

The Bible Issue

Authorized Version 1611 King James Bible

By: David A. Sargent

<http://www.av1611kjv.org>

I can prove the superiority of the King James Bible based on MOTIVE. The removal or addition or alteration of words can be seen as malicious when it can be understood WHAT was subtracted, added or altered. There would be a motive is for example the name Satan was removed; as Satan is the ultimate enemy of God and the Bible and YOU. Satan would NOT want you to get the TRUTH. With that understanding we will be comparing some versions including the text base from where they come to see this malicious cuprite at work. I will not only prove the superiority of the King James Bible but will also show the modern Bibles are produced by Satan and his antichrist spirit of error. Satan does not want you to have EVERY WORD OF GOD; so by removing, adding or altering God's words; Satan makes his own Bibles. It is much easier to subtract than to add words; and even more so of alterations. We are dealing with hand written copies on parchment. These leaves, rolls and books come from ancient copies of the Bible; but let's make something perfectly clear first and foremost: There are NO original manuscripts in existence today; not of the Old or New Testaments. NOT ONE! We have only copies and of that the Masoretic text of the Old Testament is used by the Orthodox Jewish Hebrews throughout time. The fake LXX has no actual validity in the discussion because there is no prove that it existed prior to Origen's Hexapla. The 5th century Septuagint is the edition of Origen's Hexapla; which is the Old Testament in Greek prepared by Origen in the third century. There is no evidence that the Septuagint existed prior to Origen's Hexapla.

With this being said let's examine the Bibles. Our comparisons will include these Bibles:

The Alexandrian Text Base:

New International Version (NIV)

New American Standard Bible (NASB)

New Revised Standard Version (NRSV)

English Standard Version (ESV)

American Standard Version (ASV)
International Standard Version (ISV)
Douay-Rheims 1899 American Edition (DRA)
New Revised Standard Version Catholic Edition (NRSVCE)
1881 Westcott-Hort New Testament (WHNU)

The Antiochian Text Base

1550 Stephanus New Testament (TR1550)
King James Bible (AV1611KJB)

The verses in this part of the study will include Luke 4:4 & 8.

New International Version (NIV)

Luke 4:4, “Jesus answered, “It is written: ‘Man shall not live on bread alone.’”

New American Standard Bible (NASB)

Luke 4:4, “And Jesus answered him, “It is written, ‘Man shall not live on bread alone.’”

New Revised Standard Version (NRSV)

Luke 4:4, “Jesus answered him, “It is written, ‘One does not live by bread alone.’”

English Standard Version (ESV)

Luke 4:4, “And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’”

American Standard Version (ASV)

Luke 4:4, “And Jesus answered unto him, It is written, Man shall not live by bread alone.”

New Revised Standard Version Catholic Edition (NRSVCE)

Luke 4:4, “Jesus answered him, “It is written, ‘One does not live by bread alone.’”

New Revised Standard Version Catholic Edition (NRSVCE)

Luke 4:8, “Jesus answered him, “It is written, ‘Worship the Lord your God, and serve only him.’”

1881 Westcott-Hort New Testament (WHNU)

ΚΑΤΑ ΛΟΥΚΑΝ 4:4, “και απεκριθη προς αυτον ο ιησους γεγραπται οτι ουκ επ αρτω μονω ζησεται ο ανθρωπος”

1550 Stephanus New Testament (TR1550)

ΚΑΤΑ ΛΟΥΚΑΝ 4:4, “και απεκριθη ιησους προς αυτον λεγων γεγραπται οτι ουκ επ αρτω μονω ζησεται ο ανθρωπος αλλ επι παντι ρηματι θεου”

“...αλλ επι παντι ρηματι θεου” is MISSING from the Alexandrian Text Base.

King James Bible (AV1611KJB)

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.”

“...but by every word of God.” is MISSING from the modern new age perversions.

So we see motive for removal of having EVERY word of God; so the modernist would never really question this ideology of the reconstructionist that God lost His words and THEY are working at reconstructing them so no translation is the perfect word of God; ergo, we do not have EVERY word of God in any translation because it is not Hebrew or Greek! Yet this ideology is NOT found in any Bible.

Next passage:

New International Version (NIV)

Luke 4:8, “Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’”

New American Standard Bible (NASB)

Luke 4:8, “Jesus answered him, “It is written, ‘You shall worship the Lord your God and serve Him only.’”

New Revised Standard Version (NRSV)

Luke 4:8, “Jesus answered him, “It is written, ‘Worship the Lord your God, and serve only him.’”

English Standard Version (ESV)

Luke 4:8 And Jesus answered him, “It is written, “‘You shall worship the Lord your God, and him only shall you serve.’”

American Standard Version (ASV)

Luke 4:8, “And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

1881 Westcott-Hort New Testament (WHNU)

KATA ΛΟΥΚΑΝ 4:8, “και αποκριθεις ο ιησους ειπεν αυτω γεγραπται κυριον τον θεον σου προσκυνησεις και αυτω μονω λατρευσεις”

1550 Stephanus New Testament (TR1550)

KATA ΛΟΥΚΑΝ 4:8, “και αποκριθεις αυτω ειπεν ο ιησους υπαγε οπισω μου σατανα γεγραπται γαρ προσκυνησεις κυριον τον θεον σου και αυτω μονω λατρευσεις”

“...υπαγε οπισω μου σατανα...” is MISSING from the Alexandrian Text Base.

King James Bible (AV1611KJB)

Luke 4:8, “And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

“...Get thee behind me, Satan...” is MISSING from the modern new age perversions.

Here we see the motive for these detractions come from Satan; as witnessed by this removal of the Lord Jesus Christ rebuking Satan by name directly. The Devil cannot stand to be rebuked; especially when he was deliberately and maliciously attempting to deceive and ruin the Lord Jesus Christ by these temptations. Little did he know you cannot tempt God! And the Lord Jesus Christ IS GOD. This removal shows that all modern Bibles agree with their text base as a satanic perversion of the truth. There is absolutely NO motive for Satan to ADD this to the Antiochian Text Base.

Now we move to the next phase of our study where we can try the spirits: 1 John 4:1, “Beloved, **believe not every spirit**, but **try the spirits** whether they are of God: because many false prophets are gone out into the world.” And because they are the spirits of truth or the spirit of error; these are found in WORDS! 1 John 4:6, “We are of God: he that knoweth God heareth us; he that is not of God heareth not us. **Hereby know we the spirit of truth**, and **the spirit of error**.” This test has two sides to it in verse 2 and 3, the positive and the negative respectively. The text is balance whereby we can KNOW the right BIBLE from this test as well as trying the spirits that communicate to us. If you have a thought and do not test that thought that it might be coming from a spirit and not your own you could do what

a lying spirit is telling you to do without even knowing it; all the while thinking that it is YOUR own thoughts. Now the test should be a balanced test. That is the test on the positive should be the same test on the negative. So if you DO this, that and the other; then you should NOT do this that and the other.

Again dealing with MOTIVE for adding, removal or alteration and keeping in mind that this is a test which requires a balancing scale: Proverbs 11:1, “**A false balance is abomination to the LORD: but a just weight is his delight.**” We will test these Bibles to see if they are a JUST weight or a FALSE balance for this test.

New International Version (NIV)

1 John 4:2-3, “This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, 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.”

New American Standard Bible (NASB)

1 John 4:2-3, “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess **Jesus** is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.”

New Revised Standard Version (NRSV)

1 John 4:2-3, “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, 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.”

English Standard Version (ESV)

1 John 4:2-3, “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess **Jesus** is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.”

American Standard Version (ASV)

1 John 4:2-3, “Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not **Jesus** is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.”

International Standard Version (ISV)

1 John 4:2-3, “This is how you can recognize God’s Spirit: Every spirit who acknowledges that Jesus the Messiah[a] **has become human**—and remains so—is from God. But every spirit who does not acknowledge **Jesus** is not from God. This is the spirit of the antichrist. You have heard that he is coming, and now he is already in the world.”

Douay-Rheims 1899 American Edition (DRA)

1 John 4:2-3, “By this is the spirit of God known. Every spirit which confesseth that Jesus Christ **is come in the flesh**, is of God: And every spirit that dissolveth **Jesus**, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world.”

New Revised Standard Version Catholic Edition (NRSVCE)

1 John 4:2-3, “By this you know the Spirit of God: every spirit that confesses that Jesus Christ **has come in the flesh** is from God, 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.”

1881 Westcott-Hort New Testament (WHNU)

ΙΩΑΝΝΟΥ Α΄ 4:2 “εν τουτω γινωσκετε το πνευμα του θεου παν πνευμα ο ομολογει ιησουν χριστον εν σαρκι εληλυθота εκ του θεου εστιν 3 και παν πνευμα ο μη ομολογει τον ιησουν εκ του θεου ουκ εστιν και τουτο εστιν το του αντιχριστου ο ακηκοατε οτι ερχεται και νυν εν τω κοσμω εστιν ηδη

1550 Stephanus New Testament (TR1550)

ΙΩΑΝΝΟΥ Α΄ 4:2 “εν τουτω γινωσκετε το πνευμα του θεου παν πνευμα ο ομολογει ιησουν χριστον εν σαρκι εληλυθота εκ του θεου εστιν 3 και παν πνευμα ο μη ομολογει τον ιησουν χριστον εν σαρκι εληλυθота εκ του θεου ουκ εστιν και τουτο εστιν το του αντιχριστου ο ακηκοατε οτι ερχεται και νυν εν τω κοσμω εστιν ηδη”

“...χριστον εν σαρκι εληλυθота εκ...” is missing from the Alexandrian Text Base. And the test is in the past while the Antiochian Text Base is in the present tense.

