

***Doubtful
Passages
in the
NIV***

**Many Relevant Questions Concerning
Doubtful Passages in the NIV**

Doubtful Passages in the NIV

by Carl Graham

1st Edition, 1988

2nd Edition, 1998

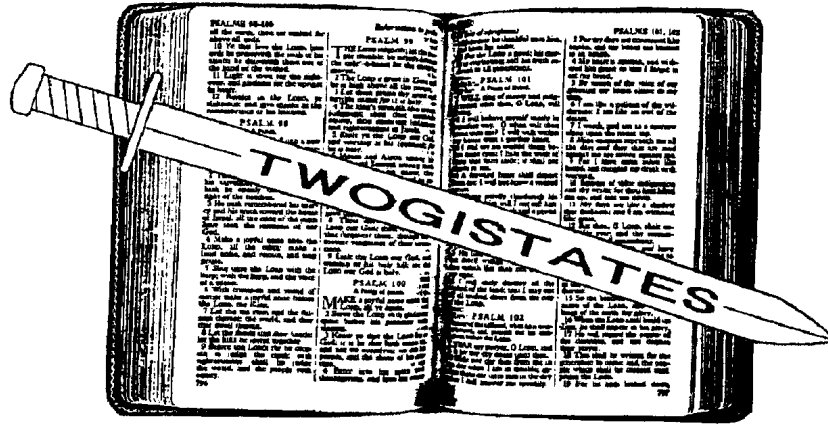
3rd Edition, 2006

TWOGISTATES PUBLISHERS

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TWOGISTATES Publishers advocate the King James Bible
as the best source for God's Word in English



For the word of God is quick, and powerful, and sharper than any
twoedged sword, piercing even to the dividing asunder of
soul and spirit, and of the joints and marrow, and is a
discerner of the thoughts and intents of the heart.

Hebrews 4:12

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Every faithful Christian must reckon seriously with the teaching of Christ concerning the providential preservation of Scripture. Our Lord evidently believed that the Old Testament Scriptures had been preserved in their original purity from time of their first writing down to His own day and that this providential preservation would continue until the end of the ages.

David Otis Fuller

2 Tim 3:16-17 (KJB)

16 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

17 *That the man of God may be perfect, thoroughly furnished unto all good works.*

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INTRODUCTION

This paper compares twenty-one areas of disagreement between the New International Version (NIV) and the King James Bible (KJB). I have arranged it in a question and answer format to aid the discussion from the reader's standpoint. These few areas are not all inclusive, but will illustrate that between the KJB and the NIV there are many doctrinal discrepancies, and further, that the NIV is defective in its presentation of God's Word.

The true test for the NIV, as with any translation of the Bible, is to determine just how well it renders God's Word. While this is no easy task for the Bible student, it can be accomplished by meticulously studying and comparing the information available. Those who undertake the effort of analyzing various versions will be led to either accept the Bible of the Christian church which traces its roots to the first century, or accept a modern version which was conceived in the nineteenth century and denies the manuscript evidence of the Scriptures as confirmed by the annals of church history. These are the only two choices, for the whole realm of modern biblical studies lies in these areas.

I suggest a way to start this quest is to get information on the texts, translators, and publishers. An historical study of the texts of any Bible will indicate the source of its underlying documents and will indicate the trustworthiness of its foundation. Additionally, this study will help provide insight into the belief structure of the compilers of the texts that will help determine what one is to expect from a particular translation. Consider as well the theology of the translators for what they believe is just as important as the beliefs of the text compilers as both will have a tremendous impact on the final product. Also, don't overlook the fact that the publisher is providing the financing for the project, and you should determine his motives. You need to know if he is doing this because he loves the Lord or just simply to make money.

While I don't get into a discussion of texts in this paper, there are adequate materials available to check the NIV's documentation for authenticity, dependability, and historical continuity. Also, the beliefs of the text compilers and translators are widely known and can easily be discerned from any of their own writings. You can acquire the names of the translators from The New International Bible Society, and I'm sure they will be pleased to provide you with ample information to represent their position in all areas. As for the publisher of the NIV, it is the Zondervan Corporation, which is owned by Rupert Murdock, an internationally known entrepreneur who ventures into various kinds of publishing endeavors.

In comparing the NIV and the KJB, I find that they are two totally different publications with very little in common as is clearly demonstrated in these question and answers. Because of the doctrinal conflict between the two, I can deduce that there are only two choices relative to these two versions; either one is wrong, or both are wrong. But, because of their major differences, they cannot both be right.

To me it makes sense to accept the King James Bible. It is the only one that has stood the test of time, it has ushered in revival after revival and its underlying texts have

been the source of inspiration for the saints of all ages. I further believe it to be the very Word of God in English and can be relied on to present the true doctrines of God. Any other version available today is at best a weak counterfeit.

Carl Graham

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2 Tim 3:16-17 (KJB)

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

2 Peter 3:15-16 (KJB)

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

* * * * *

QUESTION NUMBER 1

Who is Lucifer?

If we look in the NIV, we will never know anything about Lucifer for this term for Satan does not appear on its pages. The only reference to the name of the one who led the revolt against God is found in the King James Bible (KJB) in Isaiah 14:12. The referenced Scripture, and the verses following, have always been identified with the fall of Satan, and the names Lucifer and Satan have become synonymous in the English speaking world. The Isaiah Chapter 14 event is probably the same as the one Jesus described in Luke 10:18 where He said, "I beheld Satan as lightning fall from heaven."

It is interesting to note the name that the NIV has substituted in the place of Lucifer as this is doctrinal and has far reaching effects on the credibility and reliability of the NIV as a Christian Bible. Looking at the Scripture below you will see the morning star is identified as the one who fell from heaven. Who is this morning star? I have always been led to believe that this was Jesus, but as you can see, the NIV has a totally different viewpoint. A brief look at the referenced Scripture in both the NIV and KJB will clearly verify the doctrinal differences between the two.

New International Version

Isaiah 14:12-15 (NIV)

12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

13 You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain.

14 I will ascend above the tops of the clouds; I will make myself like the Most High."

15 But you are brought down to the grave, to the depths of the pit.

King James Bible

Isaiah 14:12-15 (KJB)

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

In defining just who this morning star is, we need to look at several references in both the NIV and the KJB where these terms are used together.

