χο 5:18 τα δε παντα εκ του ψευου του καταλλαξαντος ημας εαυτω δια <del>ιησου</del> χριστου και δοντος ημιν την διακονιαν της καταλλαγησ	2Co 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;	2Co 5:18 All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:	2Co 5:18 Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation,
248 # II Cor 11:31 falta: nuestro omitted: our falta: Cristo omitted: Christ	2Χο 11:31 ο ψευος και πατηρ του κυριου ημων ιησου χριστου οιδεν ο ων ευλογητος εις τους αιωνας οτι ου θευδομαι	2Χο 11:31 ο ψευος και πατηρ του κυριου ημων ιησου <del>χριστου</del> οιδεν ο ων ευλογητος εις τους αιωνας οτι ου θευδομαι	2Co 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.	2Co 11:31 The God and Father of the Lord Jesus, who is to be praised for ever, knows that I am not lying.	2Co 11:31 The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying.
249 # II Cor 12:9 falta: mi (poder) omitted: my (strength)	2Χο 12:9 και ειρηκεν μοι αρκει σοι η χαρις μου η γαρ δυναμις μου εν ασπνευια τελειουται ηδιστα ουν μαλλον καυχησομαι εν ταις ασπνευιαις μου ινα	2Χο 12:9 και ειρηκεν μοι αρκει σοι η χαρις μου η γαρ δυναμις <del>μου</del> εν ασπνευια τελειουται ηδιστα ουν μαλλον καυχησομαι εν ταις ασπνευιαις μου ινα	2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.	2Co 12:9 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on	2Co 12:9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell

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	επισκηνωση επ εμε η δυναμις του χριστου	επισκηνωση επ εμε η δυναμις του χριστου		me.	in me.
250 # Gal 3:1 falta: para no obedecer a la verdad omitted: that ye should not obey the truth falta: entre vosotros omitted: among you	Γα 3:1 ω ανοητοι γαλαται τις υμας εβασκανεν τη αληθεια μη πεινεσθαι οις κατ οφθαλμους ιησους χριστος προεγραφη εν υμιν εσταυρωμενοσ	Γα 3:1 ω ανοητοι γαλαται τις υμας εβασκανεν, η αληθεια μη πεινεσθαι οις κατ οφθαλμους ιησους χριστος προεγραφη εν υμιν εσταυρωμενοσ	Ga 3:1 ¶ O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?	Ga 3:1 ¶ You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.	Ga 3:1 ¶ You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?
251 # Gal 3:17 falta: para con Cristo omitted: in Christ	Γα 3:17 τουτο δε λεγω διαψηκηνη προκεκυρωμενη ν υπο του ψευδ εις χριστον ο μετα ετη τετρακοσια και τριακοντα γεγονωσ νομοσ ουκ ακυροι εις το καταργησαι την επαγγελιαν	Γα 3:17 τουτο δε λεγω διαψηκηνη προκεκυρωμενη ν υπο του ψευδ εις χριστον ο μετα ετη τετρακοσια και τριακοντα γεγονωσ νομοσ ουκ ακυροι εις το καταργησαι την επαγγελιαν	Ga 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.	Ga 3:17 What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.	Ga 3:17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.
252 # Gal 4:7 falta: por Cristo omitted: through Christ	Γα 4:7 ωστε ουκετι ει δουλοσ αλλ υιοσ και κληρονομοσ ψευδ δια χριστου	Γα 4:7 ωστε ουκετι ει δουλοσ αλλ υιοσ και κληρονομοσ δια ψευδ δια χριστου	Ga 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.	Ga 4:7 So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.	Ga 4:7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.
253 # Gal 5:19 falta: adulterio omitted: adultry	Γα 5:19 φανερα δε εστιν τα εργα της σαρκοσ ατινα εστιν μοιχεια πορνεια ακαμαρσια ασελγεια	Γα 5:19 φανερα δε εστιν τα εργα της σαρκοσ ατινα εστιν μοιχεια πορνεια, ακαμαρσια ασελγεια	Ga 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,	Ga 5:19 The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery;	Ga 5:19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,
254 # Gal 6:15 falta: en Cristo Jes's omitted: in Christ Jesus	Γα 6:15 εν γαρ χριστω ιησου ουτε περιτομη τι ισχυει ουτε ακροβυστια αλλα καινη κτισισ	Γα 6:15 εν γαρ χριστω ιησου ουτε περιτομη τι ισχυει <b>εστιν</b> ουτε ακροβυστια αλλα καινη	Ga 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new	Ga 6:15 Neither circumcision nor uncircumcision means anything; what counts is a new creation.	Ga 6:15 For neither is circumcision anything, nor uncircumcision, but a new creation.

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
		κτισιω	creature.		
255 # Gal 6:17 falta: Se?or omitted: the Lord	Γα 6:17 του λοιπου κοπους μοι μηδεις παρεχετω εγω γαρ τα στιγματα του κυριου ιησου εν τωσωματι μου βασταζω	Γα 6:17 του λοιπου κοπους μοι μηδεις παρεχετω εγω γαρ τα στιγματα του κυριου ιησου εν τωσωματι μου βασταζω	Ga 6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.	Ga 6:17 Finally, let no-one cause me trouble, for I bear on my body the marks of Jesus.	Ga 6:17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.
256 # Eph 1:1	Επη 1:1 παυλος αποστολος ιησου χριστου δια ψεληματος ψευς τοις αγιοις τοις ουσιν εν εφεσω και πιστοις εν χριστω ιησου	Επη 1:1 παυλος αποστολος χριστου ιησου δια ψεληματος ψευς τοις αγιοις τοις ουσιν εν εφεσω και πιστοις εν χριστω ιησου	Eph 1:1 ¶ Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:	Eph 1:1 ¶ Paul, an apostle of Christ Jesus by the will of God, To the saints in Ephesus, the faithful in Christ Jesus:	Eph 1:1 ¶ Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus:
257 # Eph 1:18 coraz? n, en vez de: entendimiento to heart, in place of: understanding	Επη 1:18 πεφωτισμενους τους οφθαλμους της διανοιας υμων εις το ειδεναι υμας τις εστιν η ελπις της κλησεως αυτου και τις ο πλουτος της δοξης της κληρονομιας αυτου εν τοις αγιοις	Επη 1:18 πεφωτισμενους τους οφθαλμους της διανοιας υμων εις το ειδεναι υμας τις εστιν η ελπις της κλησεως αυτου, και τις ο πλουτος της δοξης της κληρονομιας αυτου εν τοις αγιοις	Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,	Eph 1:18 I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints,	Eph 1:18 I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,
258 # Eph 3:9 dispensacion, en vez de: companerismo administracion, in place of: fellowship	Επη 3:9 και φωτισαι παντας τις η κοινωνια του μυστηριου του αποκεκρυμμενου υ απο των αιωνων εν τω ψεω τω τα παντα κτισαντι δια ιησου χριστου	Επη 3:9 και φωτισαι παντας τις η κοινωνια του μυστηριου του αποκεκρυμμενου υ απο των αιωνων εν τω ψεω τω τα παντα κτισαντι, δια ιησου χριστου	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:	Eph 3:9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.	Eph 3:9 and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;
259 # Eph 3:14 falta o entre [ ]: de nuestro Se?	Επη 3:14 τουτου χαριν καμπτω τα γονατα μου προς	Επη 3:14 τουτου χαριν καμπτω τα γονατα μου προς	Eph 3:14 ¶ For this cause I bow my knees unto the	Eph 3:14 ¶ For this reason I kneel before the Father,	Eph 3:14 ¶ For this reason, I bow my knees before

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or Jesucristo omitted or in [ ]: of our Lord Jesus Christ	τον πατερα του κυριου ημων ιησου χριστου	τον πατερα του <del>κυριου ημων ιησου χριστου</del>	Father of our Lord Jesus Christ,		the Father,
260 # Eph 5:9 la luz, en vez de: el Esp?ritu of light, in place of: of the Spirit	Επη 5:9 ο γαρ καρπος του πνευματος εν παση αγαπωσυνη και δικαιοσυνη και αληθεια	Επη 5:9 ο γαρ καρπος του πνευματος <del>φωτος</del> εν παση αγαπωσυνη και δικαιοσυνη και αληθεια	Eph 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)	Eph 5:9 (for the fruit of the light consists in all goodness, righteousness and truth)	Eph 5:9 (for the fruit of the light consists in all goodness and righteousness and truth),
261 # Eph 5:30 falta: de su carne y de sus huesos omitted: of his flesh and of his bones	Επη 5:30 οτι μελη εσμεν του σωματος αυτου εκ της σαρκος αυτου και εκ των οστων αυτου	Επη 5:30 οτι μελη εσμεν του σωματος αυτου εκ της <del>σαρκος αυτου και εκ των οστων αυτου</del>	Eph 5:30 For we are members of his body, of his flesh, and of his bones.	Eph 5:30 for we are members of his body.	Eph 5:30 because we are members of His body.
262 # Eph 6:12 falta: del mundo (siglo) omitted: of this world	Επη 6:12 οτι ουκ εστιν ημιν η παλη προς αιμα και σαρκα αλλα προς τας αρχας προς τας εξουσιας προς τους κοσμοκρατορας του σκοτους του αιωνος τουτου προς τα πνευματικα της πονηριας εν τοις επουρανιοις	Επη 6:12 οτι ουκ εστιν ημιν η παλη προς αιμα και σαρκα αλλα προς τας αρχας προς τας εξουσιας προς τους κοσμοκρατορας του σκοτους του <del>αιωνος τουτου</del> προς τα πνευματικα της πονηριας εν τοις επουρανιοις	Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.	Eph 6:12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.	Eph 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.
263 # Phil 3:3 adoramos en el Esp?ritu de Dios, en vez de: adoramos a Dios en el Esp?ritu worship in the Spirit of God, in place of: worship God in the spirit	Πηπ 3:3 ημεις γαρ εσμεν η περιτομη οι πνευματι ψεω λατρευοντες και καυχωμενοι εν χριστω ιησου και ουκ εν σαρκι πεποιυοτεω	Πηπ 3:3 ημεις γαρ εσμεν η περιτομη οι πνευματι <del>ψεω</del> <b>ψεου</b> λατρευοντες και καυχωμενοι εν χριστω ιησου και ουκ εν σαρκι πεποιυοτεω	Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.	Php 3:3 For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh—	Php 3:3 for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,
264 # Phil 4:13 falta: Cristo	Πηπ 4:13 παντα ισχυω εν τω	Πηπ 4:13 παντα ισχυω εν τω	Php 4:13 I can do all things through	Php 4:13 I can do everything	Php 4:13 I can do all things



Chapter 7 44 Magnum Errors #226 - 269 from from Cor , Gal, Eph, Phil, & Col 71

Ref# & Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
omitted: Christ	ενδυναμουντι με χριστω	ενδυναμουντι με χριστω	Christ which strengtheneth me.	through him who gives me strength.	through Him who strengthens me.
265 # Col 1:2 falta: y del Se?or Jesucristo omitted: and the Lord Jesus Christ	Χολ 1:2 τοις εν κολασσαις αγιοις και πιστοις αδελφοις εν χριστω χαρις υμιν και ειρηνη απο ψευς πατρος ημων και κυριου ιησου χριστου	Χολ 1:2 τοις εν κολασσαις αγιοις και πιστοις αδελφοις εν χριστω χαρις υμιν και ειρηνη απο ψευς πατρος ημων και κυριου ιησου χριστου	Col 1:2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.	Col 1:2 To the holy and faithful brothers in Christ at Colosse: Grace and peace to you from God our Father.	Col 1:2 to the saints and faithful brethren in Christ who are at Colossae: Grace to you and peace from God our Father.
266 # Col 1:14 falta: por su sangre omitted: through his blood	Χολ 1:14 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των αμαρτιων	Χολ 1:14 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των αμαρτιων	Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:	Col 1:14 in whom we have redemption, the forgiveness of sins.	Col 1:14 in whom we have redemption, the forgiveness of sins.
267 # Col 1:28 falta: Jes?s / omitted: Jesus	Χολ 1:28 ον ημεις καταγγελλομεν νουψετουντες παντα ανθρωπον και διδασκοντες παντα ανθρωπον εν παση σοφια ινα παραστησωμεν παντα ανθρωπον τελειον εν χριστω ιησου	Χολ 1:28 ον ημεις καταγγελλομεν νουψετουντες παντα ανθρωπον και διδασκοντες παντα ανθρωπον εν παση σοφια ινα παραστησωμεν παντα ανθρωπον τελειον εν χριστω ιησου	Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:	Col 1:28 We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.	Col 1:28 And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ.
268 # Col 2:18 ha visto, en vez de: no ha visto he has seen, in place of: hath not seen	Χολ 2:18 μηδεις υμας καταβραβευετω ψελων εν ταπεινοφροσυνη και ψρησκεια των αγγελων α μη εωρακεν εμβατευων εικη φυσιουμενος υπο του νοος της σαρκος αυτου	Χολ 2:18 μηδεις υμας καταβραβευετω ψελων εν ταπεινοφροσυνη και ψρησκεια των αγγελων α μη εωρακεν εμβατευων εικη φυσιουμενος υπο του νοος της σαρκος αυτου	Col 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,	Col 2:18 Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions.	Col 2:18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind,
269 # Col 3:6 falta:	Χολ 3:6 δι α	Χολ 3:6 δι α	Col 3:6 For which	Col 3:6 Because	Col 3:6 For it is

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los hijos de rebeli <sup>n</sup> (desobediencia) omitted: on the children of disobedience	ερχεται η οργη του ψεου επι τους υιους της απειπειαω	ερχεται η οργη του ψεου <b>ε</b> πι τους υιους της απειπειαω <b>↓</b>	things' sake the wrath of God cometh on the children of disobedience:	of these, the wrath of God is coming.	on account of these things that the wrath of God will come,

The TR has 833 words in these 44 verses. WH has 729 words short 104 words, 12.5% removed

Chapter 8

36 Magnum Errors #270 - 305 The Epistle of Thess, Tim, Titus, Heb, and James

The Epistles of Thessalonians, Timothy, Titus, Hebrews and James, United Bible Societies Greek containing 35 gross errors #270 – 305

Note: Greek Received Text (TR) Underlies The English Authorized Version; Bible Societies Greek 4th Edition underlies all modernist versions here showing ~~omitted~~ and **added** and [~~bracketed for removal~~] portions. Rex L. Cobb's Bilingual Critic is included as an aid in the first column.

Ref# Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
270 #1 Thes 1:1 falta: Dios nuestro Padre y del Se?or Jesucristo (?ltima parte del vs.) omitted: from God our Father, and the Lord Jesus Christ (last part of vs.)	1Τη 1:1 παυλος και σιλουανος και τιμοψεος τη εκκλησια ψεσσαλονικεων εν ψεω πατρι και κυριω ιησου χριστω χαρις υμιν και ειρηνη απο ψεου πατρος ημων και κυριου ιησου χριστου	1Τη 1:1 παυλος και σιλουανος και τιμοψεος τη εκκλησια ψεσσαλονικεων εν ψεω πατρι και κυριω ιησου χριστω χαρις υμιν και ειρηνη <del>απο ψεου πατρος ημων και κυριου ιησου χριστου</del>	1Th 1:1 ¶ Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.	1Th 1:1 ¶ Paul, Silas and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you.	1Th 1:1 ¶ Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.
271 #1 Thes 2:15 falta: a sus propios (profetas) omitted: their own (prophets)	1Τη 2:15 των και τον κυριον αποκτειναντων ιησουν και τους ιδιους προφητας και υμας εκδιωξαντων και ψεω μη αρεσκοντων και πασιν ανθρωποις εναντιων	1Τη 2:15 των και τον κυριον αποκτειναντων ιησουν και τους <del>ιδιους</del> προφητας και <b>η</b> μας εκδιωξαντων και ψεω μη αρεσκοντων και πασιν ανθρωποις εναντιων	1Th 2:15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:	1Th 2:15 who killed the Lord Jesus and the prophets and also drove us out. They displease God and are hostile to all men	1Th 2:15 who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men,
272 #1 Thes 2:19 falta: Cristo omitted: Christ	1Τη 2:19 τις γαρ ημων ελπις η χαρα η στεφανος καυχησεως η ουχι και υμεις εμπροσψεν του κυριου ημων ιησου χριστου εν τη αυτου παρουσια	1Τη 2:19 τις γαρ ημων ελπις η χαρα η στεφανος καυχησεως η ουχι και υμεις εμπροσψεν του κυριου ημων ιησου <del>χριστου</del> εν τη αυτου παρουσια	1Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?	1Th 2:19 For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes? Is it not you?	1Th 2:19 For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?
273 #1 Thes 3:11 falta: Cristo	1Τη 3:11 αυτος δε ο ψεος και	1Τη 3:11 αυτος δε ο ψεος και	1Th 3:11 ¶ Now God himself and	1Th 3:11 ¶ Now may our God and	1Th 3:11 ¶ Now may our God and

Ref# Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
omitted: Christ	πατηρ ημων και ο κυριος ημων ιησους χριστος κατευθυναι την οδον ημων προς υμασ	πατηρ ημων και ο κυριος ημων ιησους <del>χριστος</del> κατευθυναι την οδον ημων προς υμασ	our Father, and our Lord Jesus Christ, direct our way unto you.	Father himself and our Lord Jesus clear the way for us to come to you.	Father Himself and Jesus our Lord direct our way to you;
274 # I Thes 3:13 falta: Cristo omitted: Christ	1Τη 3:13 εις το στηριξαι υμων τας καρδιας αμεμπτους εν αγιωσυνη εμπροσθεν του ψευου και πατρος ημων εν τη παρουσια του κυριου ημων ιησου χριστου μετα παντων των αγιων αυτου	1Τη 3:13 εις το στηριξαι υμων τας καρδιας αμεμπτους εν αγιωσυνη εμπροσθεν του ψευου και πατρος ημων εν τη παρουσια του κυριου ημων ιησου <del>χριστου</del> μετα παντων των αγιων αυτου	1Th 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.	1Th 3:13 May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.	1Th 3:13 so that He may establish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus with all His saints.
275 # II Thes 1:8 falta: Cristo omitted: Christ	2Τη 1:8 εν πυρι φλογος διδοντος εκδικησιν τοις μη ειδοσιν ψεον και τοις μη υπακουουσιν τω ευαγγελιω του κυριου ημων ιησου χριστου	2Τη 1:8 εν πυρι φλογος διδοντος εκδικησιν τοις μη ειδοσιν ψεον και τοις μη υπακουουσιν τω ευαγγελιω του κυριου ημων ιησου <del>χριστου</del>	2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:	2Th 1:8 He will punish those who do not know God and do not obey the gospel of our Lord Jesus.	2Th 1:8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.
276 # II Thes 1:12 falta: Cristo (sea glorificado) omitted: Christ (may be glorified)	2Τη 1:12 οπως ενδοξαστη το ονομα του κυριου ημων ιησου χριστου εν υμιν και υμεις εν αυτω κατα την χαριν του ψευου ημων και κυριου ιησου χριστου	2Τη 1:12 οπως ενδοξαστη το ονομα του κυριου ημων ιησου <del>χριστου</del> εν υμιν και υμεις εν αυτω κατα την χαριν του ψευου ημων και κυριου ιησου χριστου	2Th 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.	2Th 1:12 We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.	2Th 1:12 in order that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.
277 # II Thes 2:13 primicias, en vez de: desde el principio the first, in place of: from the beginning	2Τη 2:13 ημεις δε οφειλομεν ευχαριστην τω ψεω παντοτε περι υμων αδελφοι ηγαπημενοι υπο κυριου οτι ειλετο υμας ο	2Τη 2:13 ημεις δε οφειλομεν ευχαριστην τω ψεω παντοτε περι υμων αδελφοι ηγαπημενοι υπο κυριου οτι ειλετο υμας ο	2Th 2:13 ¶ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation	2Th 2:13 ¶ But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work	2Th 2:13 ¶ But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through