King James Bible (AV1611KJB)

1 John 4:2-3, “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ **is come in the flesh** is of God: 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.”

Many things can be said about this but the first thing that comes to mind is that in verse 3 by removing the text, they did not give a balanced test; and that removal was by reason OF the test a failure of that same test; showing that these Bibles are produced by an antichrist spirit and the spirit of ERROR. The fact remains that in each of these versions you can find verses where devil possessed people spoke to the Lord Jesus Christ and DID in fact confess Jesus! Not only did they do that but they confessed that Jesus was the Son of the Most High God. These versions are NOT even compatible with themselves; and by failing the test; teach ERROR in more ways than one.

Taking the clause out: “...Christ is come in the flesh...” Joins two clauses together that cause the wording to be taken two ways; not to mention the fact that it also joins the two negatives together with no clause between them creating a double negative. The statement in the modern versions “...every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist...” (ESV) as an example; holds this clause: “...every spirit that does not confess...” from this clause: “...Jesus is not from God...” Else you must put the name “Jesus” in a clause by itself. The confession of verse 2 shows that with the missing part in verse 3 it is an incomplete statement. If a spirit confesses Jesus then he is of God! But that is NOT TRUE. If a spirit confesses NOT that Jesus is NOT of God, he is a spirit of antichrist! Now think for a moment if this were true; and the double negatives canceled each other out which they do; then the statement is: “...every spirit that does confess Jesus is from God. This is the spirit of the antichrist...” and THIS is NOT TRUE. See the problem here; it is three-fold!

Now we go to the 3rd phase of this study: MISSING VERSES!

New International Version (NIV)

Matthew 17:21 [a] - **Footnotes:** a. Matthew 17:21 Some manuscripts include here words similar to Mark 9:29.

New American Standard Bible (NASB)

Matthew 17:21, “[a]But this kind does not go out except by prayer and fasting.”]”
- **Footnotes:** a. Matthew 17:21 Early mss do not contain this v(erse)

New Revised Standard Version (NRSV)

Matthew 17:21 No results found. No valid results were found for your search.

English Standard Version (ESV)

Matthew 17:21 No results found. No valid results were found for your search.

American Standard Version (ASV)

Matthew 17:21 No results found. No valid results were found for your search.

International Standard Version (ISV)

Matthew 17:21, “But this kind does not come out except by prayer and fasting.”[a]” - **Footnotes:** a. Matthew 17:21 Other mss. lack this verse.

Douay-Rheims 1899 American Edition (DRA)

Matthew 17:21, “And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men:”

New Revised Standard Version Catholic Edition (NRSVCE)

Matthew 17:21 No results found. No valid results were found for your search.

1881 Westcott-Hort New Testament (WHNU)

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 17:21

This was just blank! That is why the versions that took this passage from this text base are missing this verse. So they destroyed the text to try the spirits and then they destroyed the verse that helps you to get rid of the evil spirits!

1550 Stephanus New Testament (TR1550)

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 17:21, “τουτο δε το γενοσ ουκ εκπορευεται ει μη εν προσευχη και νηστεια”

King James Bible (AV1611KJB)

Matthew 17:21, “Howbeit this kind goeth not out but by prayer and fasting.”

This is only one of many missing verses that the modernist ignores for his “older is better” and “God lost His eternal words” etc. nonsense.

Next MISSING verse:

New International Version (NIV)

Matthew 18:11 [11] [a] - Footnotes: a. Matthew 18:11 Some manuscripts include here the words of Luke 19:10.

New American Standard Bible (NASB)

Matthew 18:11, “[a]For the Son of Man has come to save that which was lost.” - **Footnotes:** a. Matthew 18:11 Early mss do not contain this v(erse).

New Revised Standard Version (NRSV)

Matthew 18:11 No results found. No valid results were found for your search.

English Standard Version (ESV)

Matthew 18:11 No results found. No valid results were found for your search.

American Standard Version (ASV)

Matthew 18:11 No results found. No valid results were found for your search.

International Standard Version (ISV)

Matthew 18:11, “For the Son of Man came to save the lost.”[a]” - **Footnotes:** a. Matthew 18:11 Other mss. lack this verse.

Douay-Rheims 1899 American Edition (DRA)

Matthew 18:11, “For the Son of man is come to save that which was lost.”

New Revised Standard Version Catholic Edition (NRSVCE)

Matthew 18:11 No results found. No valid results were found for your search.

1881 Westcott-Hort New Testament (WHNU)

KATA MATΘAION 18:11 - This was just blank!

1550 Stephanus New Testament (TR1550)

KATA MATΘAION 18:11, “ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλὸς”

King James Bible (AV1611KJB)

Matthew 18:11, “For the Son of man is come to save that which was lost.”

Now WHY did the Son of man COME? Why don't you know? May be because of the version you are reading? And that doesn't affect any DOCTRINES does it?

Next MISSING verse:

New International Version (NIV)

Mark 7:16 [16] [a] - **Footnotes:** a. Mark 7:16 Some manuscripts include here the words of 4:23.

New American Standard Bible (NASB)

Mark 7:16, “[a]If anyone has ears to hear, let him hear.” - **Footnotes:** a. Mark 7:16 Early mss do not contain this verse.

New Revised Standard Version (NRSV)

Mark 7:16 No results found. No valid results were found for your search.

English Standard Version (ESV)

Mark 7:16 No results found. No valid results were found for your search.

American Standard Version (ASV)

Mark 7:16 No results found. No valid results were found for your search.

International Standard Version (ISV)

Mark 7:16, “If anyone has ears to hear, let him listen!”[a]” - **Footnotes:** a. Mark 7:16 Other mss. lack this verse.

Douay-Rheims 1899 American Edition (DRA)

Mark 7:16, “If any man have ears to hear, let him hear.”

New Revised Standard Version Catholic Edition (NRSVCE)

Mark 7:16 No results found. No valid results were found for your search.

1881 Westcott-Hort New Testament (WHNU)

KATA MAPKON 7:16 -

1550 Stephanus New Testament (TR1550)

KATA MAPKON 7:16, “ει τις εχει ωτα ακουειν ακουετω”

King James Bible (AV1611KJB)

Mark 7:16, “If any man have ears to hear, let him hear.”

So if this is missing then just ignore it right? I mean who cares really? So what if you didn't hear it; it is not THAT important really! So? How important are the

words of God? Are they TRUE? Are they TRUTH? Does TRUTH have any ERROR in it? What is the motive for adding this to the text? Why would someone NOT want you to HEAR the TRUTH? MOTIVE? You bet there's a motive for REMOVING THIS!

Next verses are MISSING half the verses and the REASON for the REBUKE. The first verse is missing the last half and the second verse is missing the first half:

New International Version (NIV)

Luke 9:55, "But Jesus turned and rebuked them."

Luke 9:56, "Then he and his disciples went to another village."

New American Standard Bible (NASB)

Luke 9:55, "But He turned and rebuked them, [[a]and said, "You do not know what kind of spirit you are of;"

Luke 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." - **Footnotes:** a. Luke 9:55 Early mss do not contain bracketed portion.

New Revised Standard Version (NRSV)

Luke 9:55, "But he turned and rebuked them."

Luke 9:56, Then[a] they went on to another village." - **Footnotes:** a. Luke 9:56 Other ancient authorities read rebuked them, and said, "You do not know what spirit you are of, 56 for the Son of Man has not come to destroy the lives of human beings but to save them." Then...

English Standard Version (ESV)

Luke 9:55, "But he turned and rebuked them. [a]"

Luke 9:56, "And they went on to another village." - **Footnotes:** a. Luke 9:55 Some manuscripts add And he said, "You do not know what manner of spirit you are of; 56 for the Son of Man came not to destroy people's lives but to save them"

American Standard Version (ASV)

Luke 9:55, "But he turned, and rebuked them[a]."

Luke 9:56, "And they went to another village." - **Footnotes:** a. Luke 9:55 Some ancient authorities add and said, Ye know not what manner of spirit ye are of.

Some, but fewer, add also For the Son of man came not to destroy men's lives but to save them. Compare 19:10; Jn. 3:17; 12:47.

International Standard Version (ISV)

Luke 9:55, "But he turned and rebuked them,[a]" - **Footnotes:** a. Luke 9:55 Other mss. read them, saying, "You don't know what kind of spirit you are! 56 For the son of man did not come to destroy the souls of men, but to save them."

Luke 9:56, "and they all [a] went on to another village." - **Footnotes:** a. Luke 9:56 The Gk. lacks all.

Douay-Rheims 1899 American Edition (DRA)

Luke 9:55, "And turning, he rebuked them, saying: You know not of what spirit you are."

Luke 9:56, "The Son of man came not to destroy souls, but to save. And they went into another town."

New Revised Standard Version Catholic Edition (NRSVCE)

Luke 9:55, "But he turned and rebuked them."

Luke 9:56, "Then [a] they went on to another village." - **Footnotes:** a. Luke 9:56 Other ancient authorities read rebuked them, and said, "You do not know what spirit you are of, 56 for the Son of Man has not come to destroy the lives of human beings but to save them." Then...