New International Version

2 Pet 1:19 (NIV)

19And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

Rev 2:28 (NIV)

28I will also give him the morning star.

Rev 22:16 (NIV)

16"I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star."

King James Bible

Rev 2:28 (KJB)

28And I will give him the morning star.

Rev 22:16 (KJB)

16I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

In Revelation 22:16 both the NIV and the KJB identify the morning star as being Jesus and all the other noted references allude to the same concept. If a person is to accept the NIV as the Word of God, then he or she must also accept that it was Jesus who was cast from heaven in the event described in Isaiah 14:12. This really does not make sense because the Bible clearly teaches that Jesus voluntarily left heaven to provide a way of salvation for mankind, and it nowhere implies that He defied God and was cast out. The NIV really strikes out on this one.

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Luke 16:17 (KJB)

17And it is easier for heaven and earth to pass, than one tittle of the law to fail.

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QUESTION NUMBER 2

Is it an unpardonable sin to offend a homosexual?

According to I Corinthians 6:9 in the NIV if a person offends a homosexual, he or she will not enter the kingdom of God. In this version, the homosexual offender is placed in the same category as adulterers, idolaters, the greedy, drunkards, slanderers, and swindlers. Keep in mind this is not the sin of homosexuality as described in the KJB, but is specified as being those who offend homosexuals.

Webster's Dictionary definition of offend means to strike against or to cause dislike, anger, or vexation. Offender is the noun presentation of the verb offend. An offender then is one who offends. It denotes action on the part of a person. In the case of the NIV, it is one who offends a homosexual.

New International Version

1 COR 6:9-10 (NIV)

*9 Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor **homosexual offenders***

10 nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

King James Bible

1 COR 6:9-10 (KJB)

*9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, **nor abusers of themselves with mankind,***

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Here you see a clear example of a version of the Bible being worded to accommodate a particular group of people, homosexuals. Their kind of sexual behavior used to be called perversion, but in today's world it is called a lifestyle. This is the class of people that occupied Sodom and Gomorrah. The KJB calls them Sodomites, a term that used to mean homosexuals in our society but has lately fallen prey to the cry to legitimize same sex relationships. The NIV calls them temple prostitutes, a description which in no way implies homosexual behavior.

God was not at all reluctant to offend the homosexuals when He destroyed Sodom and Gomorrah, and I seriously doubt that He has changed His mind to be in line with today's new morality. However the NIV, the Bible that offends no one except maybe God, has no reference to Sodomites in its pages and instead of an admonition against this grievous sin, it places a stern warning to those who might call attention to the fact that homosexuality is still contrary to Christian principles.

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QUESTION NUMBER 3

Is it necessary to believe in Jesus Christ to receive believer's baptism?

Baptism and profession of faith in the Lord Jesus Christ must go hand in hand if one is to genuinely be born again. This is accurately depicted in Acts, Chapter 8 of the KJB where Philip witnessed to the Ethiopian eunuch, and he subsequently accepted the Lord Jesus Christ as his Savior, and was properly baptized expressing this belief. Throughout the Bible it is clearly presented as an absolute fact that we must believe in Jesus Christ to be saved, and any version should make this issue perfectly clear regarding the salvation and baptism of the eunuch as this is a principle of doctrine. We notice that the NIV, however, hedges a little in regards to this point.

New International Version

Acts 8:26-39 (NIV)

26 Now an angel of the Lord said to Philip, "Go south to the road—the desert road—that goes down from Jerusalem to Gaza."

27 So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship,

28 and on his way home was sitting in his chariot reading the book of Isaiah the prophet.

29 The Spirit told Philip, "Go to that chariot and stay near it."

30 Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.

31 "How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him.

32 The eunuch was reading this passage of Scripture: "He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth.

33 In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth."

34 The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?"

35 Then Philip began with that very passage of Scripture and told him the good news about Jesus.

36 As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?"

Verse 37 is omitted and relegated to a footnote.

38 And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.

39 When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.

Now take a look at this same account in the King James Bible to see who one must believe in to be saved.

King James Bible

Acts 8:26-39 (KJB)

26And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28Was returning, and sitting in his chariot read Esaias the prophet.

29Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33In his humiliation his judgment was taken away: and who shall declare his generation? For his life is taken from the earth.

34And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?

35Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37And 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.

38And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Notice in the NIV that all of verse 37 is missing. It is included in a footnote, but this is not to authenticate that believing on Jesus Christ is necessary, but to cast doubt on the only choice that brings salvation. If one is to be saved, he or she must believe on Jesus Christ.

From the account in the NIV, it sounds like Philip told the eunuch the good news about Jesus, he filled out a prayer card, shook Philip's hand and was baptized. This is the modern evangelistic way of salvation. No need to be bothered with Jesus and the Holy Spirit just as long as you respond to the evangelist's emotional appeal.

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QUESTION NUMBER 4

Is it hard to enter into the kingdom of God?

Mark Chapter 10 presents the account of Jesus' dealing with the rich young ruler. Jesus tells the young man to give all he has to the poor, but he refuses. Using this man as an example, Jesus relates in verse 24 just how hard it is for the rich to enter the kingdom of God to give us a full disclosure of the dangers of devoting one's life to obtaining wealth. The NIV rightly presents the story in verse 23, but subsequently changes the emphasis away from riches in verse 24 to tell about how hard it is for anyone to enter the kingdom of God.

New International Version

Mark 10:24 (NIV)

*24The disciples were amazed at his words. But Jesus said again, "**Children, how hard it is to enter the kingdom of God!***

King James Bible

Mark 10:24 (KJB)

*24And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, **Children, how hard is it for them that trust in riches to enter into the kingdom of God!***

We can't have it both ways. It is either hard for those who trust riches to enter into the kingdom of God, or it is hard for everyone to enter into the kingdom of God. I know that the NIV presents a caution about the influence of riches in earlier verses, but this is not consistent as the focus has been changed from the rich to all people and makes it appear difficult for anyone to be saved.

I don't know exactly what the NIV is trying to present here unless it is introducing a doctrine of persistent work being necessary to maintain one's salvation. This doctrine is not in agreement with the Word of God which clearly tells us that salvation is a free gift. It requires no work on the part of the recipient but does require a mind conditioned by the Holy Spirit for acceptance of the gift. It may be hard to live the Christian life under worldly circumstances, but it is definitely not difficult to accept Jesus unless one is under the influence of Satan more than the influence of God.