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	ψεος απ αρχης εις σωτηριαν εν αγιασμω πνευματος και πιστει αληψειαω	ψεος απ αρχης <del>η</del> εις σωτηριαν εν αγιασμω πνευματος και πιστει αληψειαω	through sanctification of the Spirit and belief of the truth:	of the Spirit and through belief in the truth.	sanctification by the Spirit and faith in the truth.
278 # 1 Tim 1:1 falta: Se?or (Jesucristo nuestra) omitted: the Lord (Jesus Christ)	1Τι 1:1 παυλος αποστολος ιησου χριστου κατ επιταγην ψεου σωτηρος ημων και κυριου ιησου χριστου της ελπιδος ημων	1Τι 1:1 παυλος αποστολος ιησου χριστου κατ επιταγην ψεου σωτηρος ημων και <del>κυριου</del> ιησου χριστου της ελπιδος ημων	1Τι 1:1 ¶ Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;	1Τι 1:1 ¶ Paul, an apostle of Christ Jesus by the command of God our Saviour and of Christ Jesus our hope,	1Τι 1:1 ¶ Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope;
279 # 1 Tim 1:17 falta: sabio omitted: wise	1Τι 1:17 τω δε βασιλει των αιωνων αφψαρτω αορατω μονω σοφω ψεω τιμη και δοξα εις τους αιωνας των αιωνων αμην	1Τι 1:17 τω δε βασιλει των αιωνων αφψαρτω αορατω μονω <del>σοφω</del> ψεω τιμη και δοξα εις τους αιωνας των αιωνων αμην	1Τι 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.	1Τι 1:17 Now to the King eternal, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.	1Τι 1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.
280 # 1 Tim 2:7 falta: en Cristo omitted: in Christ	1Τι 2:7 εις ο ετεψην εγω κηρυξ και αποστολος αληψειαν λεγω εν χριστω ου θευδομαι διδασκαλος εψνων εν πιστει και αληψεια	1Τι 2:7 εις ο ετεψην εγω κηρυξ και αποστολος αληψειαν λεγω <del>εν χριστω</del> ου θευδομαι διδασκαλος εψνων εν πιστει και αληψεια	1Τι 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.	1Τι 2:7 And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.	1Τι 2:7 And for this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.
281 # 1 Tim 3:16 falta: Dios omitted: God	1Τι 3:16 και ομολογουμενωσ μεγα εστιν το της ευσεβειας μυστηριον ψεος εφανερωση εν σαρκι εδικαιωση εν πνευματι ωψηη αγγελοις εκηρυχυη εν εψνεσιν επιστευψη εν	1Τι 3:16 και ομολογουμενωσ μεγα εστιν το της ευσεβειας μυστηριον <del>ψεος</del> <b>ος</b> εφανερωση εν σαρκι εδικαιωση εν πνευματι ωψηη αγγελοις εκηρυχυη εν εψνεσιν επιστευψη εν	1Τι 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.	1Τι 3:16 Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.	1Τι 3:16 And by common confession great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world,

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	κοσμω ανεληφψη εν δοξη	κοσμω ανεληφψη εν δοξη			Taken up in glory.
282 # I Tim 4:10 nos esforzamos, en vez de: sufrimos oprobios strive, in place of: suffer reproach	1Ti 4:10 εις τουτο γαρ και κοπιωμεν και ονειδιζομενα οτι ηλπικαμεν επι ψεω ζωντι ος εστιν σωτηρ παντων ανθρωπων μαλιστα πιστων	1Ti 4:10 εις τουτο γαρ <del>κατ</del> κοπιωμεν και ονειδιζομενα οτι ηλπικαμεν επι ψεω ζωντι ος εστιν σωτηρ παντων ανθρωπων μαλιστα πιστων	1Ti 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.	1Ti 4:10 (and for this we labour and strive), that we have put our hope in the living God, who is the Saviour of all men, and especially of those who believe.	1Ti 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.
283 # I Tim 4:12 falta: en esp?ritu omitted: in spirit	1Ti 4:12 μηδεις σου της νεοτητος καταφρονειτω αλλα τυπος γινου των πιστων εν λογω εν αναστροφη εν αγαπη εν πνευματι εν πιστει εν αγνεια	1Ti 4:12 μηδεις σου της νεοτητος καταφρονειτω αλλα τυπος γινου των πιστων εν λογω εν αναστροφη εν αγαπη εν <del>πνευματι</del> εν πιστει εν αγνεια	1Ti 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.	1Ti 4:12 Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.	1Ti 4:12 Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.
284 # I Tim 5:16 falta: Si alg?n fiel (creyente) omitted: man or	1Ti 5:16 ει τις πιστος η πιστη εχει χηρας επαρκειτω αυταις και μη βαρεισω η εκκλησια ινα ταις ονωσ χηραις επαρκεση	1Ti 5:16 ει τις <del>πιστος</del> η πιστη εχει χηρας επαρκειτω αυταις και μη βαρεισω η εκκλησια ινα ταις ονωσ χηραις επαρκεση	1Ti 5:16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.	1Ti 5:16 If any woman who is a believer has widows in her family, she should help them and not let the church be burdened with them, so that the church can help those widows who are really in need.	1Ti 5:16 If any woman who is a believer has dependent widows, let her assist them, and let not the church be burdened, so that it may assist those who are widows indeed.
285 # I Tim 5:21 falta: Se?or omitted: the Lord	1Ti 5:21 διαμαρτυρομαι ενωπιον του ψεου και κυριου ιησου χριστου και των εκλεκτων αγγελων ινα ταυτα φυλαξης χωρις προκριματος μηδεν ποιων κατα	1Ti 5:21 διαμαρτυρομαι ενωπιον του ψεου και <del>κυριου</del> ιησου χριστου και των εκλεκτων αγγελων ινα ταυτα φυλαξης χωρις προκριματος μηδεν ποιων κατα	1Ti 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.	1Ti 5:21 I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favouritism.	1Ti 5:21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

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	προσκλιν	προσκλιν			
286 # I Tim 6:5 falta: ap?rtate de los tales omitted: from such withdraw thyself	1Τι 6:5 παραδιατριβαι διεψαρμενων ανθρωπων τον νουν και απεστερημενων της αληπειας νομιζοντων πορισμον εινα την ευσεβειαν αφιστασο απο των τοιουτων	1Τι 6:5 παραδιατριβαι διεψαρμενων ανθρωπων τον νουν και απεστερημενων της αληπειας νομιζοντων πορισμον εινα την ευσεβειαν αφιστασο απο των τοιουτων	1Τι 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.	1Τι 6:5 and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.	1Τι 6:5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.
287 # I Tim 6:7 falta: y sin duda omitted: and it is certain	1Τι 6:7 ουδεν γαρ εισηνεκαμεν εις τον κοσμον δηλον οτι ουδε εξενεγκειν τι δυναμεψα	1Τι 6:7 ουδεν γαρ εισηνεκαμεν εις τον κοσμον δηλον οτι ουδε εξενεγκειν τι δυναμεψα	1Τι 6:7 For we brought nothing into this world, and it is certain we can carry nothing out.	1Τι 6:7 For we brought nothing into the world, and we can take nothing out of it.	1Τι 6:7 For we have brought nothing into the world, so we cannot take anything out of it either.
288 # I Tim 6:19 falta: la vida eternal omitted: eternal life	1Τι 6:19 αποψησαυριζοντας εαυτοις ψμελιον καλον εις το μελλον ινα επιλαβωνται της αιωνιου ζωησ	1Τι 6:19 αποψησαυριζοντας εαυτοις ψμελιον καλον εις το μελλον ινα επιλαβωνται της αιωνιου ζωησ	1Τι 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.	1Τι 6:19 In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.	1Τι 6:19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.
289 # II Tim 1:11 Omitted: Gentiles	2Τι 1:11 εις ο ετευην εγω κηρυξ και αποστολος και διδασκαλος εψνων	2Τι 1:11 εις ο ετευην εγω κηρυξ και αποστολος και διδασκαλος εψνων	2Τι 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.	2Τι 1:11 And of this gospel I was appointed a herald and an apostle and a teacher.	2Τι 1:11 for which I was appointed a preacher and an apostle and a teacher.
290 # II Tim 2:19 Omitted: Christ Added: Lord	2Τι 2:19 ο μεντοι στερεος ψμελιος του ψευου εστηκεν εχων την σφραγιδα ταυτην εγνω κυριος τους οντας αυτου και αποστητω απο αδικιας πας ο ονομαζων το	2Τι 2:19 ο μεντοι στερεος ψμελιος του ψευου εστηκεν εχων την σφραγιδα ταυτην εγνω κυριος τους οντας αυτου και αποστητω απο αδικιας πας ο ονομαζων το	2Τι 2:19 ¶ Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.	2Τι 2:19 ¶ Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away	2Τι 2:19 ¶ Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, "Let everyone who names the name of the Lord abstain from wickedness."

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	ονομα χριστου	ονομα <del>χριστου</del> <b>κυριου</b>		from wickedness."	
291 # II Tim 4:1a falta: pues omitted: therefore	2Τι 4:1 διαμαρτυρομαι ουν εγω ενωπιον του ψευς και του κυριου ιησου χριστου του μελλοντος κρινειν ζωντας και νεκρους κατα την επιφανειαν αυτου και την βασιλειαν αυτου	2Τι 4:1 διαμαρτυρομαι ουν <del>εγω</del> ενωπιον του ψευς και του <del>κυριου</del> ιησου χριστου του μελλοντος κρινειν ζωντας και νεκρους <del>κατα</del> <b>και</b> την επιφανειαν αυτου και την βασιλειαν αυτου	2Τι 4:1 ¶ I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;	2Τι 4:1 ¶ In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge:	2Τι 4:1 ¶ I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:
292 # II Tim 4:1b falta: Se?or omitted: the Lord y, en vez de: en (su manifestaci ?n) by, or and, in place of: at (his appearing)	2Τι 4:1 διαμαρτυρομαι ουν εγω ενωπιον του ψευς και του κυριου ιησου χριστου του μελλοντος κρινειν ζωντας και νεκρους κατα την επιφανειαν αυτου και την βασιλειαν αυτου	2Τι 4:1 διαμαρτυρομαι ουν <del>εγω</del> ενωπιον του ψευς και του <del>κυριου</del> ιησου χριστου του μελλοντος κρινειν ζωντας και νεκρους <del>κατα</del> <b>και</b> την επιφανειαν αυτου και την βασιλειαν αυτου	2Τι 4:1 ¶ I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;	2Τι 4:1 ¶ In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge:	2Τι 4:1 ¶ I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:
293 # II Tim 4:22 falta: Jesucristo omitted: Jesus Christ	2Τι 4:22 ο κυριος ιησους χριστος μετα του πνευματος σου η χαρις μεψ υμων αμην	2Τι 4:22 ο κυριος <del>ιησους</del> <del>χριστος</del> μετα του πνευματος σου η χαρις μεψ υμων <del>αμην</del>	2Τι 4:22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.	2Τι 4:22 The Lord be with your spirit. Grace be with you.	2Τι 4:22 The Lord be with your spirit. Grace be with you.
294 # Titus 1:4 falta: Se?or omitted: Lord	Τιτ 1:4 τιτω γνησιω τεκνω κατα κοινην πιστιν χαρις ελεος ειρηνη απο ψευς πατρος και κυριου ιησου χριστου του σωτηρος ημων	Τιτ 1:4 τιτω γνησιω τεκνω κατα κοινην πιστιν χαρις <del>ελεος</del> <b>και</b> ειρηνη απο ψευς πατρος και <del>κυριου</del> ιησου χριστου του σωτηρος ημων	Τιτ 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.	Τιτ 1:4 To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Saviour.	Τιτ 1:4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.
295 # Heb 1:3 falta: nuestros	Heβ 1:3 ος ων απαυγασμα της	Heβ 1:3 ος ων απαυγασμα της	Heb 1:3 Who being the	Heb 1:3 The Son is the radiance of	Heb 1:3 And He is the radiance of



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(pecados) omitted: our (sins)	δοξης και χαρακτηρ της υποστασεως αυτου φερων τε τα παντα τω ρηματι της δυναμεως αυτου δι εαυτου καθαρισμον ποιησαμενος των αμαρτιων ημων εκαμισεν εν δεξια της μεγαλωσυνης εν υθηλοιω	δοξης και χαρακτηρ της υποστασεως αυτου φερων τε τα παντα τω ρηματι της δυναμεως αυτου <del>δι εαυτου</del> καθαρισμον ποιησαμενος των αμαρτιων <del>ημων</del> εκαμισεν εν δεξια της μεγαλωσυνης εν υθηλοιω	brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;	God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.	His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;
296 # Heb 2:7 falta: Y le pusiste sobre las obras de tus manos omitted: and didst set him over the works of thy hands	Heβ 2:7 ηλαττωσας αυτον βραχυ τι παρ αγγελους δοξη και τιμη εστεφανωσας αυτον και κατεστησας αυτον επι τα εργα των χειρων σου	Heβ 2:7 ηλαττωσας αυτον βραχυ τι παρ αγγελους δοξη και τιμη εστεφανωσας αυτον και κατεστησας αυτον επι τα εργα των χειρων σου	Heb 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:	Heb 2:7 You made him a little lower than the angels; you crowned him with glory and honour	Heb 2:7 "THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; THOU HAST CROWNED HIM WITH GLORY AND HONOR, AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS;
297 # Heb 3:1 falta: Cristo omitted: Christ	Heβ 3:1 οψεν αδελφοι αγιοι κλησεως επουρανιου μετοχοι κατανοησατε τον αποστολον και αρχιερα της ομολογιας ημων χριστον ιησουν	Heβ 3:1 οψεν αδελφοι αγιοι κλησεως επουρανιου μετοχοι κατανοησατε τον αποστολον και αρχιερα της ομολογιας ημων <del>χριστον</del> ιησουν	Heb 3:1 ¶ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;	Heb 3:1 ¶ Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess.	Heb 3:1 ¶ Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession.
298 # Heb 3:6 falta: firme haste el fin omitted: firm unto the end	Heβ 3:6 χριστος δε ως υιος επι τον οικον αυτου ου οικος εσμεν ημεις εαν περ την παρρησιαν και το καυχημα της ελπιδος	Heβ 3:6 χριστος δε ως υιος επι τον οικον αυτου ου οικος εσμεν ημεις εαν <del>[περ]</del> την παρρησιαν και το καυχημα της ελπιδος	Heb 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto	Heb 3:6 But Christ is faithful as a son over God's house. And we are his house, if we hold on to our courage and the hope of which we boast.	Heb 3:6 but Christ was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our

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	μεχρι τελους βεβαιαν κατασχωμεν	μεχρι τελους βεβαιαν κατασχωμεν	the end.		hope firm until the end.
299 # Heb 7:21 falta: Seg?n el orden de Melchisedec omitted: after the order of Melchisedec	Heβ 7:21 (οι μεν γαρ χωρις ορκωμοσιας εισιν ιερεις γεγονοτεσ, ο δε μετα ορκωμοσιας δια του λεγοντος προς αυτον, ωμοσεν κυριος και ου μεταμεληνησεται συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ)	Heβ 7:21 (οι μεν γαρ χωρις ορκωμοσιας εισιν ιερεις γεγονοτεσ, ο δε μετα ορκωμοσιας δια του λεγοντος προς αυτον, ωμοσεν κυριος και ου μεταμεληνησεται συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ)	Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)	Heb 7:21 but he became a priest with an oath when God said to him: "The Lord has sworn and will not change his mind: 'You are a priest for ever.'"	Heb 7:21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'THOU ART A PRIEST FOREVER'");
300 # Heb 9:28 added: also	Heβ 9:28 ουτως ο χριστος απαξ προσενεχψεις εις το πολλων ανενεγκειν αμαρτιας εκ δευτερου χωρις αμαρτιας οφψησεται τοις αυτον απεκδεχομενοις εις σωτηριαν	Heβ 9:28 ουτως <b>και</b> ο χριστος απαξ προσενεχψεις εις το πολλων ανενεγκειν αμαρτιας εκ δευτερου χωρις αμαρτιας οφψησεται τοις αυτον απεκδεχομενοις εις σωτηριαν	Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.	Heb 9:28 so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.	Heb 9:28 so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.
301 # Heb 10:30 falta: dice el Se? or omitted: saith the Lord	Heβ 10:30 οιδαμεν γαρ τον ειποντα εμοι εκδικησις εγω ανταποδωσω λεγει κυριος και παλιν κυριος κρινει τον λαον αυτου	Heβ 10:30 οιδαμεν γαρ τον ειποντα εμοι εκδικησις εγω ανταποδωσω λεγει <del>κυριος</del> και παλιν κρινει κυριος τον λαον αυτου	Heb 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.	Heb 10:30 For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people."	Heb 10:30 For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."
302 # Heb 10:34 los prisioneros, en vez de: de mis prisiones the prisoners,	Heβ 10:34 και γαρ τοις δεσμοις μου συνεπαψησατε και την αρπαγην των υπαρχοντων	Heβ 10:34 και γαρ τοις δεσμοις <del>μου</del> συνεπαψησατε και την αρπαγην των υπαρχοντων	Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your	Heb 10:34 You sympathised with those in prison and joyfully accepted the confiscation of	Heb 10:34 For you showed sympathy to the prisoners, and accepted joyfully the seizure of

Chapter 8 35 Magnum Errors #270-305 Epistles Thess, - James 81

Ref# Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
in place of: in my bonds falta: en los cielos omitted: in heaven	υμων μετα χαρας προσεδεξασψε γινωσκοντες εχειν εν εαυτοις κρειπτονα υπαρξιν εν ουρανοις και μενουσαν	υμων μετα χαρας προσεδεξασψε γινωσκοντες εχειν εαυτους κρειπτονα υπαρξιν εν <del>ουρανοις</del> και μενουσαν	goods, knowing in yourselves that ye have in heaven a better and an enduring substance.	your property, because you knew that you yourselves had better and lasting possessions.	your property, knowing that you have for yourselves a better possession and an abiding one.
303 # James 2:20 est?ril, ociosa, etc. en vez de: muerta useless, etc., in place of: dead	θασ 2:20 ψελεις δε γνωναι ω ανηρωπε κενε οτι η πιστις χωρις των εργαων νεκρα εστιν	θασ 2:20 ψελεις δε γνωναι ω ανηρωπε κενε οτι η πιστις χωρις των εργαων <del>νεκρα</del> <b>αρη</b> εστιν	Jas 2:20 But wilt thou know, O vain man, that faith without works is dead?	Jas 2:20 You foolish man, do you want evidence that faith without deeds is useless?	Jas 2:20 But are you willing to recognize, you foolish fellow, that faith without works is useless?
304 # James 4:4 falta: Ad? lteros y omitted: and adulterers	θασ 4:4 μοιχοι και μοιχαλιδες ουκ οιδατε οτι η φιλια του κοσμου εχψρα του ψεου εστιν ος αν ουν βουληψη φιλος ειναι του κοσμου εχψρος του ψεου καμισταται	θασ 4:4 <del>μοιχοι</del> και μοιχαλιδες ουκ οιδατε οτι η φιλια του κοσμου εχψρα του ψεου εστιν ος εαν ουν βουληψη φιλος ειναι του κοσμου εχψρος του ψεου καμισταται	Jas 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.	Jas 4:4 You adulterous people, don't you know that friendship with the world is hatred towards God? Anyone who chooses to be a friend of the world becomes an enemy of God.	Jas 4:4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.
305 # James 5:16 pecados, en vez de: faltas sins, in place of: faults	θασ 5:16 εξομολογεισψε αλληλοις τα παραπτωματα και ευχεσψε υπερ αλληλων οπως ιαψητε πολυ ισχυει δεησις δικαιου ενεργουμενη	θασ 5:16 εξομολογεισψε ουν αλληλοις τας αμαρτιας και προσευχεσψε υπερ αλληλων οπως ιαψητε πολυ ισχυει δεησις δικαιου ενεργουμενη	Jas 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.	Jas 5:16 Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.	Jas 5:16 Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much.

