

What is wrong with New Versions

Gen. 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, **Yea, hath God said**, Ye shall not eat of every tree of the garden?

Acts 15:21 For **Moses of old time** hath in **every city** them that preach him, **being read** in the synagogues **every sabbath day**.

2 Cor. 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Propositions

1. The Bible has done immense good to the world through those who have *believed* it

Political powers: Pharaohs, Nebuchadnezzar, Alexander the Great, Roman Empire, Genghis Khan, Mao,

Thought leaders: Confucius, Aristotle, Socrates, Plato, Siddhārtha Gautama (Buddha), Mohammed, Marx,

Biblical champions: Noah, Abraham, Joseph, Moses, David, Jesus, Paul,

Gospel promoters: St. Patrick, Wycliff, Gutenberg, Luther, Tyndale, Calvin,

Secular advances:

Politics: Cromwell, Locke, Samuel Adams,

Music: Bach, Beethoven

Society: Wilberforce, Livingstone, Frederick Douglas,

Science: Copernicus, Newton, Faraday,

Universal Literacy

Development of publishing tools, codex, papyrus and vellum, publishing guilds, hydraulic paper mills, printing press

Scientific Method, rational world, transcendent God, Laws of nature, University system in Europe

Political systems, public service, separation of jurisdictions, unalienable rights to life and liberty, essential equality of all men

Free market, rights to property,

Emancipation of women, monogamy, Chivalry (weaker vessel), women's essential political equality

Abolition

Temperance, social responsibility of government

Missionary endeavors, discovery and interaction with new worlds (colonialization), Interconnectivity of the modern world

All of these depended upon a relatively fanatic faith in the Bible

2. The Bible is no good to us personally if we don't believe it (really believe it)

Isa 66:2 ... but to this man will I look, even to him that is poor and of a contrite spirit, and **trembleth at my word**.

Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached **did not profit them, not being mixed with faith** in them that heard it.

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God **must believe** that he is, and that he is a rewarder of them that diligently seek him.

1Th 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.

Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and **receive with meekness** the engrafted word, which is able to save your souls.

3. God praises faith and rebukes unbelief in his word

Psa 106:24 Yea, they despised the pleasant land, they believed not his word:

Luk 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, **because thou believest not my words**, which shall be fulfilled in their season.

Jhn 5:38 And ye have not **his word abiding in you**: for whom he hath sent, him ye believe not.

Jhn 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

Jhn 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: **the word that I have spoken, the same shall judge** him in the last day.

Jhn 17:20 Neither pray I for these alone, but for them also which shall believe on me **through their word**;

Act 13:48 And when the Gentiles heard this, they were glad, and **glorified the word of the Lord**: and as many as were ordained to eternal life believed.

Act 17:11 These were more noble than those in Thessalonica, in that they **received the word with all readiness of mind**, and searched the scriptures daily, whether those things were so.

4. The work of the Devil is to cause us to doubt it

Gen. 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die:

Gen 3:5 For **God doth know** that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his **subtilty**, so your minds should be corrupted from the simplicity that is in Christ.

Luk 8:12 Those by the way side are they that hear; then cometh the devil, and **taketh away the word out of their hearts**, lest they should believe and be saved.

Our focus ought to be on resisting whatever undermines or causes doubt about God's word

Commendations of the TR

(inaccurate criticism of Erasmus and Stunica, and later editors, that it had no underlying philosophy)

Combination of traditional vulgate versions (assumption that the common text in both Latin and Greek were *providential*)

Traditional Full-Text priority (scribal tendencies over the centuries favored inclusion to produce a fuller text)

Greek priority over Latin (except in certain texts where a common Latin reading tended to be omitted in Greek)

Avoiding controversial variant arguments, over doctrinally significant issues (modern versions should notice)

Objective of standardization/consensus,

making the assumption that the readily available common text was providential

Rejection of unusual readings, even if apparently ancient (Codex Bezae, D)

Fulke's Defence claims "most usual readings" were unquestioningly followed

More recent majority collations vary from TR, but all but a handful are insignificant

Textus Receptus, or "received text" is the appropriate name, because it describes

its working **philosophy**,

its universal **objective**, and

its historical **achievement**.

Commendations of the KJV

Attempt at non-partisanship

Taking all viewpoints into account, including Puritan and Roman Catholic

Eliminating controversial marginal notes

Reference to many existing versions and adoption of elements of each, including:

Tyndale, Bishops, Coverdale, Great, Geneva, Douay-Rheims, Luther, Valera, etc.

World renowned experts in languages, financed by the king

Objective:

Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one, but to make a good one better, or out of many good ones, **one principal good one, not justly to be excepted against**; that hath been our endeavour, that our mark. [Preface.]

The stated objective was to satisfy the just desire of all sincere believers: a non-partisan, expert translation of the same common text all had received, using common translation principles, to produce a standard, universal Bible in English.

Notice, the objective was not to correct the common text, at least not in any controversial passage, or doctrinally significant variant, nor to alter the generally understood (standard) meaning, nor give any group an advantage by subtly and intentionally biased wording. The apparent underlying objective was to be as neutral as possible.

Complete dominance within a generation, within all denominations

Phenomenal fruitfulness worldwide

Most sold book ever in history in any language

Influential in the standardization of all modern Bibles, English and Other

translations

formatting

chapter and verse markings

Personal Disclaimers: (*this is my personal opinion about the conflict, and my strategy when dealing with the issue*)

Never dispute when words mean the same thing. Newer words or syntax is not the problem!

Not everyone agrees, they might argue:

Not old English, but Bible English – the words and syntax were strange even in 1611, but match the orig. best.

That the archaic English has advantages, i.e. is easier to memorize, more accurate conjugations (thee), etc.

Secondary inspiration – the AV English is the current authority worldwide, even includes new revelation.

Ps 12.6 The words of the LORD are pure words: as silver tried in a furnace of earth, **purified seven times**.