1881 Westcott-Hort New Testament (WHNU)

ΚΑΤΑ ΛΟΥΚΑΝ 9:55, "στραφεις δε επιτιμησεν αυτοις"

ΚΑΤΑ ΛΟΥΚΑΝ 9:56, "και επορευθησαν εις ετεραν κωμην"

1550 Stephanus New Testament (TR1550)

ΚΑΤΑ ΛΟΥΚΑΝ 9:55, "στραφεις δε επιτιμησεν αυτοις **και ειπεν ουκ οιδατε οιου πνευματος εστε υμεις**"

ΚΑΤΑ ΛΟΥΚΑΝ 9:56, "**ο γαρ υιος του ανθρωπου ουκ ηλθεν ψυχας ανθρωπων απολεσαι αλλα σωσαι** και επορευθησαν εις ετεραν κωμην"

King James Bible (AV1611KJB)

Luke 9:55, "But he turned, and rebuked them, **and said, Ye know not what manner of spirit ye are of.**"

Luke 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.”

This allows for doctrinal debates as to what the spirit of man is and where it came from when Adam was created. Was that the spirit of God or was that a spirit that God MADE when He breathed into Adam? Here we see that the spirit of man is NOT the Spirit of God in the natural man; and this is why the spirit dies at the age of accountability and must be born again. God’s Spirit cannot DIE; and once you are born again you are joined forever; your spirit and God’s Spirit and then you have eternal life. You can NEVER spiritually die. And no doctrines are affected? 26 words were missing from those two verses. The opponents of the King James Holy Bible cannot offer evidence that any edition of the King James Bible has this gross handling of the words of God; not even close! The alteration of the v to the u and the u to the v hardly makes a dent in things when dealing with 26 words MISSING! VERSES MISSING! And to top it off Satan missing from a rebuke; the antichrist spirit test messed up; and how to get rid of those bad spirits is also MISSING! How much has to be missing to affect any doctrine?

Next MISSING verse will be attached to a previous verse for reference:

New International Version (NIV)

John 5:3-4, “Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. [4] [a] - **Footnotes:** a. John 5:4 Some manuscripts include here, wholly or in part, paralyzed—and they waited for the moving of the waters. 4 From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease they had.

New American Standard Bible (NASB)

John 5:3-4, “In these lay a multitude of those who were sick, blind, lame, and withered, [[a]waiting for the moving of the waters; 4 for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.] - **Footnotes:** a. John 5:3 Early mss do not contain the remainder of v 3, nor v 4.

New Revised Standard Version (NRSV)

John 5:3, “In these lay many invalids—blind, lame, and paralyzed.[a]” - **Footnotes:** a. John 5:3 Other ancient authorities add, wholly or in part, waiting for

the stirring of the water; 4 for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever stepped in first after the stirring of the water was made well from whatever disease that person had.

English Standard Version (ESV)

John 5:3 In these lay a multitude of invalids—blind, lame, and paralyzed.[a]” -

Footnotes: a. John 5:3 Some manuscripts insert, wholly or in part, waiting for the moving of the water; 4 for an angel of the Lord went down at certain seasons into the pool, and stirred the water: whoever stepped in first after the stirring of the water was healed of whatever disease he had.

American Standard Version (ASV)

John 5:3, “In these lay a multitude of them that were sick, blind, halt, withered[a].”

- **Footnotes:** a. John 5:3 Many ancient authorities insert, wholly or in part, waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.

International Standard Version (ISV)

John 5:3-4, “and under these a large number of sick people were lying—blind, lame, or paralyzed—waiting for the movement of the water.[a] 4 At certain times an angel of the Lord would go down into the pool and stir up the water, and whoever stepped in first after the stirring of the water was healed of whatever disease he had.[b]” - **Footnotes:** a. John 5:3 Other mss. lack waiting for the movement of the water. b. John 5:4 Other mss. lack v. 4.

Douay-Rheims 1899 American Edition (DRA)

John 5:3-4, “In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. 4 And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole, of whatsoever infirmity he lay under.”

New Revised Standard Version Catholic Edition (NRSVCE)

John 5:3, “In these lay many invalids—blind, lame, and paralyzed.[a]” -

Footnotes: a. John 5:3 Other ancient authorities add, wholly or in part, waiting for the stirring of the water; 4 for an angel of the Lord went down at certain seasons

into the pool, and stirred up the water; whoever stepped in first after the stirring of the water was made well from whatever disease that person had.

1881 Westcott-Hort New Testament (WHNU)

ΚΑΤΑ ΙΩΑΝΝΗΝ 5:3, “εν ταυταις κατεκειτο πληθος των ασθενουντων τυφλων χωλων ξηρων”

ΚΑΤΑ ΙΩΑΝΝΗΝ 5:4, “““

1550 Stephanus New Testament (TR1550)

ΚΑΤΑ ΙΩΑΝΝΗΝ 5:3, “εν ταυταις κατεκειτο πληθος **πολυ** των ασθενουντων τυφλων χωλων ξηρων **εκδεχομενων την του υδατος κινησιν**”

ΚΑΤΑ ΙΩΑΝΝΗΝ 5:4, “**αγγελος γαρ κατα καιρον κατεβαινεν εν τη κολουβηθρα και εταρασσεν το υδωρ ο ουν πρωτος εμβας μετα την ταραχην του υδατος υγιης εγινετο ω δηποτε κατειχετο νοσηματι**”

King James Bible (AV1611KJB)

John 5:3, “In these lay a great multitude of impotent folk, of blind, halt, withered, **waiting for the moving of the water.**”

John 5:4, “**For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.**”

Without these verses the rest of the story line is a bit vague; but is this part of the actually inspired text? It seems a bit far-fetched; right? So it **MUST** not be accurate right? I mean where have you seen something like this happening in a pool today? With that kind of reasoning you can dismiss all the accounts of any angelic appearance in the New Testament! This argument of logic and reason is ridiculous and does not detract from what was happening in the passage. But for the doctrine of angelology this is of a serious concern because the issue was for the Reconstructionist none of the changes affect any doctrines. Yet every one of them does.

The next **MISSING** verse:

New International Version (NIV)

Acts 8:37, “[37] [a] - **Footnotes:** a. Acts 8:37 Some manuscripts include here Philip said, “If you believe with all your heart, you may.” The eunuch answered, “I believe that Jesus Christ is the Son of God.”

New American Standard Bible (NASB)

Acts 8:37, “[a]And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”]” -

Footnotes: a. Acts 8:37 Early mss do not contain this v(erse)

New Revised Standard Version (NRSV)

Acts 8:37 No results found. No valid results were found for your search.

English Standard Version (ESV)

Acts 8:37 No results found. No valid results were found for your search.

American Standard Version (ASV)

Acts 8:37 No results found. No valid results were found for your search.

International Standard Version (ISV)

Acts 8:37 No results found. No valid results were found for your search.

Douay-Rheims 1899 American Edition (DRA)

Acts 8:37, “And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.”

New Revised Standard Version Catholic Edition (NRSVCE)

Acts 8:37 No results found. No valid results were found for your search.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 8:371881 Westcott-Hort New Testament (WHNU)

37 - BLANK!

1550 Stephanus New Testament (TR1550)

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 8:37, “ειπεν δε ο φιλιππος ει πιστευεις εξ ολης της καρδιας εξεστιν αποκριθεις δε ειπεν πιστευω τον υιον του θεου ειναι τον ιησουν χριστον”

King James Bible (AV1611KJB)

Acts 8:37, “**And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.**”

There are lots of doctrinal implications with this missing verse! 1st it is the testimony of a person that just got saved; and the requirement for believer's baptism. This was removed because someone want's water baptism to be a sacrament; and have some saving merit so that they can continue being religious and lost. Water baptism does not save; the blood of the Lord Jesus Christ does.

The next missing verse is between two other verses that are also missing words. Now compare this and see these versions put the missing part in the **footnotes** to cast doubt as to its authority. They say things like "Some manuscripts include..." or "Older manuscripts include..." or "Some ancient authorities insert..." etc. but never really tell you the truth about what they mean. They are older according to whom? And if they are older what does that mean? Better? Why do they say "Some" they don't know how many do? The Alexandrian Manuscript text type has only a few witnesses of these alterations; but they do not include all the blunders that these texts have. Matter of fact these manuscripts have Apocryphal books in their Old Testaments and Pseudepigrapha books in both the Old and New Testaments. But they won't tell you THAT because they don't translate these in their modern versions; neither did Westcott and Hort; or Nestle – Aland; or any of these bible critics that esteem the Egyptian manuscripts.

New International Version (NIV)

Acts 24:6, "and even tried to desecrate the temple; so we seized him. [7] [a] 8 By examining him yourself you will be able to learn the truth about all these charges we are bringing against him." - **Footnotes:** a. Acts 24:7 Some manuscripts include here him, and we would have judged him in accordance with our law. 7 But the commander Lysias came and took him from us with much violence, 8 ordering his accusers to come before you.

New American Standard Bible (NASB)

Acts 24:6, "And he even tried to desecrate the temple; and [a]then we arrested him. [[b]We wanted to judge him according to our own Law. 7 But Lysias the commander came along, and with much violence took him out of our hands, 8 ordering his accusers to come before you.] By examining him yourself concerning all these matters you will be able to ascertain the things of which we accuse him." - **Footnotes:** a. Acts 24:6 Lit also. b. Acts 24:6 The early mss do not contain the remainder of v 6, v 7, nor the first part of v 8.

New Revised Standard Version (NRSV)

Acts 24:6, “He even tried to profane the temple, and so we seized him.[a] 8 By examining him yourself you will be able to learn from him concerning everything of which we accuse him.” - **Footnotes:** a. Acts 24:6 Other ancient authorities add and we would have judged him according to our law. 7 But the chief captain Lysias came and with great violence took him out of our hands, 8 commanding his accusers to come before you.