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John 10:35 (KJB)

35If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

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QUESTION NUMBER 5

Who was the son of the gods seen in the fiery furnace?

All students of the Bible are familiar with the story of the three Hebrew men who were cast into the fiery furnace as related in Daniel 3:25. The Bible tells of their deliverance by a fourth man who was seen walking around in the fire. This fourth man has always been considered to be Jesus Christ in an appearance in the Old Testament; however the NIV speaks of this person as being a son of the gods which in no way describes Jesus Christ, the Son of the living God.

For those who advocate the NIV, I suppose this means that there are many gods who have many sons. This certainly does not agree with the one God concept held by the prophets and apostles and advocated by Christians down through the centuries.. Reference to the Scripture will show that there are major differences between the NIV and the KJB in this area.

New International Version

Dan 3:25 (NIV)

*5 He said, "Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like **a son of the gods.**"*

King James Bible

Dan 3:25 (KJB)

*5 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like **the Son of God.***

The NIV presentation of Daniel 3:25 supports a concept of many gods who have many sons, and it takes away a Scriptural reference to Jesus Christ in the Old Testament which is critical to understanding His preeminence and immortal existence. This is a far cry from the Bible of the past that presented the Son of God as the deliverer in the fiery furnace. God must really feel let down when the Christian churches accept this perversion as holy and reject the Bible that has been preserved for the saints.

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Psalms 12:6-7 (KJB)

6 the words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

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QUESTION NUMBER 6

Are the Godhead and the Trinity significant to the Christian faith?

The term "Godhead" is the strongest expression of the Trinity in the Bible, and well expresses the relationship of the Father, the Son and the Holy Spirit. The NIV does not use this expression, and in its place uses *divine being*, *deity*, and *divine nature*. None of these words adequately express the unique relationship between the three persons of the Godhead, the Father, the Son and the Holy Spirit. Both the Trinity and the Godhead are important doctrines and must be presented properly in any version of the Bible that wants to accurately portray the biblical concept of God.

New International Version

Acts 17:29 (NIV)

*29"Therefore since we are God's offspring, we should not think that the **divine being** is like gold or silver or stone-- an image made by man's design and skill.*

Rom 1:20 (NIV)

*20For since the creation of the world God's invisible qualities-- his eternal power and **divine nature**-- have been clearly seen, being understood from what has been made, so that men are without excuse.*

Col 2:9 (NIV)

*9 For in Christ all the fullness of the **Deity** lives in bodily form,*

King James Bible

Acts 17:29 (KJB)

*29Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device.*

Rom 1:20 (KJB)

*20For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and **Godhead**; so that they are without excuse:*

Col 2:9 (KJB)

*9 For in him dwelleth all the fulness of the **Godhead** bodily.*

There is no way that divine being, divine nature, or deity can be construed to mean the same as Godhead. This is clearly an attack on the Trinity as well as a blatant misrepresentation of God's Word.

It must also be noted that 1 John 5:7, the main Scripture in the Bible that affirms the Trinity, is also missing from the NIV. Look at the verses preceding and following to see the treatment the NIV gives to this important doctrine.

New International Version

I Jn 5:5-8 (NIV)

5 *Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.*

6 *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 Spirit, the water and the blood; and the three are in agreement.*

King James Bible

I Jn 5:5-8 (KJB)

5 *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

6 *This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.*

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.*

As one can readily see, the seventh verse has been removed and verse eight has been rearranged to make it appear that verse seven is intact. This goes along with the dogma of the NIV which seems to never miss an opportunity to cast doubt on the equality of Jesus Christ and God. The NIV's concept of many gods is an attempt at deception in its highest form and is quickly refuted by the one and only true God of the reformation Bible.

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Psalms 119:89 (KJB)

89 *For ever, O LORD, thy word is settled in heaven.*

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QUESTION NUMBER 7

Is there more than one God?

It is interesting to note the way the NIV expresses John 1:18 and John 3:16 to present the possibility of there being more than one God and to cast doubt on God's fatherhood of Jesus by dropping the term "begotten" from these important verses.

New International Version

John 1:18 (NIV)

*18 No one has ever seen God, but **God the One and Only**, who is at the Father's side, has made him known.*

It seems there are two Gods expressed here. You will notice that the NIV takes every opportunity to attack the Trinity and come up with some other god. The King James Bible has a doctrinally accurate expression of this verse.

King James Bible

John 1:18 (KJB)

*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.*

The term "begotten" is extremely important in identifying that Jesus is God the Son (one of the Godhead) and who His real father is. Nelson's dictionary defines begotten as follows:

BEGOTTEN

A New Testament word that describes Christ as the only, or unique, Son of His heavenly Father <John 3:16-18; Heb. 11:17; 1 John 4:9>. The Greek word expresses the idea of distinctiveness--"one of a kind." As the unique, sinless Son, Jesus accomplished our salvation through His death on the cross.

The above definition gives ample evidence of why presenting Jesus as the only begotten son of God is of such great importance. It is a term that involves the source of our salvation as well as describes Jesus' unique relationship with God the Father. There is no other term in the English language which can characterize their kinship with such preciseness and authority. The NIV, by being devoid of the term "begotten", has changed the Scripture to place Jesus in a category of being another god, or even worse, to deny His virgin birth and cast doubt on God being His Father.

To get the total impact of the NIV's degradation of God's holy Word, look at the changes in the great salvation verse, John 3:16. You can readily see that there is a major difference between "God the one and only" and "the only begotten Son".

New International Version

John 3:16 (NIV)

16 For God so loved the world that he gave **his one and only Son**, that whoever believes in him shall not perish but have eternal life.

King James Bible

John 3:16 (KJB)

16 For God so loved the world, that he gave **his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.

It is not correct to state that Jesus is God's only Son as there are many references in the Bible where many people are called the sons of God. The true Scriptures say that you and I become sons of God if we are saved, but this is not true of Jesus for He was born the Son of God in that He alone was begotten of God the Father.

The skillful way the NIV has been changed to induce doubt in the Godhead and the Trinity leaves one with the impression that there is either a definitive purpose to lead people away from the true God, or that the people who originated the NIV have a false concept of who Jesus really is.

The issue is not what one thinks about the NIV, but what does he believe about Jesus Christ as being the only begotten Son of God. The NIV presents a god who is with a god and a son who was the only

child. I don't know where that leaves the NIV advocates for they can never be called the sons of God, and they have to contend with at least two gods.