Never dispute an insignificant variant. "the Father" instead of "my Father", spelling of proper names, etc.

Never dispute an omission that is included elsewhere in same context. Mark 9:44,46,48, Rom. 8:1,4, etc.

Know our own limits: You do not know personally that it is wrong, even if it is incomplete.

If someone believes their non-KJV Bible, do not correct it. Honor and protect their faith.

Do not criticize or undermine a generally received version (some highly partisan versions should be protested)

Be careful not to become the Critic, making yourself the "priest" of the new textual priest class

Focus our evangelistic argument/teaching on where Bibles agree. Insist on faith where Bibles agree.

Mss publishing has consistently required this type of on the fly collation of differences, and going with consensus

Categories of Problems with New Versions

1. They undermine final Biblical authority (*Don't overlook the natural human resistance to it. Not having a personal firm personal scriptural authority is a problem*)

Proliferation of new versions make scholars, pastors, books or even self the final authority in our practical lives.
How can we "submit" to a Bible we are open to correcting?
How can we claim to believe a Bible we are constantly doubting or correcting?

2. They emphasize personal preference (we should not be the authority determining which Bible is true)

Completely inappropriate criteria for **choosing** a Bible
Likes, feelings, "speaks to me", picking a Bible for its pretty cover.
How can we trust a Bible we **chose** according to our own preference?

3. They literally cause chaos

Confusion and disorder in churches and Bible studies, (so many versions)
Even if unconvinced, pick the best Bible by consensus, and limit your Bible studies and church meetings to it.
Never satisfied (there is no end to new printed versions, see ulterior motives below)
Never ending "improvements" (much like cell phones, *and probably same motivation*)
Marginal corrections, asterisks, brackets, disclaimers
On the fly corrections, personal translations, no printed Bible got it right! (arrogance)
Even where every Bible is in agreement (not often, not even John 3:16 "begotten"), there is the underlying suspicion that it might be eventually proven incorrect by a new discovery

4. They are the cause and effect of partisanship (*the ease, likelihood and justification of groups making their own Bible! How can we know that any Bible you choose is not biased or partisan?*)

MSS options, Translation options, Interpretation options, lots of ways to spin the text
Heretics since Marcion reject the common Bible
Roman Catholic (since the counter-reformation), Wesley, Darby, JW, WCCC, Recovery, even factions within Evangelicals

5. There are real omissions, disagreement, differences, sow doubt in the mind about the reliability of all Bibles

Which Bible? (common Muslim argument)
That's not what my Bible says. (common Catholic argument)
That proof text of yours is translated incorrectly. (common Mormon argument)
Hundreds of **omissions**, sometimes whole passages.
Some few differences are **really significant**

Mat. 6:13 For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matt 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**.

1 Timothy 3:16 (KJV) And without controversy great is the mystery of godliness: **God** was manifest in the flesh,

1 Timothy 3:16 (NIV) Beyond all question, the mystery from which true godliness springs is great: **He** appeared in the flesh,

John 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.

John 1:18 (NASB) No one has seen God at any time; the **only begotten God** who is in the bosom of the Father, He has explained Him.

John 1:18 (NIV) No one has ever seen God, but **the one and only Son, who is himself God** and is in closest relationship with the Father, has made him known.

6. There is ample dishonesty (*in their justifications, arguments and criticism*)

Claims about the "original Greek" are deceptive.
Claim of scholarship or expertise is pure preference or opinion (KJV has scholars behind it, all heresies have scholars).
Claims about "early mss" are incomplete. (These scholars do not tell us the whole truth)
Claims about new light or discoveries, new translation insight, or Koine Greek are greatly exaggerated, and often wrong.

Mark 16:9-20 (NIV) [The earliest manuscripts and some other ancient witnesses do not have verses 9–20.]

Only two early Greek mss are missing them, Aleph and B (Sinaiticus and Vaticanus). They are found in nearly all others. (see 'ulterior')

John 7:53-8:11 (NIV) [The earliest manuscripts and many other ancient witnesses do not have John 7:53–8:11. A few manuscripts include these verses, wholly or in part, after John 7:36, John 21:25, Luke 21:38 or Luke 24:53.]

These verses are present in over 900 mss of John (and there are other reasons these verses were omitted in the past, see below "ulterior")

1Jn 5:7 (KJV) 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.

1Jn 5:7 (NIV) For there are three that testify: 8 the[a] Spirit, the water and the blood; and the three are in agreement. [a. 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)]

But found in the Latin Vulgate, Old Latin mss, early Christian authors (like Cyprian), and the formula itself is used in countless written arguments as early as the second century.

Mat. 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Mat. 7:14 (NKJV) [a]Because narrow is the gate and [b]**difficult** is the way which leads to life, and there are few who find it. [b. confined]

Heb. 3:16 (KJV) For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

Heb. 3:16 (NIV) Who were they who heard and rebelled? Were they not all those Moses led out of Egypt?

Heb. 3:16 (NKJV) For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses?

(Notice the NKJV claims to be an update of the KJV, and its sales depend upon that connection)

7. Correcting perceived difficulties, dumbing down (*Modern versions often eliminate what they can't explain*)

2 Chronicles 22:2 (NIV) Ahaziah was twenty-two[a] years old when he became king, and he reigned in Jerusalem one year. His mother's name was Athaliah, a granddaughter of Omri. Footnotes: Some Septuagint manuscripts and Syriac (see also 2 Kings 8:26); Hebrew forty-two
Mat. 1.8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

*Indicates this information discrepancy existed in Matthew's day, and the Biblical attitude, if you can't explain it, ignore it, **don't correct it***

1 Tim. 6:10 For the love of money is the root of all evil – “the root” or “a root”, “all evil” or “all kinds of evil” – *the problem is that most people can imagine some cause of evil that cannot seem to be traced to covetousness, such as youthful fornication, or adultery, rape, drunkenness, etc.*

Net Bible makes this comment: *Many translations render this “all kinds of evil” – but there is no parallel for taking a construction like this to mean “all kinds of evil.”*

This phrase is translated correctly in all the old Bibles, including Jerome, Wycliff, Luther, Douay, Darby, RSV etc. Only since the mid 20th century have newer Bibles changed the wording. Whatever problem exists with the phrase now, existed since the beginning, but only now have translators had the arrogance to change what it says to solve the problem

Notice the phrase can be taken many ways without resorting to the arrogance of correction:

Literally (mathematically, scientifically, or legally), and still is not proven incorrect. Root is a metaphor, we assume meaning “cause” or “motivation,” but it doesn't say the immediate cause, or the only, or the absolute, or the ultimate, or the proximate cause. It should be pointed out that “all kinds of evil” would be just as incorrect if taken equally literally.