English Standard Version (ESV)

Acts 24:6, “He even tried to profane the temple, but we seized him.[a] 8 By examining him yourself you will be able to find out from him about everything of which we accuse him.” - **Footnotes:** a. Acts 24:6 Some manuscripts add and we would have judged him according to our law. 7 But the chief captain Lysias came and with great violence took him out of our hands, 8 commanding his accusers to come before you.

American Standard Version (ASV)

Acts 24:6, “who moreover assayed to profane the temple: on whom also we laid hold: [a] 8 from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him.” - **Footnotes:** a. Acts 24:6 Some ancient authorities insert and we would have judged him according to our law. 7 But the chief captain Lysias came, and with great violence took him away out of our hands, 8 commanding his accusers to come before thee.

International Standard Version (ISV)

Acts 24:6, “and even tried to profane the Temple, but we arrested him.[a] 8 By examining him for yourself, you will be able to find out from him everything of which we accuse him.” - **Footnotes:** a. Acts 24:6 Other mss. read arrested him, and we wanted to try him under our law. 7 But Tribune Lysias came along and took him out of our hands with much force, 8 ordering his accusers to come before you.

Douay-Rheims 1899 American Edition (DRA)

Acts 24:6-8, “Who also hath gone about to profane the temple: whom, we having apprehended, would also have judged according to our law. 7 But Lysias the tribune coming upon us, with great violence took him away out of our hands; 8 Commanding his accusers to come to thee: of whom thou mayest thyself, by examination, have knowledge of all these things, whereof we accuse him.”

New Revised Standard Version Catholic Edition (NRSVCE)

Acts 24:6, “He even tried to profane the temple, and so we seized him.[a] 8 By examining him yourself you will be able to learn from him concerning everything of which we accuse him.” - **Footnotes:** a. Acts 24:6 Other ancient authorities add and we would have judged him according to our law. 7 But the chief captain Lysias came and with great violence took him out of our hands, 8 commanding his accusers to come before you.

1881 Westcott-Hort New Testament (WHNU)

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 24:6, “ος και το ιερον επειρασεν βεβηλωσαι ον και εκρατησαμεν”

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 24:7 ““ - BLANK

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 24:8, “παρ ου δυνηση αυτος ανακρινας περι παντων τουτων επιγνωων ημεις κατηγορουμεν αυτου”

1550 Stephanus New Testament (TR1550)

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 24:6, “ος και το ιερον επειρασεν βεβηλωσαι ον και εκρατησαμεν **και κατα τον ημετερον νομον ηθελησαμεν κρινειν**”

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 24:7, “**παρελθων δε λυσιας ο χιλιαρχος μετα πολλης βιας εκ των χειρων ημων απηγαγεν**”

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 24:8, “**κελευσας τους κατηγορους αυτου ερχεσθαι επι σε παρ** ου δυνηση αυτος ανακρινας περι παντων τουτων επιγνωων ημεις κατηγορουμεν αυτου”

King James Bible (AV1611KJB)

Acts 24:6-8, “Who also hath gone about to profane the temple: whom we took, **and would have judged according to our law. 7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands, 8 Commanding his accusers to come unto thee:** by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.”

This is the accusation of Paul seems unfit for some. WHY? What is the motive for removing this? There is no motive for its addition. Why then is it removed? Don't you know? Why don't you know? Do you care?

Next MISSING verse:

New International Version (NIV)

Romans 16:24 [24] [a] - **Footnotes:** a. Romans 16:24 Some manuscripts include here May the grace of our Lord Jesus Christ be with all of you. Amen.

New American Standard Bible (NASB)

Romans 16:24, “[a]The grace of our Lord Jesus Christ be with you all. Amen.]” -

Footnotes: a. Romans 16:24 Early mss do not contain this v(erse).

New Revised Standard Version (NRSV)

Romans 16:24 - No results found. No valid results were found for your search.

English Standard Version (ESV)

Romans 16:24 - No results found. No valid results were found for your search.

American Standard Version (ASV)

Romans 16:24 - No results found. No valid results were found for your search.

International Standard Version (ISV)

Romans 16:24, “May the grace of our Lord Jesus, the Messiah,[a] be with all of you![b]” - **Footnotes:** a. Romans 16:24 Or Christ. b. Romans 16:24 Other mss. lack this vs.

Douay-Rheims 1899 American Edition (DRA)

Romans 16:24, “The grace of our Lord Jesus Christ be with you all. Amen.”

New Revised Standard Version Catholic Edition (NRSVCE)

Romans 16:24 - No results found. No valid results were found for your search.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 16:241881 Westcott-Hort New Testament (WHNU)

24 - BLANK

1550 Stephanus New Testament (TR1550)

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 16:24, “**η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην**”

King James Bible (AV1611KJB)

Romans 16:24, “**The grace of our Lord Jesus Christ be with you all. Amen.**”

So here a salutation is removed that Paul grants the grace of our Lord Jesus Christ be with us all. Amen. And? Is that AMEN? Yea! It is AMEN and should be in the Bible. WHY NOT? It is in the Antiochian Text Base; but NOT in the Alexandrian Text Base. Acts 11:26, “And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.” Antioch is in Syria; and Paul journeyed from there and that was the main gathering place for the Gentiles and the New Testament Church. Paul was the Apostle to the Gentiles. There is no place for Egypt in this issue. It does not figure in the issue of the words of God. The nation of Israel was called OUT of Egypt; the Lord Jesus Christ was called OUT of Egypt; you are called OUT of this world (in type Egypt). God is NOT the author of confusion. 1 Corinthians 14:33, “For **God is not the author of confusion**, but of peace, as in all churches of the saints.” I have been in modern churches where everyone had a different Bible version and the so called pastor had some off the wall version and liked it when we would read around the room during Bible study. But no one seemed to know where we were reading from and could not follow along and it was mass confusion and anarchy. Nothing was ever accomplished from that. The confusion comes from seeking truth from Egypt! Alexandria is in Egypt; the Alexandrian Manuscripts come from Egypt.

Isaiah 30:1-3, “Woe to the **rebellious children**, saith the LORD, **that take counsel, but not of me**; and that cover with a covering, but not of my spirit, that they may add sin to sin: **That walk to go down into Egypt**, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and **to trust in the shadow of Egypt!** Therefore shall the strength of Pharaoh be your shame, and **the trust in the shadow of Egypt your confusion.**”

It is inescapable that confusion will follow anyone that trusts in the shadow of Egypt. That is a shadow land; it is not the true light and never can be.

Now that we have mentioned Bible STUDY; how do you know you SHOULD Bible Study? AND how do you know HOW to Bible Study? That is simple right?

This verse is altered in such a way as to not say STUDY; or RIGHTLY DIVIDE the word of God. But in fact it is presenting a very different view completely. So if the changes do not affect any doctrine and your Bible does not tell you to Study the Bible HOW would you KNOW that any doctrines are affected or not? The doctrine of STUDY THE BIBLE has been altered!

Now we are going to deal with unnecessary ALTERATIONS that affect doctrines:

New International Version (NIV)

2 Timothy 2:15, “**Do your best to present yourself to God** as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.”

What does this mean: “Do your best to present yourself to God as one approved...”

New American Standard Bible (NASB)

2 Timothy 2:15, “**Be diligent to present yourself approved to God** as a workman who does not need to be ashamed, accurately handling the word of truth.”

What does this mean: “Be diligent to present yourself approved to God...”

New Revised Standard Version (NRSV)

2 Timothy 2:15, “**Do your best to present yourself to God** as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.”

What does this mean: “Do your best to present yourself to God...”

English Standard Version (ESV)

2 Timothy 2:15, “**Do your best to present yourself to God** as one approved,[a] a worker who has no need to be ashamed, rightly handling the word of truth.”

What does this mean: “Do your best to present yourself to God...”

American Standard Version (ASV)

2 Timothy 2:15, “**Give diligence to present thyself approved unto God**, a workman that needeth not to be ashamed, [a]handling aright the word of truth.” -
Footnotes: a. 2 Timothy 2:15 Or, holding a straight course in the word of truth. Or, rightly dividing the word of truth.

What does this mean: “Give diligence to present thyself approved unto God...”

International Standard Version (ISV)

2 Timothy 2:15, “**Do your best to present yourself to God** as an approved worker who has nothing to be ashamed of, handling the word of truth with precision.”

What does this mean: “Do your best to present yourself to God...”

Douay-Rheims 1899 American Edition (DRA)

2 Timothy 2:15, “**Carefully study to present thyself approved unto God**, a workman that needeth not to be ashamed, rightly handling the word of truth.”

What does this mean: “Carefully study to present thyself approved unto God...”

New Revised Standard Version Catholic Edition (NRSVCE)

2 Timothy 2:15, “**Do your best to present yourself to God** as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.”

What does this mean: “Do your best to present yourself to God...”

1881 Westcott-Hort New Testament (WHNU)

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β΄ 2:15, “σπουδασον σεαυτον δοκιμον παραστησαι τω θεω εργατην ανεπαισχυντον ορθοτομουντα τον λογον της αληθειας”

1550 Stephanus New Testament (TR1550)

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β΄ 2:15, “σπουδασον σεαυτον δοκιμον παραστησαι τω θεω εργατην ανεπαισχυντον ορθοτομουντα τον λογον της αληθειας”

Notice the words here in both text bases are identical! This alteration is from transmission from the translators not the text base.

King James Bible (AV1611KJB)

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

What does this mean: “Study to shew thyself approved unto God...”