The TR has 775 words in these 36 verses. WH has 689 words short 86 words, 11.1% removed



## Chapter 9

### 52 Magnum Errors #306-357 from Peter, I-III John, Jude and the Revelation

The Epistles of Peter, John, Jude and The Revelation of Jesus Christ, United Bible Societies Greek containing 51 gross errors #306 – 357

Note: Greek Received Text (TR) Underlies The English Authorized Version; Bible Societies Greek 4th Edition underlies all modernist versions here showing ~~omitted~~ and **added** and [~~bracketed for removal~~] portions. Rex L. Cobb's Bilingual Critic is included as an aid in the first column.

Ref# Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
306 # 1 Pet 1:22 falta: por el Esp? ritu omitted: through the Spirit	1Πε 1:22 τας θυχας υμων ηγνικότες εν τη υπακοη της αληπειας δια πνευματος εις φιλαδελφίαν ανυποκριτον εκ καρδιας καρδιας αλληλους αγαπησατε εκτενωσ	1Πε 1:22 τας θυχας υμων ηγνικότες εν τη υπακοη της αληπειας δια <del>πνευματος</del> εις φιλαδελφίαν ανυποκριτον εκ [ <del>καρδιας</del> ] καρδιας αλληλους αγαπησατε εκτενωσ	1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:	1Pe 1:22 Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.	1Pe 1:22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,
307 # 1 Pet 2:2 adici? n: en salud, o para salvaci?n addition: in salvation, o to salvation	1Πε 2:2 ως αρτιγεννητα βρεφη το λογικον αδολον γαλα επιποιησατε ινα εν αυτω αυξησητε	1Πε 2:2 ως αρτιγεννητα βρεφη το λογικον αδολον γαλα επιποιησατε ινα εν αυτω αυξησητε <b>εις σωτηριαν</b>	1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:	1Pe 2:2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,	1Pe 2:2 like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation,
308 # 1 Pet 2:24 falta: El cual (quien) omitted: He that	1Πε 2:24 ος τας αμαρτιας ημων αυτος ανηνεγκεν εν τω σωματι αυτου επι το ξυλον ινα ταις αμαρτιας απογενομενοι τη δικαιοσυνη ζησωμεν ου τω μωλωπι αυτου ιασητε	1Πε 2:24 ος τας αμαρτιας ημων αυτος ανηνεγκεν εν τω σωματι αυτου επι το ξυλον ινα ταις αμαρτιας απογενομενοι τη δικαιοσυνη ζησωμεν ου τω μωλωπι <del>αυτου</del> ιασητε	1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.	1Pe 2:24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.	1Pe 2:24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.
309 # 1 Pet 3:16 falta: como de malhechore s omitted:	1Πε 3:16 συνειδησιν εχοντες αγαπην ινα εν ω	1Πε 3:16 συνειδησιν εχοντες αγαπην ινα εν ω	1Pe 3:16 ¶ Having a good conscience; that, whereas they	1Pe 3:16 ¶ keeping a clear conscience, so that those who	1Pe 3:16 ¶ and keep a good conscience so that in the thing in

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as of evildoers	καταλαλωσιν υμων ως κακοποιων καταισχυνησιν οι επηρεαζοντες υμων την αγαπην εν χριστω αναστροφην	<del>καταλαλωσιν υμων ως κακοποιων</del> καταλαλεισθε καταισχυνησιν οι επηρεαζοντες υμων την αγαπην εν χριστω αναστροφην	speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.	speak maliciously against your good behaviour in Christ may be ashamed of their slander.	which you are slandered, those who revile your good behavior in Christ may be put to shame.
310 # 1 Pet 4:1 falta: por nosotros omitted: for us-	1Πε 4:1 χριστου ουν παμνοντος υπερ ημων σαρκι και υμεις την αυτην εννοιαν οπλισασθε οτι ο παμων εν σαρκι πεπαυται αμαρτιασ	1Πε 4:1 χριστου ουν παμνοντος σαρκι και υμεις την αυτην εννοιαν οπλισασθε οτι ο παμων σαρκι πεπαυται αμαρτιασ	1Pe 4:1 ¶ Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;	1Pe 4:1 ¶ Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin.	1Pe 4:1 ¶ Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin,
311 # 1 Pet 4:14 falta: Cierito seg? n ellos, ?l es blasfemado, mas seg?n vosotros es glorificado omitted: on their part he is evil spoken of, but on your part he is glorified	1Πε 4:14 ει ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και του ψευου πνευμα εφ υμας αναπαυεται κατα μεν αυτους βλασφημειται κατα δε υμας δοξαζεται	1Πε 4:14 ει ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και του ψευου πνευμα εφ υμας αναπαυεται κατα μεν αυτους βλασφημειται κατα δε υμας δοξαζεται	1Pe 4:14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.	1Pe 4:14 If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.	1Pe 4:14 If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.
312 # 1 Pet 5:2 falta: teniendo cuidado omitted: taking the oversight adici?n: conforme a Dios addition: according to God	1Πε 5:2 ποιμανατε το εν υμιν ποιμνιον του ψευου επισκοπουντες μη αναγκαστως αλλ εκουσιως μηδε αισχροκερδως αλλα προψυμωσ	1Πε 5:2 ποιμανατε το εν υμιν ποιμνιον του ψευου επισκοπουντες μη αναγκαστως αλλα εκουσιως μηδε αισχροκερδως αλλα προψυμωσ	1Pe 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;	1Pe 5:2 Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;	1Pe 5:2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;
313 # 1 Pet 5:5 falta: sed (estad)	1Πε 5:5 ομοιως νεωτεροι	1Πε 5:5 ομοιως νεωτεροι	1Pe 5:5 ¶ Likewise, ye	1Pe 5:5 ¶ Young men, in the same	1Pe 5:5 ¶ You younger men,

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sujetos omitted: submit yourselves	υποταγητε πρεσβυτεροις παντες δε αλληλοις υποτασσομενοι την ταπεινοφροσυνη ν εγκομβωσασψε οτι ο ψεος υπερηφανοις αντιτασσεται ταπεινοις δε διδωσιν χαριν	υποταγητε πρεσβυτεροις παντες δε αλληλοις <del>υποτασσομενοι</del> την ταπεινοφροσυνη ν εγκομβωσασψε οτι <b>[ο]</b> ψεος υπερηφανοις αντιτασσεται ταπεινοις δε διδωσιν χαριν	younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.	way be submissive to those who are older. All of you, clothe yourselves with humility towards one another, because, "God opposes the proud but gives grace to the humble."	likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.
314 # I Pet 5:10 os, o los llam?, en vez de: nos llam? called you, in place of: called us falta: Jes?s omitted: Jesus	1Πε 5:10 ο δε ψεος πασης χαριτος ο καλεσας ημας εις την αιωνιον αυτου δοξαν εν χριστω ιησου ολιγον παμνοντας αυτος καταρτισαι υμας στηριξαι σπενωσαι ψεμελιωσαι	1Πε 5:10 ο δε ψεος πασης χαριτος ο καλεσας <b>ημας υμας</b> εις την αιωνιον αυτου δοξαν εν χριστω <b>[ιησου]</b> ολιγον παμνοντας αυτος καταρτισ <b>ει</b> <b>υμας</b> στηριξ <b>ει</b> σπενωσ <b>ει</b> ψεμελιωσ <b>ει</b>	1Pe 5:10 ¶ But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.	1Pe 5:10 ¶ And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.	1Pe 5:10 ¶ And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.
315 # I Pet 5:11 falta: gloria y omitted: glory and	1Πε 5:11 αυτω η δοξα και το κρατος εις τους αιωνας των αιωνων αμην	1Πε 5:11 αυτω <del>η</del> δοξα και το κρατος εις τους αιωνας των αιωνων αμην	1Pe 5:11 To him be glory and dominion for ever and ever. Amen.	1Pe 5:11 To him be the power for ever and ever. Amen.	1Pe 5:11 To Him be dominion forever and ever. Amen.
316 # I Pet 5:14 falta: Jes?s omitted: Jesus falta: Am?n omitted: Amen	1Πε 5:14 ασπασασψε αλληλους εν φιληματι αγαπης ειρηνη υμιν πασιν τοις εν χριστω ιησου αμην	1Πε 5:14 ασπασασψε αλληλους εν φιληματι αγαπης ειρηνη υμιν πασιν τοις εν χριστω <del>ιησου</del> αμην	1Pe 5:14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.	1Pe 5:14 Greet one another with a kiss of love. Peace to all of you who are in Christ.	1Pe 5:14 Greet one another with a kiss of love. Peace be to you all who are in Christ.
317 # II Pet 1:3 WH no deviation, Nestles added 'called us by his own', omitted 'called us to'	2Πε 1:3 ως παντα ημιν της ψειας δυναμεως αυτου τα προς ζωνη και ευσεβειαν δεδωρημενης δια της	2Πε 1:3 ως παντα ημιν της ψειας δυναμεως αυτου τα προς ζωνη και ευσεβειαν δεδωρημενης δια της	2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath	2Pe 1:3 His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory	2Pe 1:3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of

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	επιγνώσεως του καλεσαντος ημας δια δοξης και αρετησ	επιγνώσεως του καλεσαντος ημας <del>δια</del> δοξης και αρετησ <b>ιδια δοξη και αρετη</b>	called us to glory and virtue:	and goodness.	Him who called us by His own glory and excellence.
318 # II Pet 1:21 falta: santos hombres de Dios omitted: holy men of God	2Πε 1:21 ου γαρ ψεληματι ανθρωπου ηνεχθη ποτε προφητεια αλλ υπο πνευματος αγιου φερομενοι ελαλησαν οι αγιοι ψεου ανθρωποι	2Πε 1:21 ου γαρ ψεληματι ανθρωπου ηνεχθη ποτε προφητεια αλλ υπο πνευματος αγιου φερομενοι ελαλησαν <del>οι</del> <b>απο</b> ψεου ανθρωποι	2Pe 1:21 For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.	2Pe 1:21 For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.	2Pe 1:21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.
319 # II Pet 2:17 neblinas, en vez de: nubes mists, in place of: clouds falta: para siempre omitted: for ever	2Πε 2:17 ουτοι εισιν πηγαι ανυδροι νεφελαι υπο λαιλαπος ελαυνομεναι ος ο ζοφος του σκοτους εις αιωνα τετηρηται	2Πε 2:17 ουτοι εισιν πηγαι ανυδροι <del>νεφελαι</del> και <b>ομιχλαι</b> υπο λαιλαπος ελαυνομεναι ος ο ζοφος του σκοτους <del>εις</del> <b>αιωνα</b> τετηρηται	2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.	2Pe 2:17 These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them.	2Pe 2:17 These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved.
320 # II Pet 3:2 no Greek variance: commandment of the Lord and Savior [spoken] by your apostles, in place of:	2Πε 3:2 μνησθηναι των προειρημενων ρηματων υπο των αγιων προφητων και της των αποστολων ημων εντολης του κυριου και σωτηροσ	2Πε 3:2 μνησθηναι των προειρημενων ρηματων υπο των αγιων προφητων και της των αποστολων ημων εντολης του κυριου και σωτηροσ	2Pe 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:	2Pe 3:2 I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Saviour through your apostles.	2Pe 3:2 that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.
321 # II Pet 3:10a falta: en la noche omitted: in the night	2Πε 3:10 ηξει δε η ημερα κυριου ως κλεπτης εν νυκτι εν η οι ουρανοι ροιζηδον παρελευσονται στοιχεια δε καυσουμενα λυψησονται και γη και τα εν αυτη εργα κατακαησεται	2Πε 3:10 ηξει δε η ημερα κυριου ως κλεπτης <del>εν</del> <b>νυκτι</b> εν η οι ουρανοι ροιζηδον παρελευσονται στοιχεια δε καυσουμενα <del>λυψησονται</del> <b>λυψησεται</b> και γη και τα εν αυτη εργα	2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be	2Pe 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.	2Pe 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.



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		<del>κατακαησεται</del> <b>ευρευνησεται</b>	burned up.		
322 # II Pet 3:10b ser? n descubiertos, en vez de: ser?n quemadas will be discovered, in place of: shall be burned up	2Πε 3:10 ηξει δε η ημερα κυριου ως κλεπτης εν νυκτι εν η οι ουρανοι ροιζηδον παρελευσονται στοιχεια δε καυσουμενα λυψησονται και γη και τα εν αυτη εργα κατακαησεται	2Πε 3:10 ηξει δε η ημερα κυριου ως κλεπτης <del>εν νυκτι</del> εν η οι ουρανοι ροιζηδον παρελευσονται στοιχεια δε καυσουμενα <del>λυψησονται</del> <b>λυψησεται</b> και γη και τα εν αυτη εργα <del>κατακαησεται</del> <b>ευρευνησεται</b>	2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.	2Pe 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.	2Pe 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.
323 # I John 1:7 falta: Cristo omitted: Christ	1Jo 1:7 εαν δε εν τω φωτι περιπατωμεν ως αυτος εστιν εν τω φωτι κοινωνιαν εχομεν μετ αλληλων και το αιμα ιησου χριστου του υιου αυτου καθαριζει ημας απο πασης αμαρτιας	1Jo 1:7 εαν δε εν τω φωτι περιπατωμεν ως αυτος εστιν εν τω φωτι κοινωνιαν εχομεν μετ αλληλων και το αιμα ιησου <del>χριστου</del> του υιου αυτου καθαριζει ημας απο πασης αμαρτιας	1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.	1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.	1Jo 1:7 but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.
324 # I John 2:7 Amados en vez de: Hermanos Beloved, in place of: Brethren falta: desde el principio omitted: from the beginning	1Jo 2:7 αδελφοι ουκ εντολην καινην γραφω υμιν αλλ εντολην παλαιαν ην ειχετε απ αρχης η εντολη η παλαια εστιν ο λογος ον ηκουσατε απ αρχης	1Jo 2:7 αδελφοι ουκ εντολην καινην γραφω υμιν αλλ εντολην παλαιαν ην ειχετε απ αρχης η εντολη η παλαια εστιν ο λογος ον ηκουσατε <del>απ</del> <del>αρχης</del>	1Jo 2:7 ¶ Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.	1Jo 2:7 ¶ Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard.	1Jo 2:7 ¶ Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.
325 # I John 2:20 ... WH omitted 2 <sup>nd</sup>	1Jo 2:20 και υμεις χρισμα εχετε απο του	1Jo 2:20 και υμεις χρισμα εχετε απο του	1Jo 2:20 ¶ But ye have an unction from the Holy One, and ye know	1Jo 2:20 ¶ But you have an anointing from the Holy One, and all	1Jo 2:20 ¶ But you have an anointing from the Holy One,

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kai, you all know, in place of: ye know all things	αγιου και οιδατε παντα	αγιου και οιδατε <del>παντα</del> <b>παντες</b>	all things.	of you know the truth.	and you all know.
326 #1 John 2:28 si, en vez de: cuando if, in place of: when (corrected in 1984 NIV version)	1Jo 2:28 και νυν τεκνια μενετε εν αυτω ινα οταν φανερωση εχωμεν παρρησιαν και μη αισχυνωμεν απ αυτου εν τη παρουσια αυτου	1Jo 2:28 και νυν τεκνια μενετε εν αυτω ινα <del>εταν</del> <b>εαν</b> φανερωση εχωμεν παρρησιαν και μη αισχυνωμεν απ αυτου εν τη παρουσια αυτου	1Jo 2:28 ¶ And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.	1Jo 2:28 ¶ And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.	1Jo 2:28 ¶ And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.
327 #1 John 3:5 falta: nuestros omitted: ours	1Jo 3:5 και οιδατε οτι εκεινος εφανερωση ινα τας αμαρτιας ημων αρη και αμαρτια εν αυτω ουκ εστιν	1Jo 3:5 και οιδατε οτι εκεινος εφανερωση ινα τας αμαρτιας <del>ημων</del> αρη και αμαρτια εν αυτω ουκ εστιν	1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.	1Jo 3:5 But you know that he appeared so that he might take away our sins. And in him is no sin.	1Jo 3:5 And you know that He appeared in order to take away sins; and in Him there is no sin.
328 #1 John 4:3 falta: . . . Cristo es venido en carne omitted: . . . Christ is come in the flesh	1Jo 4:3 και παν πνευμα ο μη ομολογει τον ιησουν χριστον εν σαρκι εληλυποτα εκ του ψευδους ουκ εστιν και τουτο εστιν το του αντιχριστου ο ακηκοατε οτι ερχεται και νυν εν τω κοσμω εστιν ηδη	1Jo 4:3 και παν πνευμα ο μη ομολογει τον ιησουν <del>χριστον εν σαρκι</del> <b>εληλυποτα</b> εκ του ψευδους ουκ εστιν και τουτο εστιν το του αντιχριστου ο ακηκοατε οτι ερχεται και νυν εν τω κοσμω εστιν ηδη	1Jo 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.	1Jo 4:3 but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.	1Jo 4:3 and every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.
329 #1 John 5:7,8 falta: todo, o casi todo el vers?culo omitted: the entire verse or in [ ]	1Jo 5:7 οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν 1Jo 5:8 και τρεις εισιν οι μαρτυρουντες εν τη γη το	1Jo 5:7 οτι τρεις εισιν οι μαρτυρουντες <del>εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και</del> ουτοι οι τρεις εν εισιν 1Jo 5:8 και τρεις εισιν <del>οι μαρτυρουντες</del> εν τη γη το	1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 1Jo 5:8 And there are three that bear witness in earth, the Spirit, and the water, and the	1Jo 5:7 For there are three that testify:	1Jo 5:7 And it is the Spirit who bears witness, because the Spirit is the truth.