Contextually (narrow focus) considering only the covetousness and the evils within the context – perhaps greedy preachers?

Idiomatically (figure of speech) as in our “all the time” which only means “often”.

Rhetorically (using language tools) as an intensifier, similar to hyperbole, for emphasis, for memorability. As a rhetorical device this becomes a “rule of thought,” (like i before e except after c) not intended to exaggerate, but to crystallize the saying for effect, with the understanding that it may not be without exceptions or outliers. Which if true, it worked amazingly, this phrase remembered and quoted by major authors in all generations.

8. Paraphrasing, Insertion of opinions into the text, excessive reliance on dynamic equivalence

Over dependence upon our own perception or guesswork, and real loss of accuracy in favor of clarity or fluency. This has resulted in the elimination of italics in Bibles, which historically informed the reader of words that were only implied, or inserted for clarity. This demonstrates the real change in translation theory in the last century as compared to the 18 centuries before.

Romans 10:9 That if thou **shalt confess with thy mouth the Lord Jesus**, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Romans 10:9 (NIV) If you **declare with your mouth, “Jesus is Lord,”** and believe in your heart that God raised him from the dead, you will be saved.

1 Corinthians 7:3 Let the husband render unto the wife due **benevolence**: and likewise also the wife unto the husband.

1 Corinthians 7:3 (NIV) The husband should fulfill his **marital duty** to his wife, and likewise the wife to her husband.

9. Ulterior motives

Commercial

Doctrinal, heresies, orthodoxy

John 7:53-8:1 highly unpopular early on for dismissing adultery

Mark 16:9-20 lately unpopular for Pentecostal issues

Infatuation with own opinions, true arrogance about their own superior knowledge, and new discoveries

Avoidance of anti-intellectual moniker

10. A complete change of Focus from faith in the available common text of the Bible to:

Scholarship, teachers, expertise, “science,” creating a priesthood class

New discoveries, recently revealed manuscripts, new translation theory, outside the box insight into ancient spoken Greek

Supposed supernaturally perfect original autographs, singular and complete original documents,

Inspiration theory: Immediate perfection with inevitable gradual corruption by transmission and translation

11. Presumption (unspoken and unaware starting assumptions)

Of errors in traditional text, bias against orthodoxy, standardization, common text (even consensus of mss)

Of superiority of early mss (even though only 130 or so papyrus fragments, all are from Egypt, are highly variant, and incomplete)

Claims about errors in the KJV are proven biased and often wrong, selective or justified with incomplete information

12. Weakness of Accusations against standard Bible *The constant disrespect for standard Bible now clearly proved unfounded, very few changes in modern Bibles are justified, and certainly unnecessary.*

Inconsistency, accusing then committing the same

Accuracy vs. Clarity, NASB (“KJV used different words”), NIV (“words are not important”)

KJV based on “late mss,” but most TR readings are found in early witnesses, and all versions reject early mss occasionally

Pretend expertise, when uncertainty is the most they can assure

Deceitfulness about evidence, incompleteness in presentation of evidence, bias in evaluation of evidence

13. Dependence on Unscientific Modern Textual Criticism, *it is not a true science, but conjecture, highly suspect in theory and practice*

Impossibility of final certainty, and often even moderate certainty, using modern methods of determining the original text

Arbitrary rules for prioritizing evidence. Bengel and Griesbach were still supporters of the TR proposing limited improvements on insignificant passages. After them the TR was excoriated and rejected wholesale, using their “rules” to undermine it.

Bengel’s suggestions: no conjecture (sugg. 6), standardized whole (7), ancient Greek codices whose antiquity’s value surpass great inconsistency (8), Fathers and versions matter where Greek varies (9), Latin Vulgate where supported by Latin fathers (10), carefully collated mss superior i.e. ms Alexandrinus > ms Vaticanus (11), number of mss, different provenance, most ancient (12), not too facile (13), middle reading (14), combination of criteria (15, 16), where criteria are mixed no conclusion is possible (17)

Griesbach’s rules: 1 prefer shorter, 2 more difficult, 3 harsher, 4 more unusual, 5 less emphatic, 6 support piety, 7 apparently false but possibly true, 8 less orthodox, 9 reject repetition, 10 reject similarities duplicated, 11 prefer which explain variants, 12 reject a definition or interpretation, 13 prefer similarities to commentaries of the Fathers, 14 reject what found in lectionaries 15 reject what found primarily in the Latin)

14. Apostasies, general trend away from Christian historic faith

First Apostasy (*Acts 20:28-35, 1 Ti. 3:1-4, 2 Pe. 2:1-22, 1 Jn. 2:18-24, 2 Jn. 7, etc.*)

Gnosticisms, Arianism, Roman Catholicism, Greek Orthodoxism, Aristotelianism, Muslim influences

Second Apostasy (*Mat. 24:10-24, 2 Th. 2:1-4, 2 Pe. 3:1-18, Jude 1-25, etc.*)

Rationalism, Deism, Materialism, Humanism

Uniformitarianism, Darwinism, Relativism, Marxism

Higher Criticism

Lower Criticism – Most modern Christians do not notice that lower criticism is parallel and connected to all of these other apostate positions, materialism, humanism, darwinism and higher criticism. The change is obvious. Modern Christians now reject historical:

Scribal expertise: early scribes had early copies, and came to agreement on standard, now seen as corrupt

Scribal tendencies: their former preference for full text rather than modern preference for omission

Translation principles: formerly a balance of accuracy and clarity, now a willingness to “correct” by translation techniques

Conclusion

We don’t need proof that the KJV is perfect, to know the modern versions haven’t improved the situation they lamented. The KJV was worthy of confidence, and still is, in spite of 19th and 20th century “scholarly” bias against it, and the wholesale change in attitude in evaluation of evidence. ***Christians should reject the bias and demand a believing attitude from Pastors and scholars. Stop claiming unknowable errors. Start believing the traditional text of the Bible. Or stop claiming to believe the Bible.***

Appendix

Whole omissions of passages in modern Greek editions that are found in both Greek and Latin Vulgates

Matt 17:21 Howbeit this kind goeth not out but by prayer and fasting.

Matt 18:11 For the Son of man is come to save that which was lost.

Matt 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.

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

Mark 9:44

Mark 9:46

Mark 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Mark 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Luke 17:36

Luke 23:17 (For of necessity he must release one unto them at the feast.)

John 5:3 ... 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.

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.

Acts 15:34 Notwithstanding it pleased Silas to abide there still.

Acts 24:7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

Acts 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

Rom 16:24

Retained in most new versions (but often marked as unreliable)

Matt 9:34

Matt 12:47

Matt 21:44 NIV Footnotes: Matthew 21:44 Some manuscripts do not have verse 44.

Matt 16:9-20 NIV: [The earliest manuscripts and some other ancient witnesses do not have verses 9–20.]

John 7:53-8:11 NIV: [The earliest manuscripts and many other ancient witnesses do not have John 7:53—8:11. A few manuscripts include these verses, wholly or in part, after John 7:36, John 21:25, Luke 21:38 or Luke 24:53.]

Other Significant omissions that are found in both Greek and Latin Vulgates

Matt 5:44 bless them that curse you, do good to them that hate you, and pray for them which despitefully use you,

Matt 19:9 ... and whoso marrieth her which is put away doth commit adultery.

Matt 27:35 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.

Mark 6:11 Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Mark 7:8 as the washing of pots and cups: and many other such like things ye do.

Luke 4:18 he hath sent me to heal the brokenhearted,

Luke 9:55 and said, Ye know not what manner of spirit ye are of.

Luke 11:2 Thy will be done, as in heaven, so in earth.

Rom 10:15 of peace, and bring glad tidings of good things!

Phil 3:16 by the same rule, let us mind the same thing.

Heb 2:7 and didst set him over the works of thy hands:

1Pet 4:14 on their part he is evil spoken of, but on your part he is glorified.

Significant difs between Vulgate and TR

Matt 6:13

John 8:59

Acts 28:16

Rom 8:1

Rom 11:6

1Cor10:28

1Thes1:1

1Joh5:13

Difs between Latin Vulgate and Greek Vulgate

1 John 5:7-8 M-text and NU both lack all of verse 7, begin verse 8 with "there are three" and lack the words "in earth"

Greek Vulgate, Latin Vulgate, Vaticanus (B) agree:

Acts 20:28 M-text reads "of the Lord and God" rather just "of God"

Revelation 21:26 M-text contains the phrase "that they may enter in" at the end of the verse, which is lacking in both the TR and the NU

Significant Greek Vulgate vs TR and Latin Vulgate

Matthew 10:8 M-text omits "raise the dead"

Luke 17:36 M-text and NU both lack this entire verse

Acts 8:37 M-text and NU both lack this entire verse

Acts 9:5-6 M-text and NU both lack "'it is hard for you to kick against the goads.' So he, trembling and astonished, said, 'Lord, what do You want me to do?' Then the Lord said to him'"

Acts 12:25 M-text and NU both read "to Jerusalem" rather than "From Jerusalem"

Acts 15:34 M-text and NU both lack this entire verse
Acts 20:28 M-text reads "of the Lord and God" rather just "of God"
Romans 16:25-27 M-text places this between Romans 14:23 and 15:1
Colossians 1:14 M-text and NU both lack "through His blood"
1 John 5:7-8 M-text and NU both lack all of verse 7, begin verse 8 with "there are three" and lack the words "in earth"
Revelation 16:5 M-text and NU both lack "O Lord" and both read "the Holy One" rather than "and shalt be" (as did all editions of the TR prior to Theodore Beza).
Revelation 22:19 M-text and NU both read "tree of life" rather than "book of life"

Greek Vulgate (MT) vs TR and NU (modern Greek critical text edition)