There is a difference. There is also a difference in HOW you study by “...rightly dividing the word of truth.”

Now let’s back up to another alteration in a verse and a very serious doctrinal one at that. Here is a major doctrine of the Deity of the Lord Jesus Christ.

New International Version (NIV)

1 Timothy 3:16, “Beyond all question, the mystery from which true godliness springs is great: **He** appeared in the flesh, was vindicated by the Spirit,[a] was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.” - **Footnotes:** a. 1 Timothy 3:16 Or vindicated in spirit.

New American Standard Bible (NASB)

1 Timothy 3:16, “By common confession, great is the mystery of godliness: **He who** was revealed in the flesh, Was [a]vindicated [b]in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.” - **Footnotes:** a. 1 Timothy 3:16 Or justified b.1 Timothy 3:16 Or by.

New Revised Standard Version (NRSV)

1 Timothy 3:16, “Without any doubt, the mystery of our religion is great: **He**[a] was revealed in flesh, vindicated[b] in spirit,[c] seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory.” - **Footnotes:** a.1 Timothy 3:16 Gk Who; other ancient authorities read God; others, Which. b.1 Timothy 3:16 Or justified. c.1 Timothy 3:16 Or by the Spirit.

English Standard Version (ESV)

1 Timothy 3:16, “Great indeed, we confess, is the mystery of godliness: **He**[a] was manifested in the flesh, vindicated[b] by the Spirit,[c] seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.” - **Footnotes:** a.1 Timothy 3:16 Greek Who; some manuscripts God; others Which. b.1 Timothy 3:16 Or justified. c.1 Timothy 3:16 Or vindicated in spirit.

American Standard Version (ASV)

1 Timothy 3:16, “And without controversy great is the mystery of godliness; [a]**He who** was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the [b]nations, Believed on in the world, Received up in glory.” - **Footnotes:** a. 1 Timothy 3:16 The word God, in place of He who, rests on no sufficient ancient evidence. Some ancient authorities read which. b. 1 Timothy 3:16 Or, Gentiles.

International Standard Version (ISV)

1 Timothy 3:16, “By common confession, the secret of our godly worship is great:[a] In flesh was **he**[b] revealed to sight, vindicated by the Spirit’s might, adored by angels singing.[c] To nations was he manifest, believing souls found peace and rest,[d] our Lord in heaven reigning![e]” - **Footnotes:** a. 1 Timothy 3:16 What follows probably represents an early Christian hymn or creed. b. 1 Timothy 3:16 Other mss. read God. c. 1 Timothy 3:16 Lit. he was seen by angels. d. 1 Timothy 3:16 Lit. he was believed in the world. e.1 Timothy 3:16 Lit. he was taken up in glory.

Douay-Rheims 1899 American Edition (DRA)

1 Timothy 3:16, “And evidently great is the mystery of godliness, **which** was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.”

New Revised Standard Version Catholic Edition (NRSVCE)

1 Timothy 3:16, “Without any doubt, the mystery of our religion is great: **He**[a] was revealed in flesh, vindicated[b] in spirit,[c] seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory.” - **Footnotes:** a. 1 Timothy 3:16 Gk Who; other ancient authorities read God; others, Which. b. 1 Timothy 3:16 Or justified. c. 1 Timothy 3:16 Or by the Spirit.

1881 Westcott-Hort New Testament (WHNU)

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α΄ 3:16, “και ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον **ος** εφανερωθη εν σαρκι εδικαιωθη εν πνευματι ωφθη αγγελοις εκηρυχθη εν εθνεσιν επιστευθη εν κοσμω ανελημφθη εν δοξη”

1550 Stephanus New Testament (TR1550)

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α΄ 3:16, “και ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον **θεος** εφανερωθη εν σαρκι εδικαιωθη εν πνευματι ωφθη αγγελοις εκηρυχθη εν εθνεσιν επιστευθη εν κοσμω ανεληφθη εν δοξη”

King James Bible (AV1611KJB)

1 Timothy 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.”

Well, was the Lord Jesus Christ God or not? The Antiochian Text Base says YES; but the Alexandrian Text Base says only nothing about God being manifest in the flesh which is strike two of the 1 John 4:1-6 test where this is giving the Deity of the Lord Jesus Christ.

Next is a stab at the Trinitarian Godhead and again messing with the Deity of the Lord Jesus Christ.

New International Version (NIV)

1 John 5:6-8, “This is the one who came by water and blood—Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the[a] Spirit, the water and the blood; and the three are in agreement.” - **Footnotes:** a. 1 John 5:8

Late manuscripts of the Vulgate testify in heaven: the Father, the Word and the Holy Spirit, and these three are one. 8 And there are three that testify on earth: the (not found in any Greek manuscript before the fourteenth century).

New American Standard Bible (NASB)

1 John 5:6-8, “This is the One who came by water and blood, Jesus Christ; not [a]with the water only, but [b]with the water and [c]with the blood. It is the Spirit who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 [d]the Spirit and the water and the blood; and the three are [e]in agreement.” - **Footnotes:** a. 1 John 5:6 Lit in. b. 1 John 5:6 Lit in. c. 1 John 5:6 Lit in. d. 1 John 5:8 A few late mss add ...in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that testify on earth, the Spirit. e. 1 John 5:8 Lit for the one thing.

New Revised Standard Version (NRSV)

Testimony concerning the Son of God

1 John 5:6-8, “This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth. 7 There are three that testify:[a] 8 the Spirit and the water and the blood, and these three agree.” - **Footnotes:** a. 1 John 5:7 A few other authorities read (with variations) 7 There are three that testify in heaven, the Father, the Word, and the Holy Spirit, and these three are one. 8 And there are three that testify on earth:”

English Standard Version (ESV)

Testimony Concerning the Son of God

1 John 5:6-8, “This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the Spirit and the water and the blood; and these three agree.”

American Standard Version (ASV)

1 John 5:6-8, “This is he that came by water and blood, even Jesus Christ; not [a]with the water only, but [b]with the water and [c]with the blood. 7 And it is the Spirit that beareth witness, because the Spirit is the truth. 8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.” - **Footnotes:** a. 1 John 5:6 Greek in. b. 1 John 5:6 Greek in. c. 1 John 5:6 Greek in.

International Standard Version (ISV)

1 John 5:6-8, “This man, Jesus the Messiah,[a] is the one who came by water and blood—not with water only, but with water and with blood. The Spirit is the one who verifies this, because the Spirit is the truth. 7 For there are three witnesses in heaven—the Father, the Word, and the Holy Spirit, and these three are one.[b] 8 And there are three witness on earth—the Spirit, the water, and the blood—and these three are one.” - **Footnotes:** a. 1 John 5:6 Or Christ. b. 1 John 5:7 Other mss. lack witnesses in heaven—the Father, the Word, and the Holy Spirit, and these three are one. 8 And there are three witnesses on earth—.

Douay-Rheims 1899 American Edition (DRA)

1 John 5:6-8, “This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. 7 And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. 8 And there are three that give testimony on earth: the spirit, and the water, and the blood: and these three are one.”

New Revised Standard Version Catholic Edition (NRSVCE)

Testimony concerning the Son of God

1 John 5:6-8, “This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth. 7 There are three that testify:[a] 8 the Spirit and the water and the blood, and these three agree.” - **Footnotes:** a. 1 John 5:7 A few other authorities read (with variations) 7 There are three that testify in heaven, the Father, the Word, and the Holy Spirit, and these three are one. 8 And there are three that testify on earth.

1881 Westcott-Hort New Testament (WHNU)

ΙΩΑΝΝΟΥ Α΄ 5:6, “ουτος εστιν ο ελθων δι υδατος και αιματος ιησους χριστος ουκ εν τω υδατι μονον αλλ εν τω υδατι και εν τω αιματι και το πνευμα εστιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια”

ΙΩΑΝΝΟΥ Α΄ 5:7, “οτι τρεις εισιν οι μαρτυρουντες”

ΙΩΑΝΝΟΥ Α΄ 5:8, “το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν”

1550 Stephanus New Testament (TR1550)

ΙΩΑΝΝΟΥ Α΄ 5:6, “ουτος εστιν ο ελθων δι υδατος και αιματος ιησους ο χριστος ουκ εν τω υδατι μονον αλλ εν τω υδατι και τω αιματι και το πνευμα εστιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια”

ΙΩΑΝΝΟΥ Α΄ 5:7, “οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν”

ΙΩΑΝΝΟΥ Α΄ 5:8, “και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν”

King James Bible (AV1611KJB)

1 John 5:6-8, “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. 7 For there are three that bear record **in heaven, the Father, the Word, and the Holy Ghost: and these three are one.** 8 **And there are three that bear witness** in earth, the Spirit, and the water, and the blood: and these three agree in one.”

There are a lot of issues with the Alexandrian Text Type in the grammar syntax and the masculine and feminine nouns and verbs that do not match by removing verse 7 and mixing up the verses together to make it look like verse 7 is not missing. This sleight of hand and cunning craftiness is done with a penknife similar to that of Jehudi in Jeremiah 36:23 as he cut pieces of the original autographs of Jeremiah and cast them into the fire to be burned.

The respect these people show for the words of God is beyond thinking; and deserves them very little respect in return; because they are following their master Bible critic Satan; and by the lying spirits of antichrist slice and dice up the words of God under the pretense of doing the Body of Christ a favor by finding God's words that God had lost!