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	πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν	πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν	blood: and these three agree in one.		
330 # I John 5:13 falta: y para que cre?is en el nombre del Hijo de Dios. omitted: and that ye may believe on the name of the Son of God	1Jo 5:13 ταυτα εγραθα υμιν τοις πιστευουσιν εις το ονομα του υιου του ψευδου ινα ειδητε οτι ζων εχετε αιωνιον και ινα πιστευητε εις το ονομα του υιου του ψευδου	1Jo 5:13 ταυτα εγραθα υμιν <del>τοις πιστευουσιν εις το ονομα του υιου του ψευδου</del> ινα ειδητε οτι ζων εχετε αιωνιον και ινα πιστευητε εις το ονομα του υιου του ψευδου	1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.	1Jo 5:13 I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.	1Jo 5:13 These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.
331 # II John 1:3 nosotros, en vez de: vosotros us, in place of: you falta: del Se?or omitted: the Lord	2Jo 1:3 εσται μεψ ημων χαρις ελεος ειρηνη παρα ψευδου πατρος και παρα κυριου ιησου χριστου του υιου του πατρος εν αληψεια και αγαπη	2Jo 1:3 εσται μεψ ημων χαρις ελεος ειρηνη παρα ψευδου πατρος και παρα <del>κυριου</del> ιησου χριστου του υιου του πατρος εν αληψεια και αγαπη	2Jo 1:3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.	2Jo 1:3 Grace, mercy and peace from God the Father and from Jesus Christ, the Father's Son, will be with us in truth and love.	2Jo 1:3 Grace, mercy and peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love.
332 # II John 1:9a se aleja, en vez de: se rebela goes too far, in place of: transgresseth	2Jo 1:9 πας ο παραβαινων και μη μενων εν τη διδαχη του χριστου ψευδου ουκ εχει ο μενων εν τη διδαχη του χριστου ουτος και τον πατερα και τον υιον εχει	2Jo 1:9 πας ο παραβαινων <del>προαγων</del> και μη μενων εν τη διδαχη του χριστου ψευδου ουκ εχει ο μενων εν τη διδαχη <del>του</del> χριστου ουτος και τον πατερα και τον υιον εχει	2Jo 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.	2Jo 1:9 Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.	2Jo 1:9 Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.
333 # II John 1:9b falta: de Cristo, (el tal tiene al . . .) omitted: of Christ (second time)	2Jo 1:9 πας ο παραβαινων και μη μενων εν τη διδαχη του χριστου ψευδου ουκ εχει ο μενων εν τη διδαχη του χριστου ουτος και τον πατερα	2Jo 1:9 πας ο παραβαινων <del>προαγων</del> και μη μενων εν τη διδαχη του χριστου ψευδου ουκ εχει ο μενων εν τη διδαχη <del>του</del> χριστου ουτος και τον πατερα	2Jo 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.	2Jo 1:9 Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.	2Jo 1:9 Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.

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	και τον υιον εχει	και τον πατερα και τον υιον εχει			
334 # Jude 1:1 amados, en vez de: santificados beloved, in place of: sanctified (No Greek precedent for the error)	Θυδε 1:1 ιουδας ιησου χριστου δουλος αδελφος δε ιακωβου τοις εν ψεω πατρι ηγιασμενοις και ιησου χριστω τετηρημενοις κλητοις	Θυδε 1:1 ιουδας ιησου χριστου δουλος αδελφος δε ιακωβου τοις εν ψεω πατρι ηγιασμενοις και ιησου χριστω τετηρημενοις κλητοις	Jude 1:1 ¶ Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:	Jude 1:1 ¶ Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved by God the Father and kept by Jesus Christ:	Jude 1:1 ¶ Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father, and kept for Jesus Christ:
335 # Jude 1:25 falta: sabio omitted: wise adici? n: por medio de Jesucristo nuestro Se? or addition: through Jesus Christ our Lord adici?n: antes de todo el tiempo addition: before all ages	Θυδε 1:25 μονω σοφω ψεω σωτηρι ημων δοξα και μεγαλωσυνη κρατος και εξουσια και νυν και εις παντας τους αιωνας αμην	Θυδε 1:25 μονω <del>σοφω</del> ψεω σωτηρι ημων <u>δια ιησου χριστου του κυριου ημων</u> δοξα <del>και</del> μεγαλωσυνη κρατος και εξουσια <u>προ παντος του αιωνος</u> και νυν και εις παντας τους αιωνας αμην	Jude 1:25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.	Jude 1:25 to the only God our Saviour be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and for evermore! Amen.	Jude 1:25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.
336 # Rev 1:8 falta: principio y fin omitted: the beginning and the end adici?n: Dios addition: God	Ρε 1:8 εγω ειμι το α και το ω αρχη και τελος λεγει ο κυριος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ	Ρε 1:8 εγω ειμι το α και το ω <del>αρχη και τελος</del> λεγει <del>ο</del> κυριος <u>ο</u> <del>ψεος</del> ο ων και ο ην και ο ερχομενος ο παντοκρατωρ	Re 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.	Re 1:8 "I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."	Re 1:8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."
337 # Rev 1:9a falta: Cristo falta: in the falta: Cristo omitted: Christ omitted: in the Omitted: Christ	Ρε 1:9 εγω ιωαννης ο και αδελφος υμων και συγκοινωνος εν τη ψλιθει και εν τη βασιλεια και υπομονη ιησου χριστου εγενομην εν τη νησω τη καλουμενη πατμω δια τον	Ρε 1:9 εγω ιωαννης ο <del>και</del> αδελφος υμων και συγκοινωνος εν τη ψλιθει και <del>εν τη</del> βασιλεια και υπομονη <u>εν</u> ιησου <del>χριστου</del> εγενομην εν τη νησω τη καλουμενη πατμω δια τον	Re 1:9 ¶ I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.	Re 1:9 ¶ I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.	Re 1:9 ¶ I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos, because of the word of God and the testimony of

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Ref# Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
	λογον του ψευου και δια την μαρτυριαν ιησου χριστου	λογον του ψευου και <del>δια</del> την μαρτυριαν ιησου <del>χριστου</del>			Jesus.
338 # Rev 1:9b	Ρε 1:9 εγω ιωαννης ο και αδελφος υμων και συγκοινωνος εν τη ψλιθει και εν τη βασιλεια και υπομονη ιησου χριστου εγενομην εν τη νησω τη καλουμενη πατω δια τον λογον του ψευου και δια την μαρτυριαν ιησου χριστου	Ρε 1:9 εγω ιωαννης ο <del>και</del> αδελφος υμων και συγκοινωνος εν τη ψλιθει και <del>εν τη</del> βασιλεια και υπομονη <del>εν</del> ιησου <del>χριστου</del> εγενομην εν τη νησω τη καλουμενη πατω δια τον λογον του ψευου και <del>δια</del> την μαρτυριαν ιησου <del>χριστου</del>	Re 1:9 ¶ I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.	Re 1:9 ¶ I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.	Re 1:9 ¶ I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos, because of the word of God and the testimony of Jesus.
339 # Rev 1:11 falta: Yo soy el Alpha y Omega, el primero y el ultimo omitted: I am Alpha and Omega, the first and the last falta: que est?n en Asia omitted: which are in Asia	Ρε 1:11 λεγουσης εγω ειμι το α και το ω ο πρωτος και ο εσχατος και ο βλεπεις γραθον εις βιβλιον και πεμθον ταις εκκλησιαις ταις εν ασια εις εφεσον και εις σμυρναν και εις περγαμον και εις ψυατειρα και εις σαρδεις και εις φιλαδελφειαν και εις λαοδικειαν	Ρε 1:11 λεγουσης <del>εγω</del> <del>ειμι</del> το α και το ω ο πρωτος και ο εσχατος και ο βλεπεις γραθον εις βιβλιον και πεμθον ταις <del>επιτα</del> εκκλησιαις <del>ταις εν ασια</del> εις εφεσον και εις σμυρναν και εις περγαμον και εις ψυατειρα και εις σαρδεις και εις φιλαδελφειαν και εις λαοδικειαν	Re 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.	Re 1:11 which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."	Re 1:11 saying, "Write in 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 and to Laodicea."
340 # Rev 2:15 falta: lo cual yo aborrezco omitted: which thing I hate	Ρε 2:15 ουτως εχεις και συ κρατουντας την διδαχην των νικολαιτων ο μισω	Ρε 2:15 ουτως εχεις και συ κρατουντας την διδαχην <del>των</del> νικολαιτων <del>θ</del> <del>μισω</del> <del>ομοιωω</del>	Re 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.	Re 2:15 Likewise you also have those who hold to the teaching of the Nicolaitans.	Re 2:15 'Thus you also have some who in the same way hold the teaching of the Nicolaitans.
341 # Rev 5:14 falta: veinticuatro omitted: four and	Ρε 5:14 και τα τεσσαρα ζωα ελεγον αμην και οι	Ρε 5:14 και τα τεσσαρα ζωα ελεγον αμην και οι	Re 5:14 And the four beasts said, Amen. And the four and twenty	Re 5:14 The four living creatures said, "Amen," and the elders fell	Re 5:14 And the four living creatures kept saying, "Amen."

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twenty falta: al que vive para siempre jam?s omitted: him that liveth for ever and ever	εικοσιτεσσαρες πρεσβυτεροι επεσαν και προσεκυνησαν ζωντι εις τους αιωνας των αιωνων	<del>εικοσιτεσσαρες</del> πρεσβυτεροι επεσαν και προσεκυνησαν <del>ζωντι εις τους αιωνας των αιωνων</del>	elders fell down and worshipped him that liveth for ever and ever.	down and worshipped.	And the elders fell down and worshiped.
342 # Rev 6:17 la ira de ellos, en vez de: su ira (de ?!) their wrath, in place of: his wrath	Re 6:17 οτι ηλμην η ημερα η μεγαλη της οργης αυτου και τις δυναται σταψηναι	Re 6:17 οτι ηλμην η ημερα η μεγαλη της οργης <del>αυτου</del> <b>αυτων</b> και τις δυναται σταψηναι	Re 6:17 For the great day of his wrath is come; and who shall be able to stand?	Re 6:17 For the great day of their wrath has come, and who can stand?"	Re 6:17 for the great day of their wrath has come; and who is able to stand?"
343 # Rev 8:13 ? guila, en vez de: angel eagle, in place of: angel	Re 8:13 και ειδον και ηκουσα ενος αγγελου πετωμενου εν μεσουρανηματι λεγοντος φωνη μεγαλη ουαι ουαι ουαι τοις κατοικουσιν επι της γης εκ των λοιπων φωνων της σαλπγγος των τριων αγγελων των μελλοντων σαλπριζειν	Re 8:13 και ειδον και ηκουσα ενος <del>αγγελου</del> <b>αετου</b> πετωμενου εν μεσουρανηματι λεγοντος φωνη μεγαλη ουαι ουαι ουαι <del>τοις κατοικουσιν</del> <b>τους κατοικουντας</b> επι της γης εκ των λοιπων φωνων της σαλπγγος των τριων αγγελων των μελλοντων σαλπριζειν	Re 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!	Re 8:13 As I watched, I heard an eagle that was flying in mid-air call out in a loud voice: "Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!"	Re 8:13 And I looked, and I heard an eagle flying in midheaven, saying with a loud voice, "Woe, woe, woe, to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"
344 # Rev 11:15 el reino, en vez de: los reinos the kingdom, in place of: the kingdoms	Re 11:15 και ο εβδομος αγγελος εσαλπρισεν και εγενοντο φωναι μεγαλαι εν τω ουρανω λεγουσαι εγενοντο αι βασιλειαι του κοσμου του κυριου ημων και του χριστου αυτου και βασιλευσει εις τους αιωνας των	Re 11:15 και ο εβδομος αγγελος εσαλπρισεν και εγενοντο φωναι μεγαλαι εν τω ουρανω <del>λεγουσαι</del> <del>εγενοντο αι</del> <b>λεγοντες</b> <b>εγενετο η</b> βασιλειαι του κοσμου του κυριου ημων και του χριστου αυτου και	Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.	Re 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."	Re 11:15 And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever."

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Ref# Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
	αιωνων	βασιλευσει εις τους αιωνας των αιωνων			
345 # Rev 11:17 falta: y que has de venir omitted: and art to come	Ρε 11:17 λεγοντες ευχαριστουμεν σοι κυριε ο ψεος ο παντοκρατωρ ο ων και ο ην και ο ερχομενος οτι ειληφας την δυναμιν σου την μεγαλην και εβασιλευσαθ	Ρε 11:17 λεγοντες ευχαριστουμεν σοι κυριε ο ψεος ο παντοκρατωρ ο ων και ο ην <del>και ο ερχομενος</del> οτι ειληφας την δυναμιν σου την μεγαλην και εβασιλευσαθ	Re 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.	Re 11:17 saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.	Re 11:17 saying, "We give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power and hast begun to reign.
346 # Rev 12:17 falta: Cristo omitted: Christ	Ρε 12:17 και ωργισθη ο δρακων επι τη γυναικι και απηλθεν ποιησαι πολεμον μετα των λοιπων του σπερματος αυτης των τηρουντων τας εντολας του ψεου και εχοντων την μαρτυριαν του ιησου χριστου	Ρε 12:17 και ωργισθη ο δρακων επι τη γυναικι και απηλθεν ποιησαι πολεμον μετα των λοιπων του σπερματος αυτης των τηρουντων τας εντολας του ψεου και εχοντων την μαρτυριαν <del>του</del> ιησου <del>χριστου</del>	Re 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.	Re 12:17 Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God's commandments and hold to the testimony of Jesus.	Re 12:17 And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus.
347 # Rev 14:5 mentira, (falsedad), en vez de: engaño lie, (falsehood), in place of: guile	Ρε 14:5 και εν τω στοματι αυτων ουχ ευρεψη δολος αμωμοι γαρ εισιν ενωπιον του ψρονου του ψεου	Ρε 14:5 και εν τω στοματι αυτων ουχ ευρεψη <del>δολος</del> <b>θευδος</b> αμωμοι <del>γαρ</del> εισιν <del>ενωπιον</del> <del>του ψρονου του</del> <del>ψεου</del>	Re 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.	Re 14:5 No lie was found in their mouths; they are blameless.	Re 14:5 And no lie was found in their mouth; they are blameless.
348 # Rev 16:5a falta: oh Se?or omitted: O Lord	Ρε 16:5 και ηκουσα του αγγελου των υδατων λεγοντος δικαιος κυριε ει ο ων και ο ην και ο οσιος οτι ταυτα εκριναθ	Ρε 16:5 και ηκουσα του αγγελου των υδατων λεγοντος δικαιος <del>κυριε</del> ει ο ων και ο ην <del>και ο οσιος οτι</del> ταυτα εκριναθ	Re 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.	Re 16:5 Then I heard the angel in charge of the waters say: "You are just in these judgments, you who are and who were, the Holy One, because you have so judged;	Re 16:5 And I heard the angel of the waters saying, "Righteous art Thou, who art and who wast, O Holy One, because Thou didst judge these things;
349 # Rev	Ρε 16:5 και	Ρε 16:5 και	Re 16:5 And I	Re 16:5 Then I	Re 16:5 And I

Ref# Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
16:5b Omitted: and	ηκουσα του αγγελου των υδατων λεγοντος δικαιος κυριε ει ο ων και ο ην και ο οσιος οτι ταυτα εκριναω	ηκουσα του αγγελου των υδατων λεγοντος δικαιος <del>κυριε</del> ει ο ων και ο ην <del>και ο</del> οσιος οτι ταυτα εκριναω	heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.	heard the angel in charge of the waters say: "You are just in these judgments, you who are and who were, the Holy One, because you have so judged;	heard the angel of the waters saying, "Righteous art Thou, who art and who wast, O Holy One, because Thou didst judge these things;
350 # Rev 16:17 Omitted: angel Omitted: of heaven	Re 16:17 και ο εβδομος αγγελος εξεχεεν την φιαλην αυτου εις τον αερα και εξηλπεν φωνη μεγαλη απο του ναου του ουρανου απο του ψρονου λεγουσα γεγονεν	Re 16:17 και ο εβδομος <del>αγγελος</del> εξεχεεν την φιαλην αυτου <del>εις τον</del> <b>επι</b> τον αερα και εξηλπεν φωνη μεγαλη <del>επι</del> <b>εκ</b> του ναου <del>του ουρανου</del> απο του ψρονου λεγουσα γεγονεν	Re 16:17 ¶ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.	Re 16:17 ¶ The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, "It is done!"	Re 16:17 ¶ And the seventh angel poured out his bowl upon the air; and a loud voice came out of the temple from the throne, saying, "It is done."
351 # Rev 18:20 ... prophets saints, and apoltles, and prophets, in place of: holy apostles and prophets	Re 18:20 ευφραινου επ αυτην ουρανε και οι αγιοι αποστολοι και οι προφηται οτι εκρινεν ο ψεος το κριμα υμων εξ αυτηω	Re 18:20 ευφραινου επ αυτην ουρανε και οι αγιοι <b>και οι</b> αποστολοι και οι προφηται οτι εκρινεν ο ψεος το κριμα υμων εξ αυτηω	Re 18:20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.	Re 18:20 Rejoice over her, O heaven! Rejoice, saints and apostles and prophets! God has judged her for the way she treated you."	Re 18:20 "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her."
352 # Rev 20:9 falta: de Dios omitted: from God	Re 20:9 και ανεβησαν επι το πλατος της γης και εκυκλωσαν την παρεμβολην των αγιων και την πολιν την ηγαπημενην και κατεβη πυρ απο του ψεου εκ του ουρανου και κατεφαγεν αυτουω	Re 20:9 και ανεβησαν επι το πλατος της γης και εκυκλωσαν την παρεμβολην των αγιων και την πολιν την ηγαπημενην και κατεβη πυρ <del>επι</del> του ψεου εκ του ουρανου και κατεφαγεν αυτουω	Re 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.	Re 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.	Re 20:9 And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them.
353 # Rev 20:12 delante del trono, en vez de: delante de Dios before the throne, in place of:	Re 20:12 και ειδον τους νεκρους μικρους και μεγαλους εστωτας ενωπιον του ψεου και βιβλια	Re 20:12 και ειδον τους νεκρους μικρους και μεγαλους εστωτας ενωπιον του <del>ψεου</del> <b>ψρονου</b> και	Re 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was	Re 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Another	Re 20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and