Matthew 3:11 M-Text omits "and fire"
Matthew 4:10 M-Text "Get behind me! " instead of "Away with you!"
Matthew 5:47 M-Text "Friends" instead of "Brethren"
Matthew 10:8 M-text omits "raise the dead"
Matthew 21:1 M-text reads "bethsphage" rather than "bethphage"
Matthew 23:21 M-text reads "dwelt" rather than "dwells"
Matthew 23:25 M-text reads "unrighteousness" rather than "self indulgence"
Matthew 26:26 M-text reads "gave thanks for" rather than "blessed"
Matthew 26:52 M-text reads "die" rather than "perish"
Matthew 27:41 M-text says "the Pharisees" between "the scribes" and "the elders"
Matthew 28:19 M-text lacks "therefore"
Mark 9:40 M-text reads "you" and "your" rather than "us" and "our"
Mark 11:1 M-text reads "Bethsphage" rather than "Bethphage"
Mark 15:32 M-text reads "believe Him" rather than just "believe"
Luke 6:9 M-text reads "to kill" rather than "to destroy"
Luke 9:23 M-text lacks "daily"
Luke 10:22 M-text reads "and turning to His disciples He said" before "All things have been delivered..."
Luke 14:15 M-text reads "dinner" rather than "bread"
Luke 17:4 M-text lacks "to you"
Luke 17:9 M-text lacks "Him" while NU lacks "Him? I think not."
Luke 19:29 M-text reads "Bethsphage" rather than "Bethphage"
Luke 20:19 M-text reads "were afraid" rather than "feared the people"
John 6:45 M-text reads "hears and had learned" rather than "has heard and learned"
John 8:2 M-text reads "very early" rather than just "early"
John 8:4 M-text reads "we found this woman" rather than "this woman was caught"
John 8:7 M-text reads "He looked up" rather than "He raised Himself up"
John 8:10 M-text reads "He saw her and said" rather than "and saw no one but the woman, He said" (the NU lacks this clause entirely),
John 8:5 M-text reads "in our law Moses commanded" rather than "Moses, in the law, commanded," and "What do you say about her?" rather than just "What do you say?"
John 10:8 M-text lacks "before me"
John 17:2 M-text reads "shall give eternal life" rather than "should give eternal life"
John 18:15 M-text reads "the other" rather than "another"
John 19:28 M-text reads "seeing" rather than "knowing"
Acts 5:41 M-text reads "the name of Jesus" rather than "His name" (NU reads "the name")
Acts 9:17 M-text lacks "Jesus"
Acts 13:17 M-text lack "Israel"
Acts 13:23 M-text reads "salvation" rather than "a Savior - Jesus"
Acts 17:5 M-text lacks "becoming envious"
Acts 19:16 M-text reads "and they overpowered them" rather than just "overpowered them"
Acts 20:28 M-text reads "of the Lord and God" rather just "of God"
Acts 21:29 M-text omits "previously"
Acts 27:17 M-text reads "Syrtes" rather than "Syrtis"
Romans 16:25-27 M-text places this between Romans 14:23 and 15:1
Romans 15:14 M-text reads "others" rather than "one another"
1 Corinthians 11:15 M-text lacks "her"
1 Corinthians 15:49 M-text reads "let us also bear" rather than "we shall also bear"
2 Corinthians 1:11 M-text reads "your behalf" rather than "our behalf"
2 Corinthians 2:17 M-text reads "the rest" rather than "so many"
Ephesians 4:6 M-text reads "us" rather than "you" (NU has no pronoun here)
Colossians 1:27 M-text reads "who" rather than "which"
Philemon 7 M-text reads "thanksgiving" rather than "joy"
Hebrews 6:3 M-text reads "let us do" rather than "we will do"
Hebrews 6:18 M-text lacks "might"
Hebrews 12:28 M-text lacks "may"
James 4:13 M-text reads "let us" rather than "we will"
James 5:12 M-text reads "hypocrisy" rather than "judgment"

1 Peter 1:8 M-text reads "known" rather than "seen"

2 Peter 2:3 M-text reads "will not" rather than "does not"

2 Peter 3:2 M-text reads "the apostles of your Lord and Savior" or "your apostles of the Lord and Savior" rather than "the apostles of the Lord and Saviour"

1 John 3:1 M-text reads "you" rather than "us"

1 John 3:23 M-text lacks "us"

1 John 5:4 M-text reads "your" rather than "our"

Jude 24 M-text reads "them" rather than "you"

Revelation 1:5 M-text reads "loves us and washed us" rather than "loved us and washed us" (NU reads "loves us and freed us").

Revelation 2:20 M-text reads "your wife Jezebel" rather than "that woman Jezebel", M-text and NU both read "teaches and seduces" rather than "to teach and seduce"

Revelation 4:3 M-text lacks "And he that sat was," [thus making the description in the verse about the throne rather than the one sitting on it]

Revelation 4:8 M-text has "holy" nine times rather than three

Revelation 5:13 M-text concludes the verse with "Amen"

Revelation 11:12 M-text reads "I" rather than "they"

Revelation 11:19 M-text reads "the testament of the Lord" rather than "His testament"

Revelation 12:8 M-text reads "him" rather than "them"

Revelation 13:5 M-text reads "make war" rather than "continue"

Revelation 13:14 M-text reads "my own people" rather than "those"

Revelation 14:4 M-text reads "redeemed by Jesus" rather than just "redeemed"

Revelation 14:8 M-text reads "Babylon the great is fallen. She has made" rather than "Babylon is fallen, is fallen, that great city, because she has made." (NU reads "Babylon the great is fallen, is fallen, which has made")

Revelation 16:16 M-text reads "Megiddo" rather than "Mount Megiddo"

Revelation 19:12 M-text reads "names written, and a name written" rather than just "a name written"

Revelation 19:15 M-text reads "sharp two edged sword" rather than just "sharp sword"

Revelation 20:4 M-text reads "the thousand years" rather than "a thousand years"

Revelation 21:6 M-text lacks ""It is done"

Revelation 21:7 M-text reads "I shall give him these things" rather than "shall inherit these things"

Revelation 21:8 M-text adds "and sinners" between "unbelieving" and "abominable"

Revelation 21:23 M-text reads "the very glory of God" rather than just "the glory of God"

Revelation 21:26 M-text contains the phrase "that they may enter in" at the end of the verse, which is lacking in both the TR and the NU

Revelation 22:19 M-text reads "may God take away" rather than "God shall take away."

Revelation 22:21 M-text reads "with all the saints" rather than "with you all" (NU simply reads "with all")

TR against Greek Vulgate (MT) and NU

Matthew 6:18 M-Text and NU both omit "openly"

Matthew 7:14 M-text and NU both read "How narrow" instead of "Because narrow"

Matthew 8:15 M-text and NU both read "him" rather than "them"

Matthew 9:36 M-text and NU both read "harassed/distressed" rather than "weary"

Matthew 10:25 M-text and NU both read "beelzabul" rather than "beelzebub"

Matthew 12:5 M-text and NU both omit "even"

Matthew 12:24 M-text and NU both read "beelzabul" rather than "beelzebub"

Matthew 13:15 M-text and NU both read "would" rather than "should"

Matthew 18:19 M-text and NU read "assuredly I say" instead of just "I say"

Matthew 25:44 M-text and NU both omit "him"

Matthew 27:35 M-text and NU both lack "that it might be fulfilled which was spoken by the prophet: 'They divided My garments among them, And for My clothing they cast lots.'"