Next is a quote from the INTRODUCTION TO THE AMERICAN EDITION of Westcott & Hort's: THE NEW TESTAMENT IN THE ORIGINAL GREEK

Page xviii-xx

“Ⲛ (Aleph). Codex Sinaiticus, formerly in the Convent of Mount Sinai (hence its name), now in the Imperial Library at St. Petersburg. It dates from the middle of the fourth century, is written on fine parchment (13 1/2 - inches wide by 14 7/8 high), in large uncials, with four columns to a page (of 48 lines each). It has 346 1/2- leaves. It was discovered and secured by the indefatigable Prof. C. Tischendorf, in the Convent of St. Catharine, at the foot of Mount Sinai, on the 4th

of February, 1859.* It was published at St. Petersburg (printed at Leipsic) at the expense of the Czar Alexander II. in celebration of the first millennium of the Russian empire, in accurate imitation by types specially cast, in four folio volumes.* The New Testament was also separately edited by Tischendorf in smaller type in quarto (Leipsic, 1863), in four columns; and an octavo edition in ordinary type (ibid. 1865). Dr. Scrivener has published a “ Full Collation of the Sinaitic MS. with the Received Text of the New Testament” (2d ed. 1867).

Codex \aleph is the most complete, and also (with the exception, perhaps, of the Vatican MS.) the oldest, or, at all events, one of the two oldest MSS., although it was last found and used.

* (notes from page xix)

* The story of the discovery, which made Tischendorf one of the happiest men I ever knew, reads like an heroic romance. His three journeys from Leipsic to Mount Sinai, in pursuit of manuscript treasures, in 1844, 1853, and 1859; his first rescue of forty-three leaves of the Septuagint from a waste-basket in the Convent of St. Catharine in 1844 ; his final discovery of the whole Cod. Sinaiticus in 1859, with the powerful aid of the recommendation of that noble Czar who met such a terrible death at the hands of the Nihilists in 1881 ; his patient labor in transcribing it at Cairo, and in its publication at Leipsic, in connection with a great national event of the Russian empire; his controversy with the Greek Simonides, who impudently claimed to have written the codex on Mount Athos in 1839 and 1840—are all told by himself, not without some excusable vanity, in his *Beise in den Orient* (1845-46), and *Aus dem Tieil. Lande* (1862) ; his *Noitia Codicis Sinaitici* (1860); the *Prolegomena* to his editions (1862 and 1865); and his two controversial pamphlets, *Die Anfechtungen der Sinaibibel* (1863), and *Waffen der Finsterniss wider die Sinaibibel* (1863). When, on a visit to Mount Sinai in March, 1877, I saw a copy of the magnificent four-volume edition in the convent library, and mentioned the name of Tischendorf, the sub-prior kindled up in indignation and called him a thief, who had stolen their greatest treasure on the pretext of a temporary loan; and when I reminded him of the large reward of the Emperor of Russia, who had furnished a new silver shrine for the coffin of St. Catharine, he admitted it reluctantly; but remarked that they did not want the silver, but the manuscript—the manuscript which these monks could not read, and w[^]ere at one time ready to throw into the fire! After long delays, the MS. was formally presented to the Czar in 1869 by the new prior, archbishop Kallistratos, and the monks of the Convents of St. Catharine and Cairo. See Tischendorf, *Die Sinaibibel* (1871), p. 91.”

Notes on page xx-xxi: “Tischendorf’s edition of the English New Test., Leips. 1869, p. xii. After a more careful inspection of the Vatican MS. in 1866, he has somewhat modified his view of the priority of the Sinaitic over the Vatican MS., and assigns them both to the middle of the fourth century, maintaining even that one of the scribes of \aleph (who wrote six leaves, and whom he designates D) wrote the New Testament part of B. Compare the learned and very able essay of Dr. Ezra Abbot (against Mr. Burgon): ‘Comparative Antiquity of the Sinaitic and Vatican MSS.,’ in the Journal of the American Oriental Society, vol. x. (1872), pp. 189-200. Gebhardt, in Herzog’s Real-Encyklopadie (new ed.), vol. ii. p. 414, pronounces Burgon’s attempt to prove the higher antiquity of the Vatican MS. by fifty to one hundred years an entire failure.”

From page xxvi: “‘The Vatican,’ says Dr. Scrivener, ‘is probably the oldest vellum manuscript in existence, and is the glory of the Vatican Library.’ It is the chief authority among MSS. for the Greek Testament of Westcott and Hort ; while Tischendorf, in his last editions, very naturally shows a preference for the Sinaitic Codex of his own discovery. It presents, upon the whole, the shortest text ; but the charge of omissions of many words and whole clauses is founded on the false assumption that the Elzevir text is the standard. Westcott and Hort say (p. 557) : ‘The fondness for omissions, which has sometimes been attributed to the scribe of the Vatican, is imaginary, except, perhaps, single petty words.’ The agreement of B and \aleph is (with few exceptions) a strong presumptive evidence for the genuineness of a reading, and, when supported by other ante-Nicene testimony, it is conclusive.”

From page lxiv “(12.) The primary uncials, \aleph , B, C, and A—especially \aleph and B—if sustained by ancient versions and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text.”

Also from page lxiv-lxv “7. Application of the Rules. The application of these critical canons decides, in the main, against the Textus Receptus, so called, from which the Protestant versions were made, and in favour of an uncial text. The former rests on a few and late, mostly cursive MSS., which have very little or no authority when compared with much older authorities which have since been brought to light. It abounds in later additions, harmless as they may be. It arose, as it were, by accident, before the material for the science of criticism was collected and examined. Erasmus, Stephens, and Beza were good scholars, but could accomplish little with the scanty resources at their command. Griesbach, Lachmann, Tregelles, and Tischendorf have the advantage over them in the possession of an immense critical apparatus which has been accumulating for three

hundred years. We are now able to go back from the cursive text of the fifteenth century to a text at least a thousand years older—a text of the Nicene and ante-Nicene age.

It has taken a long time for scholars to become emancipated from the tyranny of the Textus Receptus, and it will be a long time before the people can be weaned from the authority of the vernacular versions based upon it. But the truth will prevail at last over tradition and habit. Amicus Stephanus, amicus Beza, sed magis arnica Veritas.

The loss of the traditional text is more than made up by the gain. The substance remains, the form only is changed. The true text is shorter, but it is also older, purer, and stronger. By that we must abide until new discoveries bring us still nearer to the inspired original.”

Then on page lxv we read: “The history of the printed text of the Greek Testament may be divided into three periods:

- (1.) The period of the unlimited reign of the Received Text, so called, from 1516 to 1750 or 1770.
- (2.) The transition period from the Received Text to the Uncial Text, 1770 to 1830.
- (3.) The restoration of the oldest and purest text, 1830 to 1881.”

Then on page lxvi: “1. The Period of the Textus Receptus. From Erasmus and Stephens to Bengel and Wetstein.—A.D. 1516-1750. This period extends from the Reformation to the middle of the 18th century. The text of Erasmus, with a few improvements of Stephens, Beza, and the Elzevirs, assumed a stereotyped character, and acquired absolute dominion among scholars. The Protestant versions made from this text gained the same authority among the laity. Both were practically considered to be the inspired word of God, and every departure from them was looked upon with suspicion.”

On page lxxviii-lxxix: “2. Second Period : Transition from the Textus RECEPTUS TO THE UNCIAL TEXT. FROM GRIESBACH TO Lachmann—A.D. 1770-1830.

This period shows enlarged comparison of the three sources of the text, the discovery of critical canons, a gradual improvement of the Textus Beceptus, and approach to an older and better text ; but the former wTas still retained as a basis on a prescriptive right.

The period is introduced by the honoured name of Johann Jacob Griesbach (1745-1812), professor of divinity at Halle and then at Jena. He made the study of textual criticism of the Greek Testament his life-work, and combined all the necessary qualifications of accurate learning, patient industry, and sound judgment. His editions from 1775 to 1806 mark the beginning of a really critical text, based upon fixed rules. Among these are, that a reading must be supported by ancient testimony ; that the shorter reading is preferable to the longer, the more difficult to the easy, the unusual to the usual. He sifted Wetstein's apparatus with scrupulous care ; enlarged it by collecting the citations of Origen, and utilizing the Old Latin texts, published by Bianchini and Sabatier ; improved and developed Bengel's system of recensions, classifying the authorities under three heads—the Western (D, Latin versions, fathers), the Alexandrian (B, C, L, etc., a recension of the corrupt Western text), and the Constantinopolitan (A, flowing from both) ; but recognised also mixed and transitional texts, decided for the readings of the largest relative extent, but departed from the Elzevir text only for clear and urgent reasons. His critical canons are well - considered and sound ; but he was too much fettered by his recension theory, which was ably criticised and modified by Hug, a Roman Catholic scholar (1765-1846).”

Lastly from page: lxxxi: “3. Third Period : The Restoration of the Primitive Text. From Lachmann and Tischendorf to Westcott and Hort—A.D. 1830-81.

(12.) Carl Lachmann (professor of classical philology in Berlin; d. 1851): *Novum Testamentum Greece et Latine*, Berol. 1842-50, 2 vols. Comp. his art. in the *Studien und Kritiken*, 1830, No. 4, pp. 817-845. Lachmann had previously published a small edition in 1831, with various readings at the end. In the larger edition he was aided by the younger Philip Buttmann, who added the apparatus of the Greek text, and published also another small edition based on the Vatican MS., 1856, 1862, and 1865.