Ref# Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
before God	ηνεωχησαν και βιβλιον αλλο ηνεωχηθη ο εστιν της ζωης και εκριψησαν οι νεκροι εκ των γεγραμμενων εν τοις βιβλίοις κατα τα εργα αυτων	βιβλια ηνεωχησαν και αλλο βιβλιον ηνεωχηθη ο εστιν της ζωης και εκριψησαν οι νεκροι εκ των γεγραμμενων εν τοις βιβλίοις κατα τα εργα αυτων	opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.	book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.	another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.
354 # Rev 21:24 falta: que hubieren sido salvas omitted: which are saved falta: honor omitted: honour	Re 21:24 και τα εθνη των σωζομενων εν τω φωτι αυτης περιπατησουσιν και οι βασιλεις της γης φερουσιν την δοξαν και την τιμην αυτων εις αυτην	Re 21:24 και <del>τα</del> εθνη των <del>σωζομενων εν τω φωτι αυτης</del> περιπατησουσιν <b>τα εθνη δια του φωτος αυτης</b> και οι βασιλεις της γης φερουσιν την δοξαν <del>και την τιμην</del> αυτων εις αυτην	Re 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.	Re 21:24 The nations will walk by its light, and the kings of the earth will bring their splendour into it.	Re 21:24 And the nations shall walk by its light, and the kings of the earth shall bring their glory into it.
355 # Rev 22:14 los que lavan sus ropas, en vez de: los que guardan sus mandamientos those who wash their robes, in place of: they that do his commandments	Re 22:14 μακαριοι οι ποιουντες τας εντολας αυτου ινα εσται η εξουσια αυτων επι το ξυλον της ζωης και τοις πυλωσιν εισελθωσιν εις την πολιν	Re 22:14 μακαριοι οι <del>ποιουντες τας εντολας αυτου</del> <b>πλυνοντες τας στολας αυτων</b> ινα εσται η εξουσια αυτων επι το ξυλον της ζωης και τοις πυλωσιν εισελθωσιν εις την πολιν	Re 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.	Re 22:14 "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.	Re 22:14 Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.
356 # Rev 22:19 ? rbol, en vez de: libro (de la vida) tree, in place of: book (of life)	Re 22:19 και εαν τις αφαιρη απο των λογων βιβλου της προφητειας ταυτης αφαιρησει ο ψεος το μερος αυτου απο βιβλου της ζωης και εκ της	Re 22:19 και εαν τις αφαιρη απο των λογων <b>του</b> βιβλου της προφητειας ταυτης <del>αφαιρησει</del> <b>αφελει</b> ο ψεος το μερος αυτου απο <b>του ζυλου</b> βιβλου της ζωης	Re 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written	Re 22:19 And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.	Re 22:19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book.

Ref# Critic	Received Greek Text (TR)	Nestle-Aland Greek 4th Edition	KJB Authorized Version	NIV Delinquent Version	NASV Modernist's Version
	πολεως της αγιας και των γεγραμμενων εν βιβλιω τουτω	και εκ της πολεως της αγιας <del>και</del> των γεγραμμενων εν <del>τω</del> βιβλιω τουτω	in this book.		
357 # Rev 22:21 falta: Cristo omitted: Christ falta: vosotros omitted: you falta: Am?n omitted: Amen	Ρε 22:21 η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην	Ρε 22:21 η χαρις του κυριου <del>ημων</del> ιησου <del>χριστου</del> μετα <del>παντων υμων</del> <del>αμην</del> <del>των αγιων</del>	Re 22:21 The grace of our Lord Jesus Christ be with you all. Amen.	Re 22:21 The grace of the Lord Jesus be with God's people. Amen.	Re 22:21 The grace of the Lord Jesus be with all. Amen.

The TR has 1223 words in these 52 verses. WH has 1088 words short 135 words, 11.0% removed

## Chapter 10

### Review of the 357 Twisted Verses

These grossest of errors in the Westcott and Hort Critical Greek can directly from their over reliance on the Alph and B manuscripts and then bled without critical review into the Nestles Aland “Greek New Testament” edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger and Allen Wikgren, (Forth Revised Edition edited by Barbara land, Jurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, in cooperation with the Institute for New Testament Textual Research, Munster Westphalia, the Deutsche Bibelgesellschaft and United Bible Societies.) Shame on them all! The gross negligence now permeates every modern English Bible, and every work of the Bible Societies whether English, Spanish, French or other language. The only solution in sight is the rejection of all their modernist efforts and the reliance on the King James English Bible translated from the Greek Received Text and the Masoretic Hebrew.

In these 357 magnum verses there are 7,425 words but textual critics have ripped out 1,131 of them, deleting 15.2% of the very Words of God.

Books	# Verses	TR Words	WH Words	Deleted Words	% Deleted
Matt	50	975	774	201	20.6%
Mark	41	826	672	154	18.6%
Luke	52	1037	863	174	16.8%
John	40	904	785	119	13.2%
Acts-Rom	42	852	694	158	18.5%
Cor-Col	44	833	729	104	12.5%
Thes-James	36	775	689	86	11.1%
Pet-Rev	52	1223	1088	135	11.0%
Tot	357	7425	6294	1131	15.2%

In these 357 magnum verses the name “Lord Jesus Christ” is used 302 times but ripped out 131 times by these textual critics. That is 43.4% of his name ripped out of 357 verses in all modernist Bible versions! Shame on anyone who would bring one of these into a pulpit and call it the Word of God!

Book	# vrs	% del	TR ιησο	WH ιησο	TR χριστ	WH χριστ	TR κυρι	WH κυρι	Total Deletes
Matt	52	76.2%	16	3	2	1	3	1	-16
Mark	41	60.9%	18	6	1	1	4	2	-14
Luke	52	51.9%	12	4	3	2	12	7	-14
John	40	35.0%	17	12	2	0	1	1	-7
Acts-Rom	42	48.9%	16	8	18	8	13	8	-23
Cor-Col	44	45.2%	22	14	24	10	16	10	-28
Thes-James	36	31.6%	17	15	20	10	20	14	-18
Pet-Rev	52	24.4%	13	12	22	14	10	8	-11
Tot	357	43.4%	131	74	92	46	79	51	-131

## Chapter 11

### A Defense of Twenty Verses Erased From the NIV

(A PROJECT SUBMITTED TO DR. PHIL STRINGER IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE COURSE BI-300 INSPIRATION OF SCRIPTURE I, LANDMARK BAPTIST COLLEGE, HAINES CITY, FLORIDA DECEMBER 2007)

#### Introduction

*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. (Psalm 12:6)*

It is proven by scholars and accepted by liberals, cultists, modernists and now even by the popular evangelicals and some fundamentalists, that Matt 17:21 is not supposed to be in my Bible. Should one take a pen knife and cut it out? Would they? They would have to also cut Matt 18:11; 23:14; Mark 7:16; 9:44, and 46; 11:26; 15:28. So too Luke 17:36; 23:17 and John 5:4. They would have to trash Acts 8:37; 15:34; 24:7; 28:29; Rom 16:24; and of course I John 5:7. They would also have to rip out most of Matt 5:44 and Luke 9:56 and in Col 1:14 cut out the phrase "Through His Blood." Why have leading fundamentalists and their Bible colleges, like Bob Jones University, accepted this anarchy and taken up their pen knives to cut verses out of the their Bible? What forces are in place that would cause leading fundamentalists to follow after the liberals and cultists to cut out and discard Scripture verses that honest believers copied and held as sacredly inspired by God for the previous 1900 years? They have followed after modernists and liberals with a flawed method of textual criticism. The tracking of this audacity back to it's diabolic source is strikingly easy.

At first glance it is often unbelievable that this list of deleted verses got here without an outcry from Christianity. The lukewarmness that would cause such apathy toward the very words of God spewed into the world through the veins of Westcott and Hort (W&H).

Dr. Sam Gipp, a prominent fundamental evangelist, describes these two men well when he writes:

“Brook Foss Westcott (1825-1903) and Fenton John Anthony Hort (1828-1892) were two non-Christian<sup>10</sup> Anglican ministers. Fully steeped in the Alexandrian philosophy that 'there is no perfect Bible', they had a vicious distaste for the King James Bible and its Antiochian Greek text, the Textus Receptus.”<sup>11</sup>

Their misplaced loyalty to a family of corrupted texts was passed on to Nestle-

10 The infidelity of Westcott and Hort is well documented in Dr. Gipp's work entitled “An Understandable History of the Bible”, 1987, Bible Believer's Press, P.O. Box 1249, Pottstown, PA. 19464

11 Gipp, Dr. Samuel C. Th.D. “The Answer Book” Question Number 44, Internett <http://www.chick.com/reading/books/158/158cont.asp> accessed 10/16/07

Aland, who published several editions of “The Greek New Testament<sup>12</sup>” The scholarly Nestle-Aland and the textual criticism behind their work became trusted by the leading evangelicals and even some fundamentalists of Christianity. All this trust was given with little examination of what these textual critics believed about verbal inspiration. One can easily examine the the work of these textual critics and determine that their position on the Bible doctrine of verbal, plenary, inerrant, infallible, inspiration was sorely lacking and theologically dangerous. Their work has so much errant presupposition that fundamentalist should swiftly abandon their methods and their results. Their lax and unBiblical method of textual criticism is thus exposed as their reasons for eliminating these 20 verses from God's Holy Word are examined.

### **The Bible Doctrine That Textual Critics Abandoned**

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

New Testament textual criticism is most simply defined as 'recovery of the text of the New Testament.' Frederick Henry Ambrose Scrivener (1813 -1891) justifies its necessity with the following observation:

“No one who has taken the trouble to examine any two editions of the Greek New Testament needs be told that this supposed complete resemblance in various copies of the holy books is not founded on fact. Even several impressions derived from the same standard edition, and professing to exhibit a text positively the same, differ from their archetype and from each other, in errors of the press which no amount of care or diligence has yet been able to get rid of. If we extend our research to the manuscript copies of Scripture or of its versions which abound in every great library in Christendom, we see in the very best of them variations which we must at once impute to the fault of the scribe, together with many others of a graver and more perplexing nature, regarding which we can form no probable judgment without calling to our aid the resources of critical learning. The more numerous and venerable the documents within our reach, the more extensive is the view we obtain of the variation (or VARIOUS READINGS as they are called) that prevail in manuscripts. If the number of these variations was rightly computed at thirty thousand in Mill's time, a century and a half ago, they must at present amount to at least fourfold that quantity.<sup>13</sup>”

The frustration of dealing with today's textual criticism is that the battles for truth were fought so eloquently in the last two centuries that the straight and narrow path should be more fully occupied than it is today. Indeed the wide gate and the broad path

12 Aland, Kurt, Aland, Barbara “The Greek New Testament” Fourth Revised Edition, United Bible Society, @ 1966, 1968, 1975, 1983, 1993, 1994, 1998,

13 Scrivener, Frederick Henry “Plain Introduction to the Criticism of the New Testament Vol 1”, Oxford, London, George Bell & Sons, Your Street Covent Garden and New York , 1894, 4th Edition edited by Rev. Edward Millar, M.A. p B2

following after W&H's folly has invaded every avenue of evangelical circles. Today, men mindlessly reject the Received Text (TR) and pursue textual criticism with 'older is better' blinders on. Michael W. Holms, a well degreed Professor of Biblical studies at Bethel College in Saint Paul Minnesota, nods at Erasmus of Rotterdam's excellent analytic tools for textual criticism, but then dismisses Erasmus' effort with this slanderous accusation: "Consequently his (Erasmus) text ended up representing in printed form a **late corrupt form of the Byzantine text-type.**"<sup>14</sup> He goes on to point out that this 'late corrupt form' called the 'Textus Receptus' ... "was the basis of all the major European Protestant translations prior to 1881, including especially the King James of 1611, and (the TR) **unwarrantedly** dominated the scholarly scene for over three hundred years."<sup>15</sup> Thus Holms, required reading at our evangelical seminaries, calls W&H's extreme bias toward corrupted Sinaicus and Vaticanus<sup>16</sup> manuscripts, scholarly, while he calls those who would use the traditional text as having a 'superstitious reverence accorded to the TR.'<sup>17</sup>

The error that Holms, Black, and Dockery are influentially passing on, saying that the TR is recent and corrupted, while the W&H is the pure text based on older and better manuscripts, was birthed in the extreme textualism of Lachmann and Buttmann in 1842! Lachman's

"first principle, at which he had hinted in a small edition eleven years before, was to discard the readings of the 'Received Text,' as being in his opinion only about two centuries old; whereas they conflicted with what he conceived to be better authority."<sup>18</sup>

On this false premise, regurgitated by Michael Holms 149 years later, Lachmann errantly discarded the 'recent TR' and would only use "the guidance of the Alexandrian (A), the Vatican (B), the Parisian (C), and four fragments, (P, Q, T, Z) besides an occasional use of the Cambridge manuscript (D), the old Italian manuscript in Latin; and the quotation of St. Irenaeus, St. Cyprian, Origen, Lucifer, and Hilary."<sup>19</sup> Lachmann, however, had only one manuscript, Vatican B, that reached back to the fourth century. When Tischendorf discovered the Sinaiticus manuscript four years later, it was found to collaborate the massive deviations of the Vatican B. All the excitement of having two collaborating manuscripts from the fourth century completely overthrew all the proper rules of textual criticism. From that time on the broad gate and wide path which

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14 Black, David Alan, & Dockery, David S., "New Testament Criticism and Interpretation" Zibdivan Publishing House, @1991, pg 109 Textual Criticism essay by Michael Holms, (This compromising book on NT criticism was required reading at Calvary Baptist Theological Seminary, Landsdale Pa, after Dr. Jordon's control was overthrown by an influx of Bob Jones graduates.)

15 ibid Black, pg 109

16 Aleph (Ⲁ) and B manuscripts are the Greek Uncial manuscripts (mss) called Sinaicus and Vaticanus. Sinaicus was discovered and purchased by Constantine Tischendorf. In 1844 in the Convent of St. Catherine, on Mount Sinai, Tischendorf found monks lighting their stove with a discarded Greek uncial manuscript now nomenclatured Aleph (Ⲁ). Both are thought to date back to the 4<sup>th</sup> century and come from Alexandria Egypt.

17 ibid Black, pg 109

18 Miller, Edward, "A Guide to Textual Criticism of the New Testament", Dean Burgon Society Press, Collingswood NJ, 1886, pg 20 Chapter III "History of Textual Criticism."

19 Ibid Miller, p 21

discarded the TR as 'recent and corrupted' and blindly accepted that 'older is better' was paved and well trodden.

Little research is needed to discover the truth of the matter. There is a straight and narrow path that shows that the TR is not recent nor corrupted. The clear and proven contention is that the Sinaicus **Σ** and the Vatican B are the corrupted text. Dean Burgon (1813-1888 AD) demonstrates over and over that the TR was not edited together in the 1500's as Lachmann, Tischendorf, Westcott and Hort continually contend. He states:

“The strength of the position of the Traditional Text lies in its being logically deducible and to be deduced from all the varied evidence which the case supplies, when it has been sifted, proved, passed, weighed, compared, compounded, and contrasted with dissentient testimony. The contrast is indeed great in almost all instances upon which controversy has gathered. On one side the vast mass of authorities is assembled: on the other stands a small group. Not inconsiderable is the advantage possessed by that group, as regards numerous students who do not look beneath the surface, in the general witness in their favour borne by the two oldest MSS. of the Gospels in existence. That advantage however shrinks into nothing under the light of rigid examination. The claim for the Text in them made at the Semiarian period was rejected when Semiarianism in all its phases fell into permanent disfavour. And **the argument advanced by Dr. Hort that the Traditional Text was a new Text formed by successive recensions has been refuted** upon examination of the verdict of the Fathers in the first four centuries, and of the early Syriac and Latin Versions. Besides all this, those two manuscripts have been traced to a local source in the library of Caesarea. And on the other hand ... **the Traditional Text ... has been discovered in the manuscripts of papyrus which existed all over the Roman Empire**, unless it was in Asia, and were to some degree in use even as late as the ninth century before and during the employment of vellum in the Caesarean school, and in localities where it was used in imitation of the mode of writing books which was brought well-nigh to perfection in that city.”<sup>20</sup> (emphasis added)

The rash assumption that an older manuscript like the Sinaicus **Σ** and the Vatican B are free from corruption is likewise wholly unfounded, and more so, illogical. How long does it take to corrupt a manuscript? Especially with the corruptions prevalent throughout the Sinaicus **Σ** and the Vatican B wherein they continually drop the title 'Lord' and his position description 'Christ' from the name of the 'Lord Jesus Christ.' Dropping out the stuff one does not like is not new. The early church leaders warned about these Bible corrupters in the 2<sup>nd</sup> century!