Matthew 27:42 M-text and NU both read "believe in Him" rather than "believe Him"

Mark 4:4 M-text and NU both lack "of the air"

Mark 4:9 M-text and NU both lack "to them"

Mark 6:15 M-text and NU both read "a prophet, like one of the prophets" rather than "the Prophet, or like one of the prophets"

Mark 6:33 M-text and NU both read "they" instead of "the multitudes"

Mark 6:44 M-text and NU both lack "about"

Mark 8:14 M-text and NU both read "they" instead of "the disciples"

Mark 11:4 M-text and NU both read "a colt" rather than "the colt"

Mark 13:9 M-text and NU both read "stand" rather than "be brought"

Mark 16:8 M-text and NU both lack "quickly"

Luke 3:2 M-text and NU both read "in the high priesthood of Annas and Caiaphas" rather than "while Annas and Caiaphas were high priests"

Luke 4:8 M-text and NU both lack "for"

Luke 6:10 M-text and NU both read "him" rather than "the man"

Luke 6:26 M-text and NU both lack "to you," M-text also lacks "all"

Luke 7:31 M-text and NU both lack "and the Lord said"

Luke 8:3 M-text and NU both read "them" rather than "Him"

Luke 10:12 M-text and NU both lack "but"

Luke 10:20 M-text and NU both lack "rather"

Luke 11:15 M-text and NU both read "Beelzebul" rather than "Beelzebub"

Luke 13:15 M-text and NU both read "hypocrites" rather than "hypocrite"
 Luke 13:35 M-text and NU both lack "assuredly"
 Luke 14:5 M-text and NU both read "son" rather than "donkey"
 Luke 17:36 M-text and NU both lack this entire verse
 Luke 20:5 M-text and NU both lack "then"
 Luke 20:31 M-text and NU both read "also left no children" rather than "also; and they left no children"
 Luke 22:60 M-text and NU both read "a rooster" rather than "the rooster"
 Luke 23:25 M-text and NU both lack "to them"
 John 1:28 M-text and NU both read "Bethany" rather than "Bethabara"
 John 2:17 M-text and NU both read "will eat" rather than "has eaten"
 John 2:22 M-text and NU both lack "to them"
 John 7:16 M-text and NU both read "So Jesus" rather than just "Jesus"
 John 7:29 M-text and NU both lack "but"
 John 7:33 M-text and NU both lack "to them"
 John 8:5 M-text and NU both read "to stone such" rather than "that such should be stoned."
 John 8:6 M-text and NU both lack "as though he did not hear"
 John 8:9 M-text and NU both lack "being convicted by their conscience"
 John 8:10 M-text and NU both lack "of yours" after "accusers"
 John 8:11 M-text and NU both read "go, and from now on sin no more" rather than just "go and sin no more"
 John 8:54 M-text and NU both read "our" instead of "your"
 John 13:25 M-text and NU both read "thus back" rather than just "back"
 John 16:3 M-text and NU both lack "to you"
 John 16:15 M-text and NU both read "takes of Mine and will declare" rather than "will take of mine and declare"
 John 16:33 M-text and NU both read "you have tribulation" rather than "you will have tribulation"
 John 17:11 M-text and NU both read "keep them through Your name which You have given me" rather than "keep through Your name those whom you have given me"
 John 17:20 M-text and NU both read "those who believe" rather than "those who will believe"
 John 20:29 M-text and NU both lack "Thomas"
 Acts 3:20 M-text and NU both read "Christ Jesus" rather than "Jesus Christ" and "ordained for you before" rather than "preached to you before"
 Acts 5:23 M-text and NU both lack "outside"
 Acts 5:25 M-text and NU both lack "saying"
 Acts 7:37 M-text and NU both lack "Him you shall hear"
 Acts 8:37 M-text and NU both lack this entire verse
 Acts 9:5-6 M-text and NU both lack "'it is hard for you to kick against the goads.' So he, trembling and astonished, said, 'Lord, what do You want me to do?' Then the Lord said to him"
 Acts 10:6 M-text and NU both lack "He will tell you what you must do"
 Acts 10:21 M-text and NU both lack "who had been sent to him from Cornelius"
 Acts 10:39 M-text and NU both read "they also" rather than just "they"
 Acts 12:25 M-text and NU both read "to Jerusalem" rather than "From Jerusalem"
 Acts 15:11 M-text and NU both lack "Christ"
 Acts 15:22 M-text and NU both read "Barsabbas" rather than "Barsabas"
 Acts 15:34 M-text and NU both lack this entire verse
 Acts 17:18 M-text and NU both read "Also" rather than "then"
 Acts 20:8 M-text and NU both read "we" rather than "they"
 Acts 20:34 M-text and NU both lack "Yes"
 Acts 24:9 M-text and NU both read "joined the attack" rather than "assented"
 Acts 24:20 M-text and NU both read "what wrongdoing they found" rather than "if they found any wrongdoing"
 Acts 26:17 M-text and NU lack "now"
 Romans 15:7 M-text and NU both read "you" rather than "us"
 Romans 16:18 M-text and NU both lack "Jesus"
 1 Corinthians 11:27 M-text and NU read "the blood" rather than just "blood"
 1 Corinthians 12:2 M-text and NU both read "that when you were" rather than just "that you were"
 1 Corinthians 15:39 M-text and NU both lack "of flesh"
 2 Corinthians 8:4 M-text and NU both read "urgency for the favor and fellowship" rather than "urgency that we would receive the gift and the fellowship"
 2 Corinthians 8:24 M-text and NU lack "and"
 Galatians 4:24 M-text and NU both read "two covenants" rather than "the two covenants"
 Ephesians 1:10 M-text and NU both lack "both"
 Ephesians 1:18 M-text and NU read "hearts" rather than "understanding"
 Ephesians 3:9 M-text and NU both read "stewardship" rather than "fellowship"
 Philippians 1:23 M-text and NU both read "but" rather than "for"
 Philippians 3:3 M-text and NU both read "in the spirit of God" rather than "God in Spirit"
 Philippians 4:3 M-text and NU both read "Yes" rather than "and"
 Colossians 1:6 M-text and NU both read "bringing forth fruit and growing" rather than just "bringing forth fruit"
 Colossians 1:14 M-text and NU both lack "through His blood"