Lachmann was not a professional theologian, and not hampered by traditional prejudice. His object was to restore the oldest accessible text, i. e. the text of the fourth or fifth century, as found in the oldest sources then known (especially Codd. A, B, C, Itala, Vulgate, ante-Nicene fathers) ; yet not as a final text, but simply as a sure historical basis for further operations of internal criticism. He gives, with diplomatic accuracy, even palpable writing errors if sufficiently attested ; not as proceeding from the original writers, but as parts of the *textus traditus* of the fourth century. His range of authorities was limited ; Cod. Sinaiticus had not yet been discovered, and Codd. B and C not critically edited. But to him belongs the credit of having broken a new path, and established, with the genius and

experience of a master critic, the true basis. He carried out the hint of Bentley and Bengel, and had the boldness to destroy the tyranny of the Textus Receptus, and to substitute for it the uncial text of the Nicene age.”

Now a word from the preface of the Nestle-Aland Critical Apparatus of their New Testament Greek Text. This is from the 27th edition of the “Nestle-Aland Greek Text and is considered the standard text used by most scholars today.

Page 1 – 4th paragraph: “At some point in Late Antiquity (the fourth century?), there seems to have been a large-scale revision of the New Testament that produced a new text (variously called “the Byzantine Text,” “the Majority Text,” or “the Koine Text”). This text of the New Testament became extremely popular, and most of our Greek manuscripts of the New Testament from antiquity have this type of text (thus the name, “the Majority Text”).”

Page 2: “The earliest printed editions of the Greek New Testament relied on the Majority Text, which came to be called “the Textus Receptus” – the received, or accepted, text. Early translation into the European vernaculars used these printed editions (the King James Version is based on the Textus Receptus).”

Page 2 -3rd paragraph: “In 1898, Eberhard Nestle published a hybrid text by combining the edition of Westcott/Hort with that of Tischendorf. Nestle thus created a text based on all the agreements between the two editions. Where Westcott/Hort differed from Tischendorf, Nestle used a third edition to decide the dispute. The early editions of Nestle’s Greek text had a small apparatus listing the alternative readings of Tischendorf, Westcott/Hort, and others. Nestle’s edition was in expensive and popular, and it slowly came to dominate the market for Greek editions of the New Testament.”

Page 2 -5th paragraph: “In 1963 Erwin Nestle, with the help of Kurt Aland, revised the method of citing ancient manuscripts in the 25th edition of Nestle’s Greek text. This more extensive notion of manuscripts and set of critical signs closely resembles that of our familiar 27th edition of Nestle-Aland.”

On page 4 are the codes used for the manuscripts:

Ⲙ	01	Sinaiticus
A	02	Alexandrinus
B	03	Vaticanus

Etc.

These are their primary focus and most important manuscripts that they hold in the highest esteem. These and just a hand full of others are considered “the original manuscripts” You don’t believe me? Ok, from their own words then:

Found on page 6: “ Byzantine (also called the Majority Text, the Koine, the Syrian, etc.): This type, so it is argued, reflects a revision made in the Late Antiquity. It is the most polished and found in the majority of ancient manuscripts. When its conflicts with other types, particularly the Alexandrian, textual critics usually think the Byzantine text is secondary.”

“Alexandrian: This is the textual type in Vaticanus and Sinaiticus. Textual critics seem to think this textual type is a fairly reliable witness to the “original” text of the documents of the New Testament.”

At the bottom of the page we see: “List of Important Manuscripts Arranged by ‘Textual Type’”

Byzantine: \mathfrak{M} (most of our ancient manuscripts)

Alexandrian: \aleph B \mathfrak{P}^{66} \mathfrak{P}^{72} \mathfrak{P}^{75}

Western: D^{ea} D^p G Old Latin

Caesarean: \mathfrak{P}^{45} Θ (Mark) f^1 f^{13}

Many of our earlier manuscripts (like A, C, and \mathfrak{P}^{46}) vary in “textual type” from book to book, which likely indicates a multiplicity of readings even before the documents were assembled into collections.

The English Bibles used about for this study are from BibleGateway.com

The Alexandrian Text Base:

New International Version (NIV)

New American Standard Bible (NASB)

New Revised Standard Version (NRSV)

English Standard Version (ESV)

American Standard Version (ASV)

International Standard Version (ISV)

Douay-Rheims 1899 American Edition (DRA)

New Revised Standard Version Catholic Edition (NRSVCE)

1881 Westcott-Hort New Testament (WHNU)

The Antiochian Text Base (Majority Text)

1550 Stephanus New Testament (TR1550)

King James Bible (AV1611KJB)

Westcott and Hort; Tischendorf; Nestle-Aland all admitted to using the Alexandrian manuscripts for the alterations in their text. This shows conclusive proof that the text base has been altered based on the EGYPTIAN text.

The Alexandrian manuscripts are NOT superior to the Antiochian manuscripts and NONE of them are the “original autographs”. The authority of the Bible is always questioned by those that side with SATAN: Genesis 3:1, “...Yea, hath God said...” when doubt arises the question is: WHO is the pervert that is raising that doubt on the words of God? Who would tell you that God lost His HOLY words?

I am NOT in doubt as to the words of God; but I am in doubt of YOU. As Paul was in doubt of some people: Galatians 4:19-20, “My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for **I stand in doubt of you.**”

Psalms 12:6-7, “**The words of the LORD are pure words:** as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, **thou shalt preserve them from this generation for ever.**”

Psalms 119:89, “**For ever, O LORD, thy word is settled in heaven.**”

Psalms 119:160, “**Thy word is true from the beginning:** and every one of thy righteous judgments **endureth for ever.**”

Isaiah 40:6-8, “The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: **but the word of our God shall stand for ever.**”

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

The End

Appendix 1

Missing Verses used in this study:

Matthew 17:21; 18:11; Mark 7:16; Luke 9:55-56; John 5:3-4; Acts 8:37; 24:6-8;
and Romans 16:24.

Other Verses used in this study:

Luke 4:4, 8; 1 John 4:2-3; 1 Timothy 3:16; 2 Timothy 2:15; and 1 John 5:6-8.

Appendix 2

Other verses to consider:

Matthew 23:14

King James Bible (AV1611KJB): Matthew 23:14, “Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.”

1550 Stephanus New Testament (TR1550): ZKATA MATΘAIION 23:14, "ουαι υμιν γραμματεις και φαρισαιοι υποκριται οτι κλειετε την βασιλειαν των ουρανων εμπροσθεν των ανθρωπων υμεις γαρ ουκ εισερχεσθε ουδε τους εισερχομενους αφιετε εισελθειν"

1881 Westcott-Hort New Testament (WHNU): KATA MATΘAIION 23:14 - BLANK

New International Version (NIV): Matthew 23:14 [14] [a] - Footnotes: a. Matthew 23:14 Some manuscripts include here words similar to Mark 12:40 and Luke 20:47.

New American Standard Bible (NASB): Matthew 23:14, "[[a]Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.]" - Footnotes: a. Matthew 23:14 This v not found in early mss.

New Revised Standard Version (NRSV): Matthew 23:14 - No results found.

English Standard Version (ESV): Matthew 23:14 - No results found.

American Standard Version (ASV): Matthew 23:14 - No results found.

International Standard Version (ISV): Matthew 23:14 “How terrible it will be for you, scribes and Pharisees, you hypocrites! You devour widows’ houses and say long prayers to cover it up. Therefore, you will receive greater condemnation![a]" - Footnotes: a. Matthew 23:14 Other mss. omit vs. 14.

Douay-Rheims 1899 American Edition (DRA): Matthew 23:14, "Woe to you scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment."

New Revised Standard Version Catholic Edition (NRSVCE): Matthew 23:14 - No results found.

Mark 11:26

King James Bible (AV1611KJB): Mark 11:26, "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

1550 Stephanus New Testament (TR1550): KATA MAPKON 11:26, "ει δε υμεις ουκ αφιετε ουδε ο πατηρ υμων ο εν τοις ουρανοις αφησει τα παραπτωματα υμων"

1881 Westcott-Hort New Testament (WHNU): KATA MAPKON 11:26 - BLANK

New International Version (NIV): Mark 11:26 [26] [a]- Footnotes: a. Mark 11:26 Some manuscripts include here words similar to Matt. 6:15.

New American Standard Bible (NASB): Mark 11:26, "[[a]But if you do not forgive, neither will your Father who is in heaven forgive your transgressions.]" - Footnotes: a. Mark 11:26 Early mss do not contain this v(erse).

New Revised Standard Version (NRSV): Mark 11:26 - No results found.

English Standard Version (ESV): Mark 11:26 - No results found.

American Standard Version (ASV): Mark 11:26 - No results found.

International Standard Version (ISV): Mark 11:26, "But if you do not forgive, your Father in heaven will not forgive your sins." [a]" - Footnotes: a. Mark 11:26 Other mss. lack this verse.

Douay-Rheims 1899 American Edition (DRA): Mark 11:26, "But if you will not forgive, neither will your Father that is in heaven, forgive you your sins."

New Revised Standard Version Catholic Edition (NRSVCE): Mark 11:26 - No results found.

Mark 15:28

King James Bible (AV1611KJB): Mark 15:28, "And the scripture was fulfilled, which saith, And he was numbered with the transgressors."

1550 Stephanus New Testament (TR1550): ΚΑΤΑ ΜΑΡΚΟΝ 15:28, "και πληρωθη η γραφη η λεγουσα και μετα ανομων ελογισθη"

1881 Westcott-Hort New Testament (WHNU): ΚΑΤΑ ΜΑΡΚΟΝ 15:28 - BLANK

New International Version (NIV): Mark 15:28 [28] [a] - Footnotes: a. Mark 15:28 Some manuscripts include here words similar to Luke 22:37.