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Eccl 3:14 (KJB)

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

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QUESTION NUMBER 8

Are all of the words of the Lord's prayer important?

The NIV deletes part of the Lord's Prayer in Matthew 6:9-13. On the surface this doesn't seem important, but if we look closely at the words which are deleted, it will be apparent that the NIV is following its predisposition to lessen the supremacy of God.

New International Version

Matt 6:9-13 (NIV)

- 9 *This, then, is how you should pray: Our Father in heaven, hallowed be your name,*
10 *your kingdom come, your will be done on earth as it is in heaven.*
11 *Give us today our daily bread.*
12 *Forgive us our debts, as **we also have forgiven our debtors.***
13 *And lead us not into temptation, but deliver us from the **evil one.**'*

King James Bible

Matt 6:9-13 (KJB)

- 9 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*
10 *Thy kingdom come. Thy will be done in earth, as it is in heaven.*
11 *Give us this day our daily bread.*
12 *And forgive us our debts, **as we forgive our debtors.***
13 *And lead us not into temptation, but deliver us from **evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.***

Two important points must be recognized: (1) We have not forgiven our debtors as a one time occurrence, it must be ongoing. We do not get forgiveness from God only once (even though salvation comes only once), but we continue to sin and must come back to God time and again to get forgiveness, and (2) it is important that we understand that we need to be delivered from the evil one (Satan) and all other kinds of evilness. I suspect that most of us must be delivered from our own evilness.

The last part of the prayer, which is left out of the NIV, has a significant message to the Christian, for it indicates that we recognize that God has total control over all things and can order all things. He has the power and the might, and we are nothing but dust, and we need to always recognize exactly who God is and His relationship to us. God is worthy of all honor. That is why we need to recognize that He is the glory, for He alone is worthy because of His goodness, mercy, and longsuffering, and He alone can give us atonement of our sins.

It is to be a member of God's kingdom that we seek by accepting Jesus Christ as our personal Savior. This can only come from God. When the Lord's Prayer is

mutilated and these important words are left out, it changes the whole demeanor of what Jesus said. After all, this is the Lord's prayer.

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Matt 4:4 (KJB)

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matt 24:35 (KJB)

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

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QUESTION NUMBER 9

Did Jesus consider Himself equal with God?

In Philippians 2:6 of the NIV, the statement is made that Jesus did not consider Himself to be equal with God. This clearly contradicts the doctrine of the Trinity, and negates much of the teachings of the past church ages, for Jesus said that He and the Father are one. It is important to know exactly what the Bible says about the relationship between God, Jesus and the Holy Spirit, for our salvation as well as our conception of God lies on this very issue. The NIV says Jesus did not consider Himself equal with God; the KJB says He did. Both cannot be right.

New International Version

Phil 2:6 (NIV)

*6 Who, being in very nature God, **did not consider equality with God something to be grasped,***

King James Bible

Phil 2:6 (KJB)

*6 Who, being in the form of God, **thought it not robbery to be equal with God:***

Was Jesus God? Not only is the answer to this question important, but the thoughts of Jesus on the subject are of equal importance. Did He or did He not consider Himself equal with God? Here is a deciding point about the NIV. You must either accept the Scripture above one way or another. If you reject Jesus as being equal with God, the NIV is your choice. If you accept Jesus as being equal with God, then you must reject the NIV.

I would like to point out that the NIV seems to go out of its way to make Jesus less than what He is, very God Himself. It attacks the Trinity, diminishes the divinity of Jesus and attempts to create doubt about what one must do to be saved. It makes me kind of wonder about the motives driving the producers of this version.

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John 7:19 (KJB)

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

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QUESTION NUMBER 10

Why was the term “fornication” not used in the NIV?

Fornication, as used in the KJB, was replaced with sexual immorality, marital unfaithfulness, prostitution or dropped completely in the NIV. Nelson’s Dictionary defines fornication as follows:

FORNICATION

[for nih KAY shun]—sexual relationships outside the bonds of marriage. The technical distinction between fornication and ADULTERY is that adultery involves married persons while fornication involves those who are unmarried. But the New Testament often uses the term in a general sense for any unchastity. Of the seven lists of sins found in the writings of the apostle Paul, the word fornication is found in five of them and is first on the list each time <1 Cor. 5:11; Col. 3:5>. In the Book of Revelation, fornication is symbolic of how idolatry and pagan religion defiles true worship of God <Rev. 14:8; 17:4>.

While all the substitutes for fornication have important implications, the one concerning sexual immorality is the most misleading and does more to reveal the covert intentions behind the NIV than all the others. What is sexual immorality? The dictionary does not give the definition of these two words together, so they must be defined individually. Websters New Collegiate Dictionary gives the following definitions.

SEXUAL

1. of, relating to, or associated with sex or the sexes. 2. Having or involving sex. (Sex, in the sense of sexuality, has to do with sexual intercourse.)

IMMORALITY

1. The act or state of being immoral. 2. An immoral act or practice. (Immoral means conflicting with generally or traditionally held moral principles.)

Sexual immorality then is totally identified with sexual conduct as identified by a specific society. If a society decides that sexual intercourse outside of marriage is acceptable, it is not against the Word of God when the teachings of the NIV are followed. However, fornication is a more explicit term which forbids sexual intercourse outside of marriage and has nothing to do with what society wants, but this term clearly defines what God demands.

It appears that fornication was dropped from the NIV to make it acceptable to any society in the world regardless of its sexual practice. Plural marriages, or concubines can easily be explained away as not being immoral because the society accepts them. In America today there are a great number of men and women who are living together (both homosexuals and heterosexuals) outside of marriage without the slightest conviction that what they are doing is wrong, and our society as a whole accepts this as normal.

According to the dictionary definition of sexual immorality, and the way the NIV applies this to sexual acts, it must be all right. One example to contrast the difference between the NIV and the KJB will make this clear.

New International Version

1 Cor 6:9-10 (NIV)

9 Do you not know that **the wicked will not inherit the kingdom of God**? Do not be deceived: Neither **the sexually immoral** nor idolaters nor adulterers nor male prostitutes nor homosexual offenders

10 nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

King James Bible

1 Cor 6:9-10 (KJB)

9 Know ye not that **the unrighteous shall not inherit the kingdom of God**? Be not deceived: **neither fornicators**, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Fornicators will not inherit the kingdom of God regardless of how the NIV reads, or who believes it. God is clear on sexual sins and He doesn't make any exceptions for societies or their learned scholars; marriage legitimizes the only admissible intimate relationship between man and woman, and the acceptance of any sin by any society will never make it right in the eyes of God.