Colossians 2:20 M-text and NU both lack "therefore"

1 Thessalonians 2:2 M-text and NU both lack "even"

1 Thessalonians 2:11 M-text and NU read "implored" rather than "charged"

2 Thessalonians 1:10 M-text and NU read "have believed" rather than "believe"

2 Thessalonians 3:6 M-text and NU both read "they" rather than "he"

1 Timothy 5:4 M-text and NU both lack "good and"

1 Timothy 6:5 M-text and NU both read "constant friction" rather than "useless wrangling"

2 Timothy 1:1 M-text and NU both read "Christ Jesus" rather than "Jesus Christ"

2 Timothy 1:18 M-text and NU both lack "unto me"

2 Timothy 2:19 M-text and NU both read "the Lord" rather than "Christ"

Titus 2:8 M-text and NU both read "us" rather than "you"

Philemon 6 M-text and NU read "us" rather than "you"

Hebrews 2:7 M-text and NU both lack "And set him over the works of Your hands"

Hebrews 4:2 M-text and NU both read "since they were not united by faith with those who heeded it" rather than "not being mixed with faith in those who heard it."

Hebrews 10:9 M-text and NU both lack "O God"

Hebrews 11:13 M-text and NU both lack "were assured of them"

Hebrews 11:26 M-text and NU both read "of Egypt" rather than "in Egypt"

Hebrews 12:7 M-text and NU both read "It is for discipline that you endure" rather than "If ye endure chastising"

Hebrews 12:20 M-text and NU both lack "or thrust through with a dart"

Hebrews 13:9 M-text and NU both read "away" rather than "about"

Hebrews 13:21 M-text and NU both read "us" rather than "you"

James 4:2 M-text and NU both lack "yet"

James 4:12 M-text and NU both read "but who" rather than just "who"

James 5:9 M-text and NU both read "judged" rather than "condemned"

1 Peter 1:12 M-text and NU both read "you" rather than "us"

1 Peter 2:21 M-text and NU both read "you" rather than "us"

1 Peter 3:18 M-text and NU both read "you" rather than "us"

1 Peter 5:8 M-text and NU both lack "because"

1 Peter 5:10 M-text and NU both read "you" rather than "us"

1 John 1:4 M-text and NU both read "our" rather than "your"

1 John 5:7-8 M-text and NU both lack all of verse 7, begin verse 8 with "there are three" and lack the words "in earth"

2 John 1:2 M-text and NU both read "us" rather than "you"

3 John 1:11 M-text and NU both lack "but"

Jude 12 M-text and NU both read "along" rather than "about"

Revelation 1:6 M-text and NU both read "a kingdom" rather than "kings"

Revelation 1:8 M-text and NU both lack "the beginning and the end" and read "the Lord God" rather than just "the Lord"

Revelation 1:9 M-text and NU both lack "both"

Revelation 1:11 M-text and NU both lack "'I am the Alpha and the Omega, the First and the Last,' and" and also lack "which are in Asia"

Revelation 1:19 M-text and NU both read "Therefore write" rather than just "Write"

Revelation 1:20 M-text and NU both lack "which you saw"

Revelation 2:15 M-text and NU both lack "which thing I hate"

Revelation 2:19 M-text and NU both read "faith, and service" rather than "service, and faith"

Revelation 2:21 M-text and NU both read "and she does not want to repent of her sexual immorality" rather than "of her fornication; and she repented not"

Revelation 2:22 M-text and NU both read "her" rather than "their"

Revelation 2:24 M-text and NU both lack "and" before "unto the rest in Thyatira" and "will" before "put upon you"

Revelation 3:2 M-text and NU both read "My God" rather than just "God"

Revelation 3:4 M-text and NU both "Nevertheless, thou" rather than just "Thou" and lack "even" before "in Sardis"

Revelation 3:8 M-text and NU both read "which no one can shut" rather than "and no man can shut it"

Revelation 3:11 M-text and NU both lack "Behold"

Revelation 3:14 M-text and NU both read "in Laodicea" rather than "of the Laodiceans"

Revelation 3:16 M-text and NU both read "hot nor cold" rather than "cold nor hot"

Revelation 4:4 M-text and NU both read "with crowns" rather than "and they had crowns"

Revelation 4:5 M-text and NU both read "voices and thunderings" rather than "thunderings and voices," M-text also lacks "the" before "seven Spirits of God"

Revelation 4:6 M-text and NU both read "something like a sea of glass" rather than just "a sea of glass"

Revelation 4:11 M-text and NU both read "our Lord and God" rather than "O Lord" and "existed" rather than "exist"

Revelation 5:4 M-text and NU both lack "and read"

Revelation 5:5 M-text and NU both lack "to loose"

Revelation 5:6 M-text and NU both read "I saw in the midst" rather than "and, lo, in the midst," and "a lamb standing" rather than "stood a lamb"

Revelation 5:10 M-text and NU both read "them" rather than "us" and "they" rather than "we"

Revelation 5:14 M-text and NU both lack "twenty-four" and "Him who liveth for ever and ever"

Revelation 6:1 M-text and NU both read "seven seals" rather than just "seals"

Revelation 6:3 M-text and NU both lack "and see"

Revelation 6:12 M-text and NU both lack "behold" and read "the whole moon" rather than just "the moon"

Revelation 6:15 M-text and NU both read "the chief captains, the rich men" rather than "the rich men, the chief captains"

Revelation 7:5-8 M-text and NU both lack "were sealed" in all but the first and last instance.