New American Standard Bible (NASB): Mark 15:28, "[[a]And the Scripture was fulfilled which says, "And He was numbered with transgressors."]" - Footnotes: a. Mark 15:28 Early mss do not contain this v(erse)

New Revised Standard Version (NRSV): Mark 15:28 - No results found.

English Standard Version (ESV): Mark 15:28 - No results found.

American Standard Version (ASV): Mark 15:28 - No results found.

International Standard Version (ISV): Mark 15:28 - No results found.

Douay-Rheims 1899 American Edition (DRA): Mark 15:28, "And the scripture was fulfilled, which saith: And with the wicked he was reputed."

New Revised Standard Version Catholic Edition (NRSVCE): Mark 15:28 - No results found.

Luke 17:36

King James Bible (AV1611KJB): Luke 17:35, "Two women shall be grinding together; the one shall be taken, and the other left."

1894 Scrivener New Testament (TR1894): ΚΑΤΑ ΛΟΥΚΑΝ 17:36, "δυο εσονται εν τω αγρω ο εις παραληφθησεται και ο ετερος αφεθησεται" [not in 1550 Stephanus New Testament (TR1550)]

1881 Westcott-Hort New Testament (WHNU): ΚΑΤΑ ΛΟΥΚΑΝ 17:36 - BLANK

New International Version (NIV): Luke 17:36 [36] [a] - Footnotes: a. Luke 17:36 Some manuscripts include here words similar to Matt. 24:40.

New American Standard Bible (NASB): Luke 17:36, "[[a]Two men will be in the field; one will be taken and the other will be left."]" - Footnotes: a. Luke 17:36 Early mss do not contain this v(erse)

New Revised Standard Version (NRSV): Luke 17:36 - No results found.

English Standard Version (ESV): Luke 17:36 - No results found.

American Standard Version (ASV): Luke 17:36 - No results found.

International Standard Version (ISV): Luke 17:36 - No results found.

Douay-Rheims 1899 American Edition (DRA) Luke 17:36, "They answering, say to him: Where, Lord?"

New Revised Standard Version Catholic Edition (NRSVCE): Luke 17:36 - No results found.

Luke 22:43-44

King James Bible (AV1611KJB): Luke 23:17, "(For of necessity he must release one unto them at the feast.)"

1550 Stephanus New Testament (TR1550): KATA ΛΟΥΚΑΝ 23:17, "αναγκην δε ειχεν απολθειν αυτοις κατα εορτην ενα"

1881 Westcott-Hort New Testament (WHNU): KATA ΛΟΥΚΑΝ 23:17 - BLANK

New International Version (NIV): Luke 23:17 [17] [a] - Footnotes: a. Luke 23:17 Some manuscripts include here words similar to Matt. 27:15 and Mark 15:6.

New American Standard Bible (NASB): Luke 23:17, "[a]Now he was obliged to release to them at the feast one prisoner." - Footnotes: a. Luke 23:17 Early mss do not contain this v(erse).

New Revised Standard Version (NRSV): Luke 23:17 - No results found.

English Standard Version (ESV): Luke 23:17 - No results found.

American Standard Version (ASV): Luke 23:17 - No results found.

International Standard Version (ISV): Luke 23:17, "Now he was obligated to release someone for them at the festival.[a]" - Footnotes: a. Luke 23:17 Other mss. lack verse 17.

Douay-Rheims 1899 American Edition (DRA): Luke 23:17, "Now of necessity he was to release unto them one upon the feast day."

New Revised Standard Version Catholic Edition (NRSVCE): Luke 23:17 - No results found.

Acts 9:5-6

King James Bible (AV1611KJB): Acts 9:5-6, "And he said, Who art thou, Lord? And the **Lord** said, I am Jesus whom thou persecutest: **it is hard for thee to kick**

against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.”

1550 Stephanus New Testament (TR1550): ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 9:5-6, "ειπεν δε τις ει κυριε ο δε **κυριος ειπεν** εγω ειμι ιησους ον συ διωκεις **σκληρον σοι προς κεντρα λακτιζειν 6 τρεμων τε και θαμβων ειπεν κυριε τι με θελεις ποιησαι και ο κυριος προς αυτον** αναστηθι και εισελθε εις την πολιν και λαληθησεται σοι τι σε δει ποιειν"

1881 Westcott-Hort New Testament (WHNU): ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 9:5-6, "ειπεν δε τις ει κυριε ο δε εγω ειμι ιησους ον συ διωκεις 6 **αλλα** αναστηθι και εισελθε εις την πολιν και λαληθησεται σοι **ο** τι σε δει ποιειν"

New International Version (NIV): Acts 9:5-6 “Who are you, Lord?” Saul asked. “I am Jesus, whom you are persecuting,” **he** replied. 6 “Now get up and go into the city, and you will be told what you must do.””

New American Standard Bible (NASB): Acts 9:5-6, "And he said, “Who are You, Lord?” And **He** said, “I am Jesus whom you are persecuting, 6 but get up and enter the city, and it will be told you what you must do.””

New Revised Standard Version (NRSV): Acts 9:5-6, "He asked, “Who are you, Lord?” The reply came, “I am Jesus, whom you are persecuting. 6 But get up and enter the city, and you will be told what you are to do.””

English Standard Version (ESV): Acts 9:5-6, " And he said, “Who are you, Lord?” And **he** said, “I am Jesus, whom you are persecuting. 6 But rise and enter the city, and you will be told what you are to do.”

American Standard Version (ASV): Acts 9:5-6, "And he said, Who art thou, Lord? And **he** said, I am Jesus whom thou persecutest: 6 but rise, and enter into the city, and it shall be told thee what thou must do."

International Standard Version (ISV): Acts 9:5-6, "He asked, “Who are you, Lord?”[a] The voice[b] said, “I’m Jesus, whom you are persecuting. 6 Now get up, go into the city, and you will be told what you are to do.” - Footnotes: a. Acts 9:5 Or Sir. b. Acts 9:5 Lit. **He**.

Douay-Rheims 1899 American Edition (DRA): Acts 9:5-6, "Who said: Who art thou, Lord? And **he**: I am Jesus whom thou persecutest. **It is hard for thee to kick against the goad. 6 And he trembling and astonished, said: Lord, what wilt thou have me to do?"**

New Revised Standard Version Catholic Edition (NRSVCE): Acts 9:5-6, "He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. 6 But get up and enter the city, and you will be told what you are to do."

Acts 28:29

King James Bible (AV1611KJB): Acts 28:29, "And when he had said these words, the Jews departed, and had great reasoning among themselves."

1550 Stephanus New Testament (TR1550): ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 28:29, "και ταυτα αυτου ειποντος απηλθον οι ιουδαιοι πολλην εχοντες εν εαυτοις συζητησιν"

1881 Westcott-Hort New Testament (WHNU): ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 28:29 - BLANK

New International Version (NIV): Acts 28:29 [29] [a] - Footnotes: a. Acts 28:29 Some manuscripts include here After he said this, the Jews left, arguing vigorously among themselves.

New American Standard Bible (NASB): Acts 28:29, "[[a]When he had spoken these words, the Jews departed, having a great dispute among themselves.]" - Footnotes: a. Acts 28:29 Early mss do not contain this v(erse).

New Revised Standard Version (NRSV): Acts 28:29 - No results found.

English Standard Version (ESV): Acts 28:29 - No results found.

American Standard Version (ASV): Acts 28:29 - No results found.

International Standard Version (ISV): Acts 28:29 - No results found.

Douay-Rheims 1899 American Edition (DRA): Acts 28:29, "And when he had said these things, the Jews went out from him, having much reasoning among themselves."

New Revised Standard Version Catholic Edition (NRSVCE): Acts 28:29 - No results found.

The Alexandrian Text Type of primarily three manuscripts: Vaticanus, Sinaiticus, and Alexandrinus are by far the compendium of proof for the removal of verses and sections of words in some places over 30 words are removed. These Alexandrian Texts from the shadows of Egypt represent the "I found the ancient manuscript so it is my favorite" in dealing with God losing His words that He

promised He could NEVER do because the words were ETERNAL WORDS. This would make them cross over any language barrier because the words of God are not bound by languages, or “originals” or any such thing that the Bible itself does not TELL you. Modernism has created a false sense of professionalism that has made it difficult to see why these footnotes are so dangerous as well. And if putting in footnotes about WHY a passage is MISSING the WORDS; goes to show not only that they are saying those particular words do not belong in the Bible and casting doubt on what God said; but also when they remove a verse and NOT put any notes there telling you why; they are being inconsistent. The scholar’s union seems too revolved around THIS issue of:

1. Oldest is best because it is closest; then they date their findings to be the oldest.
2. The ancient area just after the oldest (see 1) there were added many words to the text and there was an influx of copyists that made many copies; thus the majority text reflects these corruptions! Therefore the shorter reading is preferred.
3. They have now produced over 250 English Bibles all based on the Alexandrian Text Base making them their own majority based on a minority of manuscripts; while the Antiochian Text Base is the Majority Text Base that is represented with a minority of English Bibles of which the King James Bible has reigned supreme for over 400 years.
4. But God lost his eternal words and requires sinful man to reconstruct them using the latest scientific methods of textual criticism with the first rule to be to treat the Bible as any other ancient manuscript and NOT as the Divine Holy words of the Lord God Almighty.

1 Thessalonians 2:13, “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”

John 8:47, “He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.”

The End of Appendices