“Eusebius cites the indignation of Dionysius, bishop in Corinth (c. 170 AD), for the heretics; tampering with his personal correspondence as well as the

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20 Burgon, John William, “The Causes of the Corruption of the Traditional Text of the Holy Gospels” Burgon, John William (1813-1888), Miller, Edward (1825-1901) (Editor), Publisher: Grand Rapids, MI: Christian Classics Ethereal Library, Publication History: Cambridge: Deighton, Bell and Co. 1896, Rights: Public Domain, Date Created: 2006-05-13 accessed at <http://www.ccel.org> 11/07/07



Scriptures: “As the brethren desired me to write epistles, I wrote them, and these the apostles of the devil have illed with tares, exchanging some things, and adding others, for whom there is word reserved. It is not, therefore a matter o wonder, if some have also attempted to adulterate the sacred writings of the Lord, since they have attempted the same in other works that are not to be compared with these.<sup>21</sup>”

“Ireneaus, a disciple of Polycarp, said of Marcion (150 AD): “he (Marcion) mutilates the Gospel which is according to Luke, removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most clearly confessing that the Maker of this universe is His Father ... In like manner, too, he dismembered the epistles of Paul, removing all that is said by the apostle respecting that God who made the world, to the effect that He is the Father of our Lord Jesus Christ, and also, those passages from the prophetical writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.<sup>22</sup>”

Anyone who takes a text from Alexandria Egypt as pure, and the text that has stood solid for 1900 years as corrupt is camping with mislead fools. Indeed the Alexandrian family of texts, that is unduly weighted as pure by W&H of old, and Nestle-Aland of late, is the corrupted text and these men have called good - evil and evil – good.<sup>23</sup> This is the brazen error of modern textual criticism and there is no excuse for it's abiding with thinking, researching Christians, especially not with fundamentalists, more so still, not with Baptist's of any stripe.

Before taking up a new Bible translation that has torn out and added words to God's Words one should investigate where its authors stand on the textual criticism found in W&H's Greek NT which is mimicked in Nestle-Aland's Greek NT. For 1,979<sup>24</sup> years now, Baptist have taken a solid position on verbal, plenary inspiration which would prevent the demise of these 20 verses. Such a position is well worded by J.B. Tidwell, a stalwart of Southern Baptists:

“ These writers certainly claimed that what they say is of God. To them the inspiration is not just plenary but verbal. They were not left to choose their words promiscuously. Their individuality was preserved, but the words used were given them of God. Not just the thought came from God, but every word with every inflection. Every verse and line, and even upon the tense of the verb, every

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21 Eusebiu Pamphilus, “*The Ecclesiastical Histor of Euseius Pamphilus*”, pp160 as quoted in Landmark Baptist College, Haines City, FL, BI-300 Inspiration of Scripture I, Syllabus pp60

22 Alexander Roberts and James Donaldson, eds., “*The Ante-Nicene Fathers*”, Vol 1, pp352 as quoted in Landmark Baptist College, Haines City, FL, BI-300 Inspiration of Scripture I, Syllabus pp60

23 Isaiah 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

24 For demonstration that Baptist are not a denomination and have been in existence for 1,979 years since Christ's resurrection see Baptist perpetuity in Mason, Ron, “*The Church that Jesus Built*” also Carroll, J.M., “*The Trail of Blood*”, Christian, John T. “*A History of the Baptists Volume I*”, and/or Stringer, Phil, “*The Faithful Baptist Witness*”

number of the noun, and every little particle they regarded as coming from God and demanded in the pain of grave disaster that we should preserve it in its entirety.<sup>25</sup>”

Armed with their faulty textual criticism methodology well intended scholars have reeked havoc with the Greek text. Their presumptuous error can be noted by looking at the manuscript evidences for the retention of these 20 verses, and contrasting it with the slim and presumed corrupted evidences for their removal. The unfortunate truth is that all modern English translations, and most foreign language translations (those sponsored by the Bible Societies) are based on the defective methodology, and the defective Greek contained in the Nestle-Aland critical text.

**The Twenty Verses Textual Critics Ripped Out**

*And Moses came and told the people **all the words** of the LORD, and all the judgments: and all the people answered with one voice, and said, **All the words** which the LORD hath said will we do. (Exodus 24:3)*

In most of the instances for these 20 verses, the whole verse has been ripped out of each version herein illustrated. For some of the verses they have been ripped up, rather than ripped out. Below is a table of how each verse reads in the Holy Bible, then in the W&H Greek NT, both the New International Version (NIV<sup>26</sup>) and the American Standard Version (ASV<sup>27</sup>), and then the New American Standard Version (NASV<sup>28</sup>).

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

Table 1a Twenty Scripture Comparisons

	Holy Bible Common Text	W&H	NIV/ASV	NASV
1	Mt 17:21 Howbeit this kind goeth not out but by prayer and fasting.	Mt 17:21	Mt 17:21	Mt 17:21 [But this kind does not go out except by prayer and fasting] Note “Most ancient mss. omit this verse”
2	Mt 18:11 For the Son of man is come to save that which was lost.	Mt 18:11	Mt 18:11	Mt 18:11 [For the Son of Man has come to save that which was lost.] Note “Most ancient mss. omit this verse”
3	Mt 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater	Mt 23:14	Mt 23:14	Mt 23:14 [Woe to you, scribes, and Pharisees, hypocrites, because you devour widows houses, even while for a pretense you make long prayers: therefore you shall receive greater condemnation.] Note “This verse not found in

25 Tidwell J.B., Chairman, Bible Department, Baylor University, (1910-1946), “Thinking Straight About the Bible, or Is the Bible the Word of God” (1935), from Southern Baptists Site <http://www.sbc.net/aboutus/heritage/tidwell.asp> accessed 11/01/07

26 The New International Version, Copyright © 1978, by New York International Bible Society.

27 The American Standard Version, Online Bible Foundation, 12 Birkfield Place, Carlisle, Lanarkshire, Scotland, M184PZ, © 15-2006

28 New American Standard Version (NASV), 1973 Revision, copyright by The Lockman Foundation, 1960,1962,1963, 1968, 1971, 1972, and 19732, La Habra, Calif, with all rights reserved.

Holy Bible Common Text	W&H	NIV/ASV	NASV
damnation.			the earliest mss.”

Table 1b Twenty Scripture Comparisons (cont)

Holy Bible Common Text	W&H	NIV/ASV	NASV
4 Mr 7:16 If any man have ears to hear, let him hear.	Mr 7:16	Mr 7:16	Mr 7:16 (See footnote.)
5 Mr 9:44 Where their worm dieth not, and the fire is not quenched.	Mr 9:44	Mr 9:44	Mr 9:44 (See footnote.)
6 Mr 9:46 Where their worm dieth not, and the fire is not quenched.	Mr 9:46	Mr 9:46	Mr 9:46 (See footnote.)
7 Mr 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.	Mr 11:26	Mr 11:26	Mr 11:26 (See footnote.)
8 Mr 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.	Mr 15:28	Mr 15:28	Mr 15:28 (See footnote.)
9 Lu 17:36 Two men shall be in the field; the one shall be taken, and the other left. (NOTE: This whole verse also errantly omitted from online Bible copy of TR; it is in the real TR, as it is in the KJB)	Lu 17:36	Lu 17:36	Lu 17:36 (See footnote.)
10 Lu 23:17 (For of necessity he must release one unto them at the feast.)	Lu 23:17	Lu 23:17	Lu 23:17 (See footnote.)
11 Joh 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.	Joh 5:4	Joh 5:4	Joh 5:4 (See footnote.)
12 Ac 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.	Ac 8:37	Ac 8:37	Ac 8:37 (See footnote.)
13 Ac 15:34 Notwithstanding it pleased Silas to abide there still.	Ac 15:34	Ac 15:34	Ac 15:34 (See footnote.)
14 Ac 24:7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,	Ac 24:7	Ac 24:7	Ac 24:7 (See footnote.)
15 Ac 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.	Ac 28:29	Ac 28:29	Ac 28:29 (See footnote.)
16 Ro 16:24 The grace of our Lord Jesus Christ be with you all. Amen.	Ro 16:24	Ro 16:24	Ro 16:24 (See footnote.)

Table 1c Twenty Scripture Comparisons (cont)

Holy Bible Common Text	W&H Greek NT	NIV & ASV	NASV
17 1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 1Jo 5:8 And there are three that bear witness in earth, the Spirit,	1Jo 5:7 οτι τρεις εισιν οι μαρτυρουντες εν το ουρανο ο πατηρ ο λογος και το αγιον πνευμα και αυτοι οι τρεις εν εισιν 19ο 5:8 και τρεις εισιν οι μαρτυρουντες εν τη γη το	1Jo 5:7 For there are three that testify: I Jo 5:8 The Spirit, the water and the blood; and the three are in	I Jo 5:7 And it is the Spirit who bears witness, because the Spirit is the truth. I Jo 5:8 For there are three that bear witness, the Spirit and the water and

	Holy Bible Common Text	W&H Greek NT	NIV & ASV	NASV
	and the water, and the blood: and these three agree in one.	πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν	agreement.	the blood; and the three are in agreement.
18	Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:	Χολ 1:14 εν ω εχομεν την απολυτρωσιν <del>δια του αιματος</del> <del>ουτου</del> την αφεσιν των αμαρτιων	Col 1:14 in whom we have redemption, the forgiveness of sins:	Col 1:14 in whom we have redemption, the forgiveness of sins.
19	Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;	Μτ 5:44 εγω δε λεγω υμιν αγαπατε τους εχθρους υμων <del>ευλογειτε τους καταρωμενους υμας</del> <del>καλως ποιειτε τους μισουντας υμας</del> και προσευχεσθε υπερ των <del>επηραζοντων υμας και</del> διωκοντων υμασ	Mt 5:44 But I tell you: Love your enemies and pray for those who persecute you,	Mt 5:44 But I say to you, love your enemies and pray for those who persecute you
20	Lu 9:56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.	Λυ 9:56 ο γαρ υιος του ανθρωπου ουκ ηλθεν θυχας ανθρωπων <del>απολεσαι</del> <del>αλλα</del> <del>σωσαι</del> και επορευθησαν εις ετεραν κωμην	Lu 9:56 and they went to another village	Lu 9:56 and they went to another village

It is obvious in the table above that 16 of the verses have been completely eliminated by the shoddy and bias textual criticism of Westcott and Hort. Four of the verses have been butchered and gutted by their penknife. These two were scribes like Jehudi<sup>29</sup> was scribe for Jehoiakim. They are very quick with a penknife and the fire of their hearth. They are eager to rip out and destroy God's Words. They are esteemed and verbally mimicked by Nestles and Aland who gave us the corrupted Greek text that is used in ALL modern English translations. It is diabolical that every Bible Society has welcomed this corrupted Greek text for every Bible translation effort undertaken. At first glance it looks like a tremendous Satanic victory party for the corruption of God's Words. Nestle and Alan compel people of all stripes to pass through the wide gate and traverse the broad path to holding up a gutted Bible and saying "The bibles say, ... perhaps it says, ... we think it should say ... which is better interpreted." There is, however, a narrow gate and straight path wherein a few still stand and say "Thus saith the Lord!" Do not leave that path. And if one already has left it 'labor to enter into that narrow gate' until one can once more open a true Bible and say "Thus saith the Lord."

### Their Apparatus Shows Their Error

<sup>29</sup> Jer 36:23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

*For ever, O LORD, thy word is settled in heaven. (Psalm 119:89)*

Nestle and Aland applied an apparatus to justify their elimination and gutting of these verses from your Bible. They thereby attempt to legitimize the faulty assumptions made by Lachman and swallowed by Westcott and Hort. Even in trusting their manuscript work it is clear they retained the bias toward the corrupted texts of Origin from Alexandria Egypt. The table below shows each verse's manuscript evidence for retention and deletion. This data is taken directly from The Greek New Testament Nestle-Aland 4<sup>th</sup> revised edition.<sup>30</sup> If it were to be weighed without knowledge of the corruption in the Alexandrian line of texts nor the bias against the Byzantine family of texts, it would still be obvious that they had no business nor justification for ripping God's Words from the Holy Bible.

Take a moment to understand the various designations of manuscript evidences before perusing the table.

NOTES on the designations of the manuscript evidences referenced<sup>31</sup>:

1) Papyri - The 97 fragile papyri sheets that they accessed are designated as P<sup>1,2,3,... 97</sup> Here they call upon evidence from six of these: P<sup>75</sup> containing just the gospels and dated early III century, P<sup>66</sup> containing just the gospels and dated about 200, P<sup>45</sup> containing just the Gospels and Acts and dated III century, P<sup>74</sup> containing just the Acts and General Epistles and dated VII century, P<sup>46</sup> containing just the Pauline Epistles and dated about 200 AD, P<sup>61</sup> containing just the Pauline Epistles and dated about 700 AD.

2) Unicals - The 300 Unical manuscripts are designated by numbers 01 through 0300 with the leading zero, or with the capital letter of the old designation. The Greek capital letters of Δ (delta), Θ (theta), Ξ (chi), Σ (sigma), Φ (phi) are also used, and the Hebrew letter א (alph) is used to designate Unical 01, the corrupted Sinaiticus rescued from the trash can by Tischendorf in 1844. The letter B (03) designates the infamous but corrupted Vaticanus unical manuscript.

3) Minuscules - The over 2,800 minuscules manuscripts are designated 1-2818 without the leading zero. Nestle and Aland separated out two families of designated f1, f13, in these instances I included the family lists. Nestle and Aland also designated the vast majority of minuscules as category III, i.e. having a "considerable Byzantine influence."<sup>32</sup> These they designated as "Byz" and considered them corrupted by that influence.<sup>33</sup>

30 Aland, Kurt, Aland, Barbara "The Greek New Testament" Fourth Revised Edition, United Bible Society, @ 1966, 1968, 1975, 1983, 1993, 1994, 1998

31 Rice, Edward G., "The 357 Magnum Errors of the Modernist's Critical Texts", published GSBaptistChurch.com, © 2006 (pending), Information for the notes is taken from Aland, ibid pp 1\*-37\*

32 Aland, ibid pp 5\*

33 They followed the unsupported reasoning of Lachmann and then W&H that there was a man made 2nd and 3rd century conspiracy to unify the Scriptures and exclude the deviants that they favored. One would contend that no such man made conspiracy is evidenced and any unification was Supernatural not

4) Lectionaries – The over 2,000 lectionaries available were pared down to 70 'representative' ones by Nestle and Aland. This paring down, again showed the bias against the Byzantine influence mentioned for the minuscules.<sup>34</sup>

5) Early Versions – The early versions are important witnesses for the Greek texts and are designated as follows:

- Latin Itala, designated 'it'. The Old Latin version used and proliferated by the Waldenses<sup>35</sup>. with 63 of the over 80 manuscripts included by Nestle and Aland.
- Latin Vulgate designated 'vg'. The Catholic revised version of Jeromes (born 340 A.D.) Latin Bible. Jeromes Vulgate was first commissioned by Pope Damasus I (366-389 A.D.) as the new official Catholic Latin translation to replace the Itala and several other Latin translations then in existence<sup>36</sup>. It is tainted with corruptions and Catholic revisions and Nestle and Aland referenced 3 of the fifth century versions.
- Syriac designated as 'syr'. Eight versions of the Syria language versions were referenced. The s and c of the 3rd/4<sup>th</sup> cent., the p and ph of the 5<sup>th</sup> cent. the h, hmg and hgr, of the 6<sup>th</sup> cent. and the palestinian, pal, of the 6<sup>th</sup> cent.
- Copic designated as 'cop'. Eight versions of the Copic language versions of the 3<sup>rd</sup> cent. were referenced. These are the sa, bo, pho, meg, mf, fay, ach, ach2 manuscripts.
- Armenian designated 'arm' from the 5<sup>th</sup> cent.
- Georgian designated 'geo' from the 5<sup>th</sup> cent. Two revisions are referenced as 1 and 2. The A and B manuscripts are cited as two lines of the latter when they differ.
- Ethiopic designated 'eth' from about 500 A.D. There are 4 versions of the Ethiopic language translation referenced and listed as ro, pp, TH, and ms. The latter having only Matt 1-10.
- Slavonic designated 'slav' from the 9<sup>th</sup> cent.

6) Greek Church Fathers – There were 116 Greek Church Leaders referenced and

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man made.

34 Aland, Ibid pp 20\*-21\*

35 Wilkinson, Benjamin G., *“Our Authorized Bible Vindicated”*, 1930, (Wilkinson was SDA who wrote an excellent poplar history of the textual lines.) as quoted in BI-300 Inspiration of Scripture Syllabus pp 81-82 “Since Italy, France, and Great Britain were once provinces of the Roman Empire, the first translations of the Bible by the early Christians in these parts were made into Latin. The early Latin translations were very dear to the hearts of those primitive churches, and as Rome did not send any missionaries toward the West before A.D. 350, the early Latin Bibles were well-established long before those churches came into conflict with Rome. Not only were such translations in existence and well-established long before the Vulgate was adopted by the Papacy, but the people for centuries refused to supplant their Old Latin Bibles with the Vlgate. God in His wisdom invested these Latin versions by His Providence with a charm that outweighed the learned artificiality of Jerome's Vulate. For nine hundred years, one is told, the Old Latin held its own after the Vulgate appeared. The critical version of Jerome never displaced it, and only replaced it when the Latin ceased to be a living language.”

36 Stringer, Phil, Dr. “BI-300 Inspiration of Scripture I, Syllabus”, Landmark Baptist College, Haines City, FL 33844 pp 81

these are designated herein by name in alphabetical order. Parentheses, ( ) indicate a deviation in minor detail. Superscripts indicate some statistic, language deviation or variant not in their quotation. When both present the Greek Leaders are separated from the Latin with a semicolon.

7) Latin Greek Fathers – There were 61 Latin Church Leaders referenced and these are designated herein by name in alphabetical order. Parentheses, ( ) indicate a deviation in minor detail. Superscripts indicate some statistic, language deviation or variant not in their quotation.”

With this working knowledge of the apparatus that Nestle-Aland used, the following chart is disturbingly revealing of their inept blunder in textual criticism.