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Psalms 119:152 (KJB)

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

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QUESTION NUMBER 11

Who killed Goliath?

The NIV gives two accounts of Goliath being killed. In one David does the task; in the other, Elhanan does it. Both accounts can't be right.

New International Version

1 Sam 17:51 (NIV)

51 David ran and stood over him. He took hold of the Philistine's sword and drew it from the scabbard. After he killed him, he cut off his head with the sword. When the Philistines saw that their hero was dead, they turned and ran.

2 Sam 21:19 (NIV)

*19 In another battle with the Philistines at Gob, **Elhanan son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite**, who had a spear with a shaft like a weaver's rod.*

1 Chr 20:5 (NIV)

*5 In another battle with the Philistines, **Elhanan son of Jair killed Lahmi the brother of Goliath the Gittite**, who had a spear with a shaft like a weaver's rod.*

King James Bible

1 Sam 17:51 (KJB)

*51 Therefore **David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.***

2 Sam 21:19 (KJB)

*19 And there was again a battle in Gob with the Philistines, where **Elhanan the son of Ja'are-oregim, a Bethlehemite, slew the brother of Goliath the Gittite**, the staff of whose spear was like a weaver's beam.*

1 Chr 20:5 (KJB)

*5 And there was war again with the Philistines; and **Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite**, whose spear staff was like a weaver's beam.*

There is clearly an inconsistency in the NIV. In one place it says David killed Goliath, in another it says Elhanan killed him, and still in another it says that Elhanan killed the brother of Goliath. I would say that this is definitely a contradiction. A disagreement is not a good thing for a Bible; especially since God is not supposed to make mistakes.

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QUESTION NUMBER 12

Is the NIV deliberately slanted to support extra biblical Roman Catholic doctrines?

It seems that the NIV is intended to be the Bible for all people and all beliefs for it reflects practically any doctrine you may be searching for somewhere within its pages. It appears that in many places it has been deliberately changed to support Roman Catholic church traditions such as the perpetual virginity of Mary and the Roman Catholic priesthood whether the text calls for it or not. These subtle (Do you remember that word from Genesis 3:1?) changes totally disagree with the doctrines of the reformation faith and bring about conflicting statements within the NIV itself. A few of these are given below to illustrate the point.

Romans 15:16 has been changed to make the proclaiming of the Gospel a priestly duty instead of keeping the responsibility among all ministers of Jesus Christ.

New International Version

Rom 15:16 (NIV)

*16 to be a minister of Christ Jesus to the Gentiles **with the priestly duty of proclaiming the gospel of God**, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.*

King James Bible

Rom 15:16 (KJB)

*16 That I should be the minister of Jesus Christ to the Gentiles, **ministering the gospel of God**, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

Hebrews 10:12 has been changed to make it more of a priestly duty to offer the sacrifice for sins.

New International Version

Heb 10:12 (NIV)

*12 But when **this priest** had offered for all time one sacrifice for sins, he sat down at the right hand of God.*

King James Bible

Heb 10:12 (KJB)

*12 But **this man**, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

In Matthew 12:4, the shewbread has been changed to consecrated bread to correspond with the Roman Catholic wafer used in their mass.

New International Version

Matt 12:4 (NIV)

*4 He entered the house of God, and he and his companions ate the **consecrated bread**-- which was not lawful for them to do, but only for the priests.*

King James Bible

Matt 12:4 (KJB)

*4 How he entered into the house of God, and did eat the **shewbread**, which was not lawful for him to eat, neither for them which were with him, but only for the priests?*

New International Version

Mark 2:26 (NIV)

*26In the days of Abiathar the high priest, he entered the house of God and ate the **consecrated bread**, which is lawful only for priests to eat. And he also gave some to his companions."*

King James Bible

Mark 2:26 (KJB)

*26How he went into the house of God in the days of Abiathar the high priest, and did eat the **shewbread**, which is not lawful to eat but for the priests, and gave also to them which were with him?*

New International Version

Luke 6:4 (NIV)

*4 He entered the house of God, and taking the **consecrated bread**, he ate what is lawful only for priests to eat. And he also gave some to his companions."*

King James Bible

Luke 6:4 (KJB)

*4 How he went into the house of God, and did take and eat the **shewbread**, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?*

Notice in Hebrew 1:3 that it has been changed to reflect that He has provided for the purification of sins instead of the proper rendering of "He had by Himself purged our sins." This opens the door for the Roman Catholic practice of the priests being able to forgive sin.

New International Version

Heb 1:3 (NIV)

3 *The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had **provided purification for sins**, he sat down at the right hand of the Majesty in heaven.*

King James Bible

Heb 1:3 (KJB)

3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had **by himself purged our sins**, sat down on the right hand of the Majesty on high;*

In Matthew 1:25 the term firstborn is missing. This is to give credence to the Roman Catholic doctrine of the perpetual virginity of Mary.

New International Version

Matt 1:25 (NIV)

25 *But he had no union with her until she gave birth to **a son**. And he gave him the name Jesus.*

King James Bible

Matt 1:25 (KJB)

25 *And knew her not till she had brought forth **her firstborn son**: and he called his name JESUS.*

The NIV's rendering of James 5:16 where it says to confess our sins to each other is a misrepresentation of God's Word and cannot be justified, for there is no doctrine anywhere in the Bible where we are to do this. This again supports the tradition of the Roman Catholic church where the people confess to the priests.

New International Version

James 5:16 (NIV)

16 *Therefore **confess your sins to each other** and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.*

King James Bible

James 5:16 (KJB)

16 ***Confess your faults one to another**, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

Notice that the last part of Revelation 2:15 has been omitted. This has to do with the doctrine of the Nicolaitans which Jesus hates. The reason for this is because the Roman Catholic church is built upon this doctrine. Nicolaitan is a term which means "To

conquer the laity.” It sets up a priesthood which rules over the people. This is the thing that Jesus hates, but you notice the NIV presents it in such a way that the doctrines of the Roman Catholic church won’t be in question.