Revelation 7:14 M-text and NU both read "my lord" rather than "sir"

Revelation 7:17 M-text and NU both read "fountains of the water of life" rather than "living fountains of waters"

Revelation 8:7 M-text and NU both read "and a third of the earth was burned up" after "and cast it into the earth."

Revelation 8:13 M-text and NU both read "eagle" rather than "angel"

Revelation 9:19 M-text and NU both read "the power of the horses" rather than "their power"

Revelation 9:21 M-text and NU both read "their drugs" or "their magic potions" rather than "their sorceries"

Revelation 10:4 M-text and NU both read "sounded" rather than "uttered" and also lack "unto me" after "from heaven saying"

Revelation 10:5 M-text and NU both read "right hand" rather than just "hand"

Revelation 10:11 M-text and NU both read "they" rather than "he"

Revelation 11:1 M-text and NU both lack "and the angel stood"

Revelation 11:4 M-text and NU both read "Lord" rather than "God"

Revelation 11:8 M-text and NU both read "their" rather than "our"

Revelation 11:9 M-text and NU both read "see" rather than "will see" and, on the other hand, read "will not allow" rather than just "not allow"

Revelation 11:17 M-text and NU both lack "and art to come"

Revelation 12:17 M-text and NU both read "Jesus" rather than "Jesus Christ"

Revelation 13:1 M-text and NU both read "ten horns and seven heads" rather than "seven heads and ten horns"

Revelation 13:7 M-text and NU both read "kindred and people, tongue and nation" rather than just "kindreds, and tongues, and nations"

Revelation 13:17 M-text and NU both read "the mark, the name" rather than "The mark or the name"

Revelation 14:1 M-text and NU both read "the Lamb" rather than "a Lamb" and also "having His name and His Father's name" rather than just "having His Father's name"

Revelation 14:5 M-text and NU both read "falsehood" rather than "guile" and both lack the phrase "before the throne of God"

Revelation 14:12 M-text and NU both lack "here are they"

Revelation 14:13 M-text and NU both lack "unto me"

Revelation 14:15 M-text and NU both lack "for thee"

Revelation 15:2 M-text and NU both lack "over his mark"

Revelation 15:3 M-text and NU both read "nations" rather than "saints"

Revelation 15:5 M-text and NU both lack "behold"

Revelation 16:1 M-text and NU both read "seven vials" rather than just "vials"

Revelation 16:5 M-text and NU both lack "O Lord" and both read "the Holy One" rather than "and shalt be" (as did all editions of the TR prior to Theodore Beza).

Revelation 16:6 M-text and NU both lack "For"

Revelation 16:7 M-text and NU both lack "another out of"

Revelation 16:14 M-text and NU both lack "of the earth and"

Revelation 17:1 M-text and NU both lack "unto me"

Revelation 17:8 M-text and NU both read "shall be present" rather than "yet is"

Revelation 17:16 M-text and NU both read "and the beast" rather than "on the beast"

Revelation 18:2 M-text and M-text both lack "mightily"

Revelation 18:5 M-text and M-text both read "have been heaped up" rather than "have reached unto"

Revelation 18:6 M-text and NU both lack "you" after "she rewarded"

Revelation 18:8 M-text and NU both read "has judged" rather than "judgeth"

Revelation 18:14 M-text and NU both read "been lost to thee" rather than "are departed from thee"

Revelation 18:20 M-text and NU both read "saints and apostles" rather than "holy apostles and prophets"

Revelation 19:1 M-text and NU both say "something like a great voice" rather than just "a great voice" and they also both "our God" rather than "the Lord our God"

Revelation 19:5 M-text and NU both lack "both"

Revelation 19:6 M-text and NU both read "our Lord" rather than "the Lord"

Revelation 19:14 M-text and NU both read "pure white linen" rather than "fine linen, white and clean"

Revelation 19:17 M-text and NU both read "great supper of God" rather than "supper of the great God"

Revelation 19:18 M-text and NU both read "both free and slave" rather than just "free and slave"

Revelation 20:10 M-text and NU both read "where also" rather than just "where"

Revelation 20:12 M-text and NU both read "the throne" rather than "God"

Revelation 20:14 M-text and NU both read "death, the lake of fire" rather than just "death"

Revelation 21:2 M-text and NU both lack "John"

Revelation 21:5 M-text and NU both lack "unto me"

Revelation 21:9 M-text and NU both lack "unto me," M-text also reads "woman, the Lamb's bride" rather than "bride, the Lamb's wife"

Revelation 21:10 M-text and NU both lack "great" before "city" and read "holy city, Jerusalem" rather than "holy Jerusalem"

Revelation 21:14 M-text and NU both read "twelve names" rather than just "the names"

Revelation 21:24 M-text and NU both lack "of them which are saved "

Revelation 21:27 M-text and NU both read "anything profane, nor one who causes an abomination" rather than "anything that defiles or causes an abomination"

Revelation 22:1 M-text and NU both lack "pure"

Revelation 22:6 M-text and NU both read "spirits of the prophets" rather than "holy prophets"

Revelation 22:8 M-text and NU both read "am the one who heard and saw" rather than just "saw and heard"

Revelation 22:11 M-text and NU both read "do right" rather than "be righteous still"

Revelation 22:13 M-text and NU both read "First and the Last, the Beginning and the End" rather than "the Beginning and the End, the First and the Last"

Revelation 22:15 M-text and NU both lack "But"

Revelation 22:18 M-text and NU both lack "For," M-text also reads "may God add" rather than "God will add"

Revelation 22:19 M-text and NU both read "tree of life" rather than "book of life"