Table 2 Retention Evidences for the Twenty Verses

	Ref	Retention Evidence	Deletion Evidence	Agreement
1	Mt 17:21	C D E F H N Σ L W Δ f <sup>1</sup> (1 118 131 209 1582 ++) f <sup>13</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 157 180 205 1505 / 1074 565 597 700 892 <sup>c</sup> 1006 1010 1071 1241 1243 1292 1342 1424 Byz (indicating the majority of 5000 Byzantine Greek manuscript evidence! Including E F H N Σ above.) <i>Lect (the majority of them) (L84 L514)</i> it <sup>a</sup> , aur, b, c, d, f, ff2, gl, l, n, q, r1 vg (syr <sup>p</sup> , h) cop (meg), bopt arm eth <sup>pp</sup> , TH geo <sup>B</sup> slav Origen Asterius Basil Chrysostom; Hilary Ambrose Jerome Augustine	Alph* B Θ 33 579 892* / 253 it <sup>e</sup> , ffl <sup>1</sup> syr <sup>c, s</sup> , pal cop <sup>sa</sup> , bopt eth <sup>ms</sup> geo <sup>1</sup> , A	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
2	Mt 18:11	D E F G H N Σ L <sup>c</sup> W Δ Θ <sup>c</sup> 078 <sup>vid</sup> 1 <sup>c</sup> 28 180 205 565 579 597 700 892 <sup>c</sup> 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of 5000 Byzantine Greek manuscript evidence! Including E F H N Σ above.) <i>Lect AD</i> it <sup>(a)</sup> , aur, (b), c, d, (f), ff2, gl, (l, n), q, r1 vg syr <sup>c</sup> , p arm eth geo slav Chrysostom; Hilary Chromatius	Alph* B L* Θ* f <sup>13</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 1* 33 892* it <sup>e</sup> , ffl <sup>1</sup> syr <sup>s</sup> , pal cop <sup>sa</sup> , meg, bopt Origen <sup>vid</sup> Eusebian Canons; Juvencus Jerome	[B] Nestle Aland team concurs the deletion to be ALMOST CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
3	Mt 23:14	E F G H O Σ W Δ 0102 0107 0233 f <sup>13</sup> (13 69 124 174 230 346 543 788	Alph B D L Θ f <sup>1</sup> (1 118 131 209	[A] Nestle Aland team concurs the

	Ref	Retention Evidence	Deletion Evidence	Agreement
		826 828 983 1689 1709 ++) 28 157 180 565 579 597 700 892 <sup>c</sup> 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of 5000 Byzantine Greek manuscript evidence! Including E F G H O Σ above.) <i>Lect (the majority of them) 1547 (1673<sup>1/2</sup>)</i> l <sup>AD</sup> 1/2 it <sup>b</sup> , c, f, ff2, h, l, r1 vg <sup>cl</sup> syr <sup>c</sup> , h, p, palmss ) cop <sup>bopt</sup> , bomss eth slav Chrysostom; Hilary	1582 ++) 33 205 892* it <sup>a</sup> , aur, d, e, ff1, g1 vg syr <sup>s</sup> , (palms) cop <sup>sa</sup> , meg, bopt arm geo Origen <sup>gr</sup> , lat Eusebian Canons Cyril; Jerome	deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
4	Mr 7:16	A D E F G H Σ L W Δ <sup>c</sup> Θ f <sup>1</sup> (1 118 131 209 1582 ++) f <sup>13</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 33 157 180 205 565 579 700 892 1006 1010 1071 1241 1243 1292 1424 1505 Byz (indicating the majority of 5000 Byzantine Greek manuscript evidence! Including E F G H Σ above.) <i>Lect</i> <sup>1/2</sup> L <sup>AD</sup> L68 <sup>1/2</sup> L76 <sup>1/2</sup> L184 <sup>1/2</sup> L673 <sup>1/2</sup> L813 <sup>1/2</sup> L1223 <sup>1/2</sup> it <sup>a</sup> , aur, b, c, d, f, ff2, i, l, n, q, r1 vg syr <sup>s</sup> , p, h, pal cop samss, bopt arm eth geo <sup>2</sup> slav	Alph B L Δ* 0274 28 1342 2427 <i>Lect</i> <sup>1/2</sup> cop <sup>samss</sup> , bopt geo <sup>1</sup>	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
5	Mr 9:44	A D E F G H N Σ Θ f <sup>13</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 157 180 579 597 700 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H N Σ above.) <i>Lect (the majority of them)</i> it <sup>a</sup> , aur, b, c, d, f, ff2, i, l, q, r1 vg syr <sup>p</sup> , h (eth) slav Irenaeus <sup>lat</sup> , Chromatius Augustine	Alph B C L W Δ Ψ 0274 f <sup>1</sup> (1 118 131 209 1582 ++) 28 205 565 892 2427 it <sup>k</sup> syr <sup>s</sup> , pal cop <sup>sa</sup> , bo, fay arm geo	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
6	Mr 9:46	A D E F G H N Σ Θ f <sup>13</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 157 180 579 597 700 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H N Σ above.)	Alph B C L W Δ Ψ 0274 f <sup>1</sup> (1 118 131 209 1582 ++) 28 205 565 892 2427 it <sup>k</sup> syr <sup>s</sup> cop <sup>sa</sup> , bo, fay arm	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.



Ref	Retention Evidence	Deletion Evidence	Agreement
	<i>Lect (the majority of them)</i> it <sup>a</sup> , aur, b, c, d, f, ff2, i, l, q, r1 vg syr <sup>p</sup> , h, pal (eth) geo slav Augustine		
7 Mr 11:26	ACDEFGHNΣΘf <sup>l</sup> (1 118 131 209 1582 ++) f <sup>l3</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 33 157 180 579 1006 1010 1071 1241 1243 1292 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H N Σ above.) <i>Lect (the majority of them)</i> it <sup>a</sup> , aur, b, c, d, f, ff2, i, l, q, r1 vg syr <sup>p</sup> , h cop <sup>bopt</sup> eth slav Cyprian Speculum	Alph B L W Δ Ψ 157 205 565 597 700 892 1342 2427 it <sup>k, l</sup> syr <sup>sl</sup> cop <sup>sa, bopt</sup> arm geo	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
8 Mr 15:28	EFGHΔΘ083 0250 f <sup>l</sup> (1 118 131 209 1582 ++) f <sup>l3</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 33 180 205 565 579 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H above.) L L84 <sup>1/2</sup> L211 <sup>1/2</sup> L292 <sup>2/3</sup> L384 L524 <sup>1/2</sup> LAD it <sup>a</sup> , aur, c, ff2, l, n, r1 vg cop <sup>bopt</sup> syr <sup>p</sup> , h, pal arm eth geo slav Diatessaron <sup>arm</sup> Origen <sup>vid</sup> Eusebius; Jerome	Alph ABCDΨ 157 2427 <i>Lect (the majority of them)</i> it <sup>d, k</sup> syr <sup>s</sup> cop <sup>sa, bopt</sup>	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
9 Lu 17:36	D f <sup>l3</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 180 579 700 1006 1071 1243 <i>Lect(64 of them including L68 L76 L673 L813 L1223 LAD)</i> it <sup>a</sup> , aur, b, c, d, e, f, ff2, i, l, q, r1 vg syr <sup>c, s, p</sup> , h arm eth <sup>TH</sup> slav Ambrose	P <sup>75</sup> Alph ABEGHNQLWΔ ΘΨ f <sup>l</sup> (1 118 131 209 1582 ++) 28 33 157 205 565 597 892 1010 1241 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E G H N Q above.) L184 L292 L514 L950 L1552 vg <sup>ms</sup> cop <sup>sa, bo</sup> eth <sup>pp</sup> geo Basil; Jerome Maximus	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
10 Lu 23:17	Alph DEFGHNWΔΘΨ 083 0250 f <sup>l</sup> (1 118 131 209 1582 ++) f <sup>l3</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 157 180 205 565 579 597 700 892 1006	P <sup>75</sup> ABLT 070 892 1241 it <sup>a</sup> vg <sup>ms</sup> cop <sup>sa, bopt</sup>	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal

	Ref	Retention Evidence	Deletion Evidence	Agreement
		1010 1071 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H N above.) <i>Lect (the majority of them)</i> it <sup>aur, b, c, d, e, f, ff2, l, q, r1</sup> vg syr <sup>c, p, s, h</sup> cop <sup>bomss</sup> arm eth geo slav Eusebian Canons; Augustine		inspiration of the Scriptures do not concur.
11	Joh 5:4	A C E F G H L Δ Θ Ψ 047 078 0233 f <sup>1</sup> (1 118 131 209 1582 ++) f <sup>13</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H above.) <i>Lect (the majority of them)</i> it <sup>a, aur, b, c, e, ff2, j, r1</sup> vg <sup>cl</sup> syr <sup>h, p, pal</sup> cop <sup>bopt</sup> eth slav Didymus <sup>dab</sup> Chrysostom Cyril <sup>lem</sup> ; Tertullian Hilary Ambrose	P <sup>66, 75</sup> Alph A B C* D T W <sup>supp</sup> 0141 33 157 it <sup>d, f, l, q</sup> vg <sup>ww, st</sup> syr <sup>c</sup> cop <sup>sa, pbo, bopt, ach2</sup> arm geo Amphilochius	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
12	Ac 8:37	36 307 453 610 945 1678 1739 1891 L1178 L <sup>AD</sup> it <sup>ar, c, dem, gig,</sup> i, p, pb, ro, t, w vg <sup>cl</sup> syr <sup>h</sup> cop <sup>meg</sup> arm eth <sup>TH</sup> geo slav Irenaeus; Cyprian Ambrosiaster Pacian Chromatius Augustine Speculum	P <sup>45, 74</sup> Alph A B C L P Ψ 33 <sup>vid</sup> 81 181 614 1175 1409 2344 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including L P above.) <i>Lect (the majority of them)</i> vg <sup>ww, st</sup> syr <sup>P</sup> cop <sup>sa, bo</sup> eth <sup>PP</sup> Chysostom; Ambrose	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
13	Ac 15:34	C D 33 36 181 307 453 610 945 1175 1409 1678 1739 1891 2344 L1178 it <sup>c, d, ar, gig, l, ph, ro, w</sup> vg <sup>mss, cl</sup> syr <sup>h</sup> cop <sup>sa, bomss</sup> arm eth geo slav Cassiodorus	P <sup>74</sup> Alph A B E Ψ 81 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including L P above.) it <sup>dem, e, p</sup> vg <sup>ww, st</sup> syr <sup>P</sup> cop <sup>bo</sup> Chysostom	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
14	Ac 24:7	E Ψ 33 36 181 307 453 610 614 945 1409 1678 1739 1891 2344 2464 Byz <sup>Pt</sup> (indicating part of the majority of the 2818 Greek manuscript evidence!) it <sup>ar, c, dem, e, gig, p2, pb, ro, w</sup> vg <sup>cl</sup> syr <sup>p, h</sup> arm eth slav Chrysostom mss <sup>acc, to</sup>	P <sup>74</sup> Alph A B 81 1175 Byz <sup>Pt</sup> (indicating part of the majority of the 2818 Greek manuscript evidence! Including L P above.) L1178 it <sup>p*,s</sup> vg <sup>ww, st</sup> cop <sup>sa, bo</sup> geo	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.

	Ref	Retention Evidence	Deletion Evidence	Agreement
		Bede		
15	Ac 28:29	36 307 453 610 614 945 1409 1678 1891 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including L P above.) <i>Lect (the majority of them)</i> it <sup>ar</sup> , c, gig, p, ph, w vg <sup>cl</sup> syr <sup>h</sup> arm <sup>ms</sup> eth <sup>TH</sup> slav Chrysostom; Cassiodorus <sup>vid</sup>	P <sup>74</sup> Alph A B E Ψ 048 33 81 181 1175 1739 2344 2464 L60 it <sup>dem</sup> , c, ro, s vg <sup>ww</sup> , st syr <sup>p</sup> cop <sup>sa</sup> , bo arm eth <sup>pp</sup> geo	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
16	Ro 16:24	D F G P Ψ 6 33 104 256 263 365 424 436 459 1175 1241 1319 1573 1852 1881 1912 2200 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including L P above.) <i>Lect(about all 69 of them)</i> it <sup>ar</sup> , d, f, g, mon, o vg <sup>cl</sup> , ms syr <sup>h</sup> , p cop <sup>boms</sup> arm eth geo slav Theodoret; Pelagius Ambrosiaster	P <sup>46, 61</sup> Alph A B C 0150 81 1739 1962 2127 2464 it <sup>b</sup> vg <sup>ww</sup> , st cop <sup>sa</sup> , bo Origen <sup>lat</sup>	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
17	1John 5:7-8	61 629 88 <sup>v.i.</sup> 221 <sup>v.i.</sup> 429 <sup>v.i.</sup> 629 636 <sup>v.i.</sup> 918 2318 L <sup>AD</sup> vg <sup>cl</sup> arm mss it <sup>l</sup> , q vg <sup>mss</sup> (Cyprian) (Ps-Cyprian) (Priscillin) Apeculum Varimadum Ps-Vifilius Fulgentius	Alph B 048 <sup>vid</sup> 33 81 322 333 436 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1846 1881 2138 2298 2344 2464 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including K P L above) it <sup>ar</sup> vg <sup>ww</sup> , st syr <sup>p</sup> , h cop <sup>sa</sup> , bo arm <sup>mss</sup> , eth geo slav Clement <sup>lat</sup> (Origen <sup>lat</sup> ) (Cyril) Ps-Dionysius <sup>vid</sup> (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus	[A] Nestle Aland team concurs the deletion to be CERTAIN. Note that the assertion that this reference is 'recent' or from Erasmus' effort is completely unfounded and false.
18	Col 1:14	424 1912 2200 2464 L147 L590 L592 L593 L1159 vg <sup>cl</sup> syr <sup>h</sup> arm slav Gregory-Nyssa; Victoinus-Rome Sassiodrur	Alph A B C D <sup>1</sup> F G Ψ 075 0150 6 33 81 104 256 263 365 436 459 1175 1241 1319 1573 1739 1852 1881 1962 2127 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including K L P above.) <i>Lect(64 of them)</i> it <sup>ar</sup> , b, d, f, g, mon, o vg <sup>ww</sup> , st syr <sup>p</sup> , pal cop <sup>sa</sup> , bo eth geo Athanasius Didymus <sup>dub</sup> Chrysostom Theodore <sup>lat</sup> Cyril; Ambrosiaster Ambrose Pelagius Augustine	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
19	Matt 5:44a	DELW Δ Θ Σ f <sup>13</sup> (13 69 124 174 230 346 543 788 826 828 983 1689	Alph B f <sup>1</sup> (1 118 131 209 1582 ++)	[A] Nestle Aland team concurs the

	Ref	Retention Evidence	Deletion Evidence	Agreement
		1709 ++) 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E Σ above.) <i>Lect (the majority of them) L866 L1016</i> it <sup>a</sup> , aur, b, c, d, f, ff1, g1, h, l vg arm <sup>mss</sup> syr <sup>h, p, pal</sup> cop <sup>bopt</sup> geo <sup>1</sup> , 2 slav eth <sup>pp, TH</sup> slav Athenagoras Clement Eusebius Arsenius Chrysostom Theodoret; Ambrose Chromatius Jerome Augustine Tertullian Lucifer Speculum	205 it <sup>k</sup> syr <sup>c, s</sup> cop <sup>sa</sup> , bopt Theophilus Irenaeus <sup>lat, vid</sup> Origen Adamantius; yprian Faustus-Milevis	deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
19 b	Matt 5:44b	D E L W Δ Θ Σ f <sup>13</sup> (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 33 180 565 579 597 700 892 1006 1010 1071 12 41 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E Σ above.) <i>Lect (the majority of them) l76 L241 L253 l524 L547 L563 L858 L1223</i> it <sup>a</sup> , aur, b, c, d, f, ff1, g1, h, l vg arm <sup>mss</sup> syr <sup>h, p, pal</sup> cop <sup>bopt</sup> geo <sup>1</sup> , 2 eth <sup>pp, TH</sup> slav Theophilus Clement Origen <sup>1/6</sup> Eusebius Basil (Gregory-Nyssa) (Nilus) Arsenius Chrysostom (Ambrose) (Chromatius) Jerome <sup>1/3</sup>	Alph B f <sup>1</sup> (1 118 131 209 1582 ++) 205 it <sup>k</sup> syr <sup>c, s</sup> cop <sup>sa</sup> , bopt cop <sup>tsa</sup> , bopt eth <sup>ms, pp</sup> (Athenagoras) Origen <sup>5/6</sup> (Adamantius); Tertullian Cyprian Lucier Jerome <sup>2/3</sup> Faustus-Milevis Augustine (Speculum)	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
20	Luke 9:56	D K Θ f <sup>1</sup> (1 118 131 209 1582 ++) f <sup>13</sup> (13 69 124 174 230 346 543 579 788 826 828 983 1689 1709 ++) 180 205 597 700 1006 1243 1292 1505 Byz <sup>pt</sup> (indicating part of the majority of 2818 Greek manuscript evidence! Including E Σ above.) <i>Lect<sup>pt</sup></i> , AD, 1/3 it <sup>a</sup> , aur, b, c, d, e, f, q, r1 vg cl, ww syr <sup>c, h, p, pal</sup> cop <sup>sa, bopt</sup> geo eth <sup>TH</sup> slav <sup>mss</sup> Ambrosiaster Ambrose (Epiphanius) Chrysostom Theodoret <sup>vid</sup>	P <sup>45, 75</sup> Alph A B C E G H L W Δ Ξ Ψ 28 33 157 565 892 1010 1071 1241 1342 1424 Byz <sup>pt</sup> (indicating part of the majority of the 2818 Greek manuscript evidence! Including E G H above.) <i>Lect<sup>pt</sup></i> , AD, 1/3 it <sup>1</sup> vg <sup>st</sup> syr <sup>s</sup> cop <sup>sa</sup> , bopt eth <sup>pp</sup> slav <sup>mss</sup>	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.

There are 1486 references listed for the retention of these 20 verses and 687 references listed for their deletion. This overwhelming numerical imbalance is evident despite the Nestle and Aland twisted bias about the 'considerable Byzantine influence' covered in the notes above. Easily over twice as many manuscripts attesting that these 20 verses should be completely in our Holy Bible, although they are not in Westcott and Hort's bible, not in Nestle and Aland's bible, and, consequently not in the NIV, ASV, NASV nor other modernist, cultist and Catholic bibles. Shame on them for believing these 'textual critics' with corrupted bibles. Shame on evangelicals for following after their misleading. And shame shame on the fundamentalists who left the straight and narrow path for this broad path of diabolical deception.

*Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*  
*20 He which testifieth these things saith, Surely I come quickly. Amen.*  
*Even so, come, Lord Jesus.*

### **Conclusion**

Briefly examining the retention evidence for these 20 verses results in the exposure of a faulty textual criticism and degenerated doctrine of verbal plenary inspiration that is diabolical. Verses from the Holy Bible that believing Christians have copied and accepted as Holy Scripture since the time they were received from the pen's of the apostles should not be subject to the penknives of any believing Christians today. Nestle and Aland may be heralded as scholars and critics of the New Testament, but their trek down the trail of Westcott and Hort who followed after the degenerate path of Lachman and his cronies should be immediately abandoned by believers who will do their homework and put away their penknives. Indeed it is found that *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”* (2Tim 3:16-17)



## Chapter 12

### Why Baptists will never use the Modernist Ecumenical Bibles

Baptists, above all others, base all their faith and practice only on the words of the Holy Scriptures. When critical modernists mess with the words they are messing with our faith and practice. It is better to learn that 'thee' is the 2nd person singular of 'you' and 'thou' is its subjective case than to have a sinister textual critic mess with your faith and practice.