New International Version

Rev 2:15 (NIV)

15 Likewise you also have those who hold to the teaching of the Nicolaitans.

King James Bible

Rev 2:15 (KJB)

*15 So hast thou also them that hold the doctrine of the Nicolaitans, **which thing I hate.***

There are many other instances where our traditional doctrines have been changed or weakened. We must be ever minded that the Roman Catholic church has not changed throughout the centuries. To embrace a version that confirms her doctrines abandons the traditional faith of our forefathers and is an insult to those who have died under Roman Catholic hands defending the true faith of the Bible.

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1 Pet 1:23-25 (KJB)

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Psalms 78:1-8 (KJB)

1 Give ear, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.

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QUESTION NUMBER 13

Is 666 man's number or the number of the beast?

The number of the name of the beast is given in Revelation 13:18 as 666, and it is intended to be a way of identifying the beast during the Tribulation (The seven year period when the antiChrist shall reign). The true Christian church has always connected 666 with the identity of the name of the beast himself, but this has changed in the NIV to reflect a number that could mean anything.

We know from the study of God's Word that the number of man is six. The NIV connects this number with the beast by saying it is man's number and stating it as 666. When expressed this way, this number applies to all mankind which means that mankind is the beast. To connect the number of man with the identify of the beast is a gross distortion of God's Word and will mask the real beast during the Tribulation period. Look at how this important truth is presented in the NIV and the KJB.

New International Version

Rev 13:18 (NIV)

18 This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666.

King James Bible

Rev 13:18 (KJB)

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

See the difference? Man's number (the number of mankind) is totally different than the number of a man (the number of the beast). By manipulating these few words, the NIV has changed the meaning so completely that those who are caught in the Tribulation will not be able to identify the beast from the rest of mankind. I suspect that the NIV, or some version close to it, will be the Bible of the Tribulation.

Just from the obvious doctrinal changes pointed out in this paper (and there are many others), it is easy to see how people will be deceived during the Tribulation time because they won't have the truth as God originally presented it.

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John 15:26-27 (KJB)

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

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QUESTION NUMBER 14

Will one who gets angry with his brother experience the judgment of God?

The NIV is explicit in Matthew 5:22 that if one gets angry with his brother he will face the judgment of God. This is clearly not in line with what Jesus taught elsewhere. If one takes the NIV seriously, this commits God as well as Jesus to judgment for the Bible tells of them being angry. I suppose such heroes as Moses and Elijah are in trouble as well.

New International Version

Matt 5:22 (NIV)

*22 But I tell you that **anyone who is angry with his brother will be subject to judgment.** Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.*

King James Bible

Matt 5:22 (KJB)

*22 But I say unto you, That **whosoever is angry with his brother without a cause shall be in danger of the judgment:** and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

This does not really require any explanation. It is only another example of the inconsistencies of the NIV.

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John 16:12-13 (KJB)

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

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QUESTION NUMBER 15

Are prayer and fasting important for fortifying faith?

Jesus said on at least two occasions that prayer and fasting would increase the faith of the disciples, and in both instances He seems to be advocating a way of getting closer to the source of power, God Himself. However, the NIV has dropped Matthew 17:21 altogether and shortened Mark 9:29 to eliminate fasting as a method of strengthening faith as endorsed by Jesus.

New International Version

Matt 17:21 (NIV)

Prayer and fasting as reflected in Verse 21 of the KJB has been completely eliminated.

Mark 9:29 (NIV)

*29He replied, "This kind can come out only by **prayer**."*

King James Bible

Matt 17:21 (KJB)

*21Howbeit this kind goeth not out but by **prayer and fasting**.*

Mark 9:29 (KJB)

*29And he said unto them, This kind can come forth by nothing, but by **prayer and fasting**.*

It seems that prayer and fasting goes together if one is to attain a mountain moving level of faith. This is just another example of the NIV taking away from the truths of God's Word in an attempt to get the lay people to accept the kind of watered down Christianity that the modern scholars advocate. After all, no modern scholar would accept the possibility of demon possession, much less the possibility of someone becoming filled with the Spirit sufficiently to exorcise them. The whole issue surrounding the NIV becomes one of trusting God or trusting the scholars.

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Col 1:17 (KJB)

17And he is before all things, and by him all things consist.

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QUESTION NUMBER 16

Is the NIV presenting another gospel?

The single most important doctrine in the Bible is the teaching of salvation through belief in Jesus Christ. This is well illustrated in John 3:16, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." There are at least three important tenets involved in this Scripture which defines the Gospel, (1) the love of God for the world, (2) the sacrifice of Jesus Christ to save the world, and (3) those who accept the atoning blood of Jesus Christ by faith will be saved. Webster's Dictionary says the Gospel involves, "the message concerning Christ, the kingdom of God, and salvation." A gospel without Jesus Christ is nowhere near the true Gospel, and will never bring salvation to anyone.

Paul wrote in Galatians 1:8 "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." It seems to me that the Gospel of Jesus Christ is important enough to always present it where ever it appears in the Bible so there will never be any misunderstanding by anyone. The NIV takes a different view of this, for within its pages the Gospel of Jesus Christ is often eliminated or diminished severely. It sure appears to me that the NIV is presenting another gospel. To demonstrate this point, a few references are presented below which compares the inaccurate presentation of the Gospel in the NIV with the accurate presentation of the KJB.

New International Version

Rom 1:16 (NIV)

16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

King James Bible

Rom 1:16 (KJV)

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The question is, "What gospel is the NIV not ashamed of?" There are many gospels in the world, and the NIV can encompass all of them with such statements as this. The KJB presents this rightly for it is only the Gospel of Christ that brings about salvation .

New International Version

1 Cor 9:18 (NIV)

*18 What then is my reward? Just this: that in preaching **the gospel** I may offer it free of charge, and so not make use of my rights in preaching it.*

King James Bible

1 Cor 9:18 (KJB)

*18 What is my reward then? Verily that, when I preach the gospel, I may make **the gospel of Christ** without charge, that I abuse not my power in the gospel.*

There are many gospels offered free of charge, but there is only one that is of any value, the Gospel of Christ.

New International Version

Col 1:14 (NIV)

14 in whom we have redemption, the forgiveness of sins.

King James Bible

Col 1:14 (KJB)

*14 In whom we have redemption **through his blood**, even the forgiveness of sins:*

Through His blood is a very important part of this Scripture. This is the only way we can have redemption. Even though it is covered elsewhere in the NIV, there is no valid reason to leave it out here unless it is to minimize the emphasis on the blood of Jesus. Here we have another gospel.

New International Version

John 6:47 (NIV)

*47 I tell you the truth, **he who believes** has everlasting life.*

King James Bible

John 6:47 (KJB)

*47 Verily, verily, I say unto you, **He that believeth on me** hath everlasting life.*

The NIV presents another gospel throughout its pages. I know that somewhere in it we can find the truth, but I also know that many other places we can find distortions, half truths, and voids. Who is to say that the searching person wouldn't just focus on the errors and throw out the truth and feel just as justified because it is in the Bible. A true Bible will always present the Gospel in such a simple, easy to understand manner that even a child can find and comprehend the way of salvation. The KJB properly presents this important doctrine of the Bible; only those who believe on Jesus are saved. The NIV does not do this in a clear and concise manner, and I just can't accept that this is the way God intended His Word to be presented.

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QUESTION NUMBER 17

Was Joseph the father of Jesus?

I know this sounds like a silly question for everyone knows that God is the father of Jesus. However, the NIV presents a different story in Luke 2:33 and 2:43.

New International Version

Luke 2:33 (NIV)

*33The **child's father and mother** marveled at what was said about him.*

Luke 2:43 (NIV)

*43After the Feast was over, while **his parents** were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.*

King James Bible

Luke 2:33 (KJB)

*33And **Joseph and his mother** marvelled at those things which were spoken of him.*

Luke 2:43 (KJB)

*43And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and **Joseph and his mother** knew not of it.*

These two references are plain. Either Jesus was born of a virgin, or Joseph was His father, but it can't be both ways.

The discrepancies in the cited verses are in line with the other inconsistencies in the NIV. In one place it presents some doctrine as a fact, and then in another, it contradicts that very fact and presents some other position. Truly, the NIV is a Bible for all religions, for on its pages can be found just about any belief that is popular in the world today.

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John 14:26 (KJB)

26But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

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QUESTION NUMBER 18

What are the works of the flesh and the fruit of the Spirit?

Galatians 5:19-23 (KJB) gives very explicit descriptions to what we can expect from the two natures of man. From the natural man we can expect adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelling, and such like. However, from the spiritual man we can expect much deeper qualities which the Bible calls the fruit of the spirit. These are identified as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

The works of the flesh we can easily understand for we are always combating them in some form or another in the natural world. Paul connected them with the law to help us understand that these are things we do. Their descriptions indicate actions which are observable and may be readily identified or perceived. Further, by identifying them with the law, it is understood that those who engage in the works of the flesh are in violation of God's standards, and like infringement of natural laws, infringement of God's laws demands a penalty.

The fruit of the spirit is different from the works of the flesh both in that it is not something we do, but is an inner quality which we obtain from God. It is evident in both inward and outward qualities which manifests itself in love, peace joy, longsuffering, gentleness, goodness, faith, meekness, and temperance.

The fruit of the spirit can be easily arranged into groups of three with three in each group. The first is made up of love, peace and joy and encompasses the attributes of God. The second is longsuffering, gentleness, and goodness and are qualities we receive as the result of embracing God's attributes. The last group is faith, meekness and temperance which is an expression of our individual spiritual being and manifests itself in our outward lives.

Notice that the fruit of the spirit is composed of elements which do not express works but is a natural outcome of trusting God and letting the Holy Spirit be in control. The Bible is clear, "against these there is no law." What this means is that the fruit of the spirit, with all its elements, is a natural outcome of those who actively strive to follow Jesus.

With the brief explanation above, we can understand that there are at least two major changes in Ephesians Chapter 5, Verses 19-23 made in the NIV which affect Christian doctrine, especially the identification of sin and where our faith is to be directed.

New International Version

Gal 5:19-23 (NIV)

19The acts of the sinful nature are obvious: **sexual immorality**, impurity and debauchery;

20idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions

21and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

22But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, **faithfulness**,

23gentleness and self-control. Against such things there is no law.

King James Bible

Gal 5:19-23 (KJB)

19Now the works of the flesh are manifest, which are these; **Adultery**, fornication, uncleanness, lasciviousness,

20Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21Envyings, **murders**, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, **faith**,

23Meekness, temperance: against such there is no law.

The NIV always presents adultery and fornication as sexual immorality. The reason for this is so it will accommodate the conduct of any society. Both adultery and fornication are explicit sins while sexual immorality is not. If a society accepts adultery, homosexuality, or any other sexual sin as the norm, then it is not considered to be a sin according to this version of the Bible.

I can't even guess why murder was taken off the list of the sins of the flesh as it is a sin as old as mankind itself. I wonder if this was just an oversight on the part of the NIV committee.

Faithfulness was substituted for faith to lend credence to a doctrine of works and to attack the doctrine of eternal security. Faith is trust in Jesus Christ while faithfulness is staying true to Him. It implies a continuance of some sort. What the NIV is trying to present is if we stay faithful, we can enter into the kingdom of God; if we don't, we go somewhere else. However, the Bible is clear that our salvation does not depend on our faithfulness, but the faithfulness of Jesus Christ who came to earth to fulfill the demands of God who required a perfect sacrifice for our sins.

Even today we depend on His faithfulness as He fulfills the promise to prepare a place for us if we trust Him as our personal savior. Repentance towards God and faith in Jesus Christ is the key thought. If we slip along the way, we don't get unsaved, we

get out of fellowship with God. Jesus was clear on this point. He said that no one could pluck the saved out of His hands. I believe that!

I once had a dog who was faithful, but I really doubt that he was displaying the fruit of the spirit.

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Matt 5:18 (KJB)

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Eccl 3:14 (KJB)

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

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QUESTION NUMBER 19

Is evolution compatible with God's Word?

It is not surprising that evolution has crept into the NIV as it is the product of modern scholars who are well entrenched in the religionist views of today's theological world. A so-called scientific approach was used in its formulation, and the enlightened, modernistic scientist certainly would not accept the supernatural creation of the world or mankind.

Some scientists have even accepted a concept of God which is called theistic evolution to support their distorted views. Theistic evolution, as a theory, asserts that man evolved just the way the evolutionist say he did, and when he had progressed enough to search for God, there He was. This theory sounds too preposterous for even the most ignorant person to embrace. However, when we scrutinize the NIV carefully, we see that this is exactly what it represents.