Four superior reason are given and illustrated in this treatise<sup>37</sup>:

The King James Bible Translation uses **Superior Texts**

The King James Bible Translation uses **Superior Translators**

The King James Bible Translation uses **Superior Techniques**

The King James Bible Translation uses **Superior Theology**

### **If you use a modernist bible you should know that it has SIGNIFICANT DEVIATIONS from the HOLY BIBLE.**

In order to secure a copyright on a new bible translation it must be demonstrated legally that there are SIGNIFICANT DEVIATIONS from any previous work. The races to get copyrights on so many SIGNIFICANT DEVIATIONS has been so intense that now the NIV is proposing a (per)version that changes Father God to Mother God, just to secure another lucrative copyright on what used to be GODS uncopyright WORDS. Shame on Ecumenical Modernists. Stay away from their bibles and bad doctrine. Their SIGNIFICANT DEVIATIONS have allowed them to get several copyrights, but each ended with a book significantly deviant to God's Holy Bible. There is only one Holy Bible, and it has no copyright held by mere man.

### **Modernist Bibles have MAJOR OMISSIONS**

Many scholars, liberals, modernists and even many popular fundamentalists (like Charles Stanley, John MacArthur et.al.) have accepted that Matt 17:21 is not supposed to be in my Bible. Should you take your pen knife and cut it out? Would you? You would have to also cut Matt 18:11, 23:14, Mark 7:16, 9:44 & 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Rom 16:24, Col 1:14 "Through His Blood", 1John 5:7. (*Look carefully at I John 5:7, they built a false verse from verse 8 so you wouldn't notice this most critical exclusion!*)

"ALL SCHOLARS AGREE" "Take these verses out of the bibles,..." Baptists will not do it! We will hold to the KJV.

The NIV NT has 64,000 words less than the King James Bible's NT! Baptists will not use it. We will hold to the KJV

### **Why I shall Study, Preach and Teach ONLY from the**

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<sup>37</sup> These 4 reasons are superbly presented in Dr. Waite's Book "Defending the King James Bible, A fourfold superiority: Texts, Translators, Technique, Theology", The Bible for Today Press, Collingswood, NJ

### **King James Bible Translation.**

**REASON #1** I preach and teach in the **English Language**. The King James Bible is the only English translation of the Bible translated from the Byzantine copied Greek Text, later called the Textus Receptus, and the Masoretic Hebrew text. Very simply the Greek manuscripts of the New Testament come from one of three sources, the Alexandrian family, the Western family or the Byzantine family. The Alexandrian copies are marked by major omissions and were corrupted by Egypt, symbolic of the world, the Western copies are marked by major additions, and were corrupted by the hands of Roman Catholicism, symbolic of religion and mystery Babylon, and the Byzantine copies were preserved by Eastern Orthodox monks believing in verbal inspiration, symbolic of orthodoxy. Modernists of the late 1700s to today wishing to apply critical criticism to the Bible wanted to blend these three families of texts into one polluted text that would please all the ecumenical constituents. The publishing of the King James Bible translation of 1611 and the Greek Textus Receptus upon which it stood angered Satan, the world, (Egypt- Alexandrian) and the religious (Roman-Western). Today the King James Bible Translation is the **ONLY** English Bible based on the Byzantine family of manuscripts and the Masoretic Hebrew manuscripts. No modernist version of the Bible use these two pure sources. The King James Bible translation used a **Superior Text**. The modernist's bibles use inferior texts.

**REASON #2** I believe in the **Verbal Inspiration** of God in these scriptures which have been translated to the English language. Every translator of the King James Bible knew for certain that they were translating the very words of God. No modernist version of the Bible assembled a team of such believers to accomplish their translation. None! The King James Bible translation used **Superior Translators**. The modernist's bibles used inferior translators.

**REASON #3** I believe in the verbal **Plenary** inspiration of God in these scriptures which have been painstakingly translated to the English language. Every word of the manuscript text was meticulously examined and translated into English, noun for noun, verb for verb, pronoun for pronoun, adjective for adjective, adverb for adverb, predicate for predicate, and preposition for preposition. Where such meticulous translation was not possible italicized lettering was used to signify the necessitated departure from the exact words of the original. There was no use of 'dynamic equivalence' which gives translators room for their opinions. No modernist version of the Bible used such meticulous translation techniques, all used liberal measure of 'dynamic equivalence.' 'Dynamic', to change, 'equivalence' to remain the same, is a contradictory term from the father of contradictions. As Dr. D.A. Waite says, the King James Bible translation used **Superior Techniques**. All modernist's bibles used inferior techniques.

**REASON #4** I believe in the systematic continuity of the Bible and its theology across all 66 books, all of its 1189 chapters, all of its 31,101 verses, and all of its 783,137 English words. This tremendous symmetry of theology is captured in holistic verbal translation of the King James Bible. When some preacher, or even an unordained scholar says "A better English translation for this is ..." They are saying "I think myself scholarly enough, ordained enough and endowed enough to improve on the holistic verbal English



translation that was accomplished in the 1611 authorized King James Bible." No, you might find clarity and insight with a dictionary or lexicon but you will not find a 'better English translation' which conveys with symmetry the systematic dispensational theology of this tremendous English translation. The King James Bible translation used **Superior Theology**. The modernist's bibles use inferior theologies.

These are 4 powerful reasons for sticking only with a King James Bible Translation. Let's now contrast the pure words of God with some of the modernist's bibles and illustrate these four categories of their error.

### Preserved Word

*Psalm 19:7 ¶ The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. 8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. 9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover by them is thy servant warned: and in keeping of them there is great reward.*

*Psalm 68: 11 The Lord gave the word: great was the company of those that published it. Prov 15:26 The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.*

### What do Modernist Ecumenical Bibles Say about the WORDS OF GOD

Psalm 12:6 The <u>words</u> of the LORD are pure <u>words</u> : as silver tried in a furnace of earth, purified seven times. (The Holy Bible)	6 The <b>promises</b> of the LORD are <b>promises</b> that are pure, silver refined in a furnace on the ground, purified seven times. RSV <sup>38</sup>
7 Thou shalt keep <u>them</u> , O LORD, thou shalt preserve <u>them</u> from this generation for ever. (The Holy Bible)	7 Do thou, O LORD, protect <b>us</b> , guard <b>us</b> ever from this generation. RSV
Psalm 100:5 For the LORD is good; his mercy is everlasting; and his <u>truth</u> endureth to all generations. (The Holy Bible)	5 For the LORD is good; his steadfast love endures for ever, and his <b>faithfulness</b> to all generations. RSV
Prov 22:12 ¶ The eyes of the LORD <u>preserve</u> knowledge, and he overthroweth the words of the transgressor.	12 ¶ The eyes of the LORD <b>keep watch over</b> knowledge, but he overthroweth the words of the faithless. RSV

### Examine some more verses about the WORDS OF GOD

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

38 Revised Standard Version New Testament, copyrighted 1946, © 1971, 1973 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

Matt 24:35 Heaven and earth shall pass away, but my words shall not pass away.

1Pet 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 ¶ For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

**About the PRESERVATION OF THE WORDS**

Deut 31:24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, 25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, 26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

**The INSPIRATION of the WORDS is well covered in other material.**

**Inspiration of the Words of God:** II Tim 3:16-17, 2Pet 1:21, ( above Psalm 68:11, Prov 15:26) Psalm 119:89,140, + ALL 16\*11 verses Isa 55:10, Jer 15:16, Amo 8:11-12, Job 19:23-24,+++

**For Modernist Ecumenical Bibles Let's**

**Test Their Text**

<p>Luke 2:33 And <u>Joseph</u> and his mother marvelled at those things which were spoken of him. (Holy Bible)</p>	<p>33 And <b>his father</b> and his mother marveled at what was said about him; RSV</p>
<p>1Tim 3:16 And without controversy great is the mystery of godliness: <u>God was manifest</u> in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (Holy Bible)</p>	<p>16 Great indeed, we confess, is the mystery of our religion: <b>He was manifested</b> in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory. RSV</p>
<p>Roman 1:16 ¶ For I am not ashamed of <u>the gospel of Christ</u>: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Holy Bible)</p>	<p>16 ¶ For I am not ashamed of <b>the gospel</b>: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek.</p>
<p>1Pet 2:2 As newborn babes, desire <u>the sincere milk of the word</u>, that ye may grow thereby: (Holy Bible)</p>	<p>2 as newborn babes, long for <b>the spiritual milk which is without guile</b>, that ye may grow thereby unto salvation; ASV<sup>39</sup></p>

39 The American Standard Version, Online Bible Foundation, 12 Birkfield Place, Carlisle, Lanarkshire, Scotland, M184PZ, © 15-2006

**For Modernist Ecumenical Bibles Let's**

**Test Their Translators**

Mark 1:2 As it is written <u>in the prophets</u> . Behold, I send my messenger before thy face, which shall prepare thy way before thee.	2 As it is written <b>in Isaiah the prophet</b> , "Behold, I send my messenger before thy face, who shall prepare thy way; RSV
Eph 4:6 One God and Father of all, who is above all, and through all, <u>and in you all</u> . (Holy Bible)	6 one God and Father of all, who is over all, and through all, <b>and in all</b> . ASV

**For Modernist Ecumenical Bibles Let's**

**Test their Techniques**

**Formal Equivalence Vs Dynamic Equivalence**

Matt 5: 22 But I say unto you, That whosoever is <u>angry with his brother 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. (Holy Bible)	22 but I say unto you, that every one who is <b>angry with his brother</b> shall be in danger of the judgment; ASV
2 Kings 10:25 . . and the guard and the captains cast them out, and went to the <u>city</u> of the house of Baal.	the guard and the officers cast them out and went into <b>the inner room</b> of the house of Baal RSV

**For Modernist Ecumenical Bibles Let's**

**Test Their Theology**

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 <u>God, who created all things by Jesus Christ</u> :	9 and to make all men see what is the plan of the mystery hidden for ages in <b>God who created all things</b> ; RSV
Luke 2:22 And when the days of <u>her purification</u> according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (Holy Bible)	22 And when the time came for <b>their purification</b> according to the law of Moses, RSV

**For Modernist Ecumenical Bibles Let's See The**

**Theological Errors in their Versions**

**Their Errors Affect The Doctrine of the Trinity**

I John 5: 6 ¶ This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. (Holy Bible)	6 This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. 7 And it is the Spirit that beareth witness, because the Spirit is the truth. ASV
7 <u>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</u> (Holy Bible)	<b>OMITTED ASV</b>
8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. (Holy Bible)	8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. ASV

**Their Errors Affect The Doctrine of the Ecclesiology (The Church)**

Rev 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, <u>which thing I hate.</u> (Holy Bible)	15 So hast thou also some that hold the teaching of the Nicolaitans <b>in like manner.</b> ASV
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**Their Errors Affect The Doctrine of Angelology**

Luke 22: 43 And there appeared an angel unto him from heaven, strengthening him. (Holy Bible)	43 <b>OMITTED (RSV)</b>
44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (Holy Bible)	44 <b>OMITTED (RSV)</b>

**Their Errors Affect The Doctrine of Satanology**

Luke 4:8 And Jesus answered and said unto him, <u>Get thee behind me, Satan:</u> for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Holy Bible)	8 And Jesus answered and said unto <b>him, It is written,</b> Thou shalt worship the Lord thy God, and him only shalt thou serve ASV
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**Their Errors Affect The Doctrine of Bibliology**

Ecumenical Modernists Deny the existence of Mark 16:9-20

Ecumenical Modernists Deny the existence of John 7:53-8:11

And

Modernist ecumenical bibles have more sinister errors in their Bibliology.

Mat 13:14 ¶ But when ye shall see the abomination of desolation, <u>spoken of by Daniel the prophet</u> , standing where it ought not, (Holy Bible)	14 But when ye see the abomination of desolation <b>OMISSION</b> standing where he ought not ASV
2Pet 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment <u>of us the apostles</u> of the Lord and Saviour: (Holy Bible)	2 that ye should remember the words which were spoken before by the holy prophets, and the commandments of <b>OMISSION</b> the Lord and Saviour through your apostles: ASV
Luke 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. (Holy Bible)	4 And Jesus answered unto him, It is written, Man shall not live by bread alone. <b>OMISSION</b> ASV
John 17:17 ¶ Sanctify them through <u>thy truth</u> : thy word is truth. (Holy Bible)	17 Sanctify them in <b>the truth</b> : thy word is truth. ASV
Matt 27:34 They gave him <u>vinegar to drink</u> mingled with gall: and when he had tasted thereof, he would not drink. (Holy Bible)	34 they gave him <b>wine to drink</b> mingled with gall: and when he had tasted it, he would not drink ASV. (Inconsistent with their own OT rendering)
Psalm 69:21 They gave me also gall for my meat; and in my thirst they gave me <u>vinegar to drink</u> . (Holy Bible)	21 They gave me also gall for my food; And in my thirst they gave me <b>vinegar to drink</b> . ASV
Matt 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, <u>and upon my vesture did they cast lots</u> . (Holy Bible)	35 And when they had crucified him, they parted his garments among them, casting lots; <b>OMISSION</b> ASV (Inconsistent with their own OT rendering)
Psalm 22:18 They part my garments among them, and cast lots upon my vesture. (Holy Bible)	18 They part my garments among them, And upon my vesture do they cast lots. ASV

**Good Samaritan Baptist Church uses only the Authorized King James Bible.**

**We will not use any modern versions in our worship, study or devotions. Why?**

We believe the Scriptures are verbally inspired by God and infallible in the original writings and in the faithfully, accurately copied and available received text. (called the Textus Receptus, Ecclesiastical Text, Traditional Text, Majority Text, and/or the Byzantine Text). That there is a preservation of this inerrancy guarded by God and passed on in the TR text (i.e. the Textus Receptus and the Masoretic Hebrew Text.) (Psalms 12:6-7, Matthew 5:18-19). We believe that the Scriptures are the supreme and final

authority in faith, life, and practice (2Timothy 3:16,17; 2Peter 1:21). We believe that the Alexandrian Texts used to compile the Nestles Critical Greek 'bible' have unjustified deletions of Scripture verses and is not a proper basis for a Bible Translation (i.e. ASV, NASV, NAB, RSV). We further believe that the 'free translations' and the 'paraphrase translations' of the Bible (i.e. NIV, GNB, MLB, NEB, JB, PME, LB) contain translators interpretations and are not suitable for readings or teachings in a local Church. In that they call themselves 'The Holy Bible' they deceive Christians and their many contradictions and deletions bring the doctrine of infallibility directly under attack. We, therefore, believe that the King James Bible is currently the only English Bible to be used in any Church teaching and preaching application, and represents the only complete and accurate Holy Bible for English speaking people to date.

[Tons of further study on the KJV at http://www.jesus-is-savior.com/Bible/1611\\_authorized\\_king\\_james.htm](http://www.jesus-is-savior.com/Bible/1611_authorized_king_james.htm)

## Appendix

The following is a list of all 357 Verses. (Bold print indicates additions to Brown's 357 list)  
(This listing format is directly readable by Online Bible Verse List Feature)

# Mt 1:25 4:12,18,23 5:22,27,44 6:1,13,33 8:29 9:13 12:6,25,47  
# Mt 13:35,36,51 14:14,22,25,27 15:16 16:3,20 17:20,21 18:11,15  
# Mt 19:9,16,17 20:16,22,23 21:44 22:30 23:8,14,38 24:7,36,48  
# Mt 25:13,31 26:28,42 27:34,35 28:6  
# Mr 1:1,2,14,41,42 2:17 3:15,29 4:11 5:13,19 6:11,34 7:**16**,27 8:1  
# Mr 8:17 9:24,29,42,44,46 10:7,21,24,43 11:10,14,15,26 12:23,30  
# Mr 12:41 13:14,33 14:22,22,24,27 15:28,39 16:9  
# Lu 1:28 2:14,22,33,40,43 4:4,8,41 7:22,31 9:35,43,55-57,59,60  
# Lu 10:21,41 11:2,2 12:31,39 13:2,25,35 14:5 17:3,24,36 18:28  
# Lu 20:23 21:36 22:19,31,42,64,68 23:**17**, 34,38,42,45 24:6,12,36,36  
# Lu 24:40,46,47,51,52  
# Joh 1:18,27,51 3:2,13,15 4:42 5:3,**4**,16,17,19,30 6:14,39,47,65,69  
# Joh 7:8,53 8:28,29,38,59 9:4,35,38 10:29,32 13:3,32 14:17,28  
# Joh 16:10,16 17:12,17 19:5,26,38 20:17  
# Ac 2:1,30,47 3:20,26 6:8 7:30,37 8:37 9:25,29 10:30 13:33  
# Ac 15:11,18,**34** 16:31 17:26,30 19:4,10 20:21,25,28 21:25 22:16  
# Ac 24:**7**,15 **28:29**  
# Ro 1:16 5:1,6 6:11 8:1 9:32 10:15 11:6 13:9 14:10 15:8,19  
# Ro 15:29 16:18,20,**24**  
# 1Co 5:4,4,5,7 6:20 7:5,39 9:1,18,22,23 10:20 11:24,24,29 15:47  
# 1Co 15:54 16:22,23  
# 2Co 4:10,14 5:17,18 11:31 12:9  
# Ga 3:1,17 4:7 5:19 6:15,17  
# Eph 1:1,18 3:9,14 5:9,30 6:12  
# Php 3:3 4:13  
# Col 1:2,14,28 2:18 3:6  
# 1Th 1:1 2:15,19 3:11,13  
# 2Th 1:8,12 2:13  
# 1Ti 1:1,17 2:7 3:16 4:10,12 5:16,21 6:5,7,19  
# 2Ti 1:11 2:19 4:1,1,22  
# Tit 1:4  
# Heb 1:3 2:7 3:1,6 7:21 9:28 10:30,34  
# Jas 2:20 4:4 5:16  
# 1Pe 1:22 2:2,24 3:16 4:1,14 5:2,5,10,11,14  
# 2Pe 1:3,21 2:17 3:2,10,10  
# 1Jo 1:7 2:7,20,28 3:5 4:3 5:7,13  
# 2Jo 1:3,9,9  
# Jude 1:1,25  
# Re 1:8,9,9,11 2:15 5:14 6:17 8:13 11:15,17 12:17 14:5 16:5  
# Re 16:5,17 18:20 20:9,12 21:24 22:14,19,21

The following is a list of 16 verses completely eliminated from the NIV bible

# Mt 17:21 18:11 23:14  
# Mr 7:16 9:44,46 11:26 15:28 17:36  
# Lu 23:17  
# Joh 5:4  
# Ac 8:37 15:34 24:7 28:29  
# Ro 16:24





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