New International Version

Acts 15:18 (NIV)

*18 that have been known for **ages**.*

King James Bible

Acts 15:18 (KJB)

*18 Known unto God are all his works from the **beginning of the world**.*

There is a difference in ages and the beginning of the world. The first implies the concept of the world evolving in successive stages, while the latter is clear about the world having a specific beginning as described in the book of Genesis.

New International Version

Eph 3:9 (NIV)

*9 and to make plain to everyone the administration of this mystery, which **for ages past** was kept hidden in God, who created all things.*

King James Bible

Eph 3:9 (KJB)

*9 And to make all men see what is the fellowship of the mystery, which from the beginning of **the** world hath been hid in God, who created all things **by Jesus Christ**:*

There are two major doctrines affected here, creation and the Trinitarian Godhead. Ages past is totally different from the beginning of the world, and I believe that it is important for those who worship Jesus Christ as one of the persons of the triune

Godhead to accept that He created the world. The theistic evolutionist is willing to concede that his imaginary god brought the world into existence with a big bang, but he would never accept the creative way the Bible dictates.

New International Version

Matt 28:20 (NIV)

*20 and teaching them to obey everything I have commanded you. And surely I am with you always, to **the very end of the age.***

King James Bible

Matt 28:20 (KJB)

*20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the **end of the world. Amen.***

The end of the age corresponds with the occult way of expressing different periods of time with regard to astrology. There can be no mistake about the end of the world for it is well described in the book of Revelation.

New International Version

Mark 10:30 (NIV)

*30 will fail to receive a hundred times as much in this **present age** (homes, brothers, sisters, mothers, children and fields-- and with them, persecutions) and in **the age to come, eternal life.***

King James Bible

Mark 10:30 (KJB)

*30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in **the world to come eternal life.***

New International Version

Luke 18:30 (NIV)

*30 will fail to receive many times as much in **this age** and, in **the age to come, eternal life.***

King James Bible

Luke 18:30 (KJB)

*30 Who shall not receive manifold more in **this present time**, and in **the world to come life everlasting.***

It seems from these references that man will get better and better until finally he will get good enough to live forever. According to God's Word, there will be no eternal life in this old world in any age, but there will be in the world to come.

New International Version

Luke 20:35 (NIV)

35 *But those who are considered worthy of **taking part in that age** and in the resurrection from the dead will neither marry nor be given in marriage,*

King James Bible

Luke 20:35 (KJB)

35 *But they which shall be accounted worthy to **obtain that world**, and the resurrection from the dead, neither marry, nor are given in marriage:*

The references above clearly refer to the world to come as described in the book of Revelation, and not some age that we'll evolve into.

New International Version

I Tim 6:19 (NIV)

19 *In this way they will lay up treasure for themselves as a firm foundation for the coming **age**, so that they may take hold of the **life that is truly life**.*

King James Bible

I Tim 6:19 (KJB)

19 *Laying up in store for themselves a good foundation against **the time to come**, that they may lay hold on **eternal life**.*

There is a big difference in the life that is truly life in the NIV and the eternal life described in the KJB. I'll take the eternal life every time.

New International Version

Heb 6:5 (NIV)

5 *who have tasted the goodness of the word of God and **the powers of the coming age**,*

King James Bible

Heb 6:5 (KJB)

5 *And have tasted the good word of God, and **the powers of the world to come**,*

These are just a few examples, but they illustrate well how easy it is for the scholars to change a few words and affect a doctrinal issue. Sure the NIV says something about

eternal God and everlasting life, but the references cited conflict with the places where it is correct. How much disagreement is permissible in God's Word? I'd be the first to say, none!

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Psalms 119:160 (KJB)

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

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QUESTION NUMBER 20

Are New Testament prophecy references important?

Notice that in the New Testament the NIV deletes many references to specific Old Testament prophets and prophecies. I suspect that the reason for this is to downplay prophetic credibility as such and to cast doubt on God's discretionary plan. However, It may just be carelessness on the part of the translators. Whatever the reason, it is noted that the NIV has voids in association with Old Testament prophecy references in the New Testament. A few select verses will point this out.

New International Version

Matt 27:35 (NIV)

35When they had crucified him, they divided up his clothes by casting lots.

King James Bible

Matt 27:35 (KJB)

*35And they crucified him, and parted his garments, casting lots: **that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.***

New International Version

Mark 15:28 (NIV)

This verse is missing in the NIV.

King James Version

Mark 15:28 (KJB)

*28And **the scripture was fulfilled, which saith, And he was numbered with the transgressors.***

New International Version

Mark 6:11 (NIV)

11And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them.

King James Bible

Mark 6:11 (KJB)

*11And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. **Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.***

New International Version

Luke 9:54 (NIV)

54When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?"

King James Version

Luke 9:54 (KJB)

*54And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, **even as Elias did?***

New International Version

Mark 13:14 (NIV)

14"When you see 'the abomination that causes desolation' standing where it does not belong-- let the reader understand-- then let those who are in Judea flee to the mountains.

King James Bible

Mark 13:14 (KJB)

*14But when ye shall see the abomination of desolation, **spoken of by Daniel the prophet**, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:*

It is apparent that the NIV omits many significant Old Testament prophetic references. This is in line with the liberal mind set that the supernatural forecasting of events just doesn't happen. The explanation would probably be that some later writer included these references in the Bible to increase its credibility. However, the real reason is the modernist does not, and can not, accept the timelessness of our supernatural God. This is no more than another attempt to place God on a closer level with man and increase the authority of those who willingly distort the words of the Bible.

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Proverbs 22:20-21 (KJB)

20Have not I written to thee excellent things in counsels and knowledge,

21That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

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QUESTION NUMBER 21

Is hell a reality?

If we search in a Bible concordance for hell, we'll find that it appears 14 times in the NIV and 54 times in the KJB. We further find that it does not appear at all in the NIV's Old Testament and only 14 times in the New Testament. In its place we find such descriptive terms as hades, the grave and death. These terms greatly diminish the impact of the abode of the lost and almost sound like it might be a good place to be. A few brief examples will illustrate this well.

Reference	KJB	NIV
Deu. 32:22	lowest hell	realm of death below
2Sam 22:6	sorrows of hell	the cords of the grave
Job 11:8	deeper than hell	depths of the grave
Job 26:6	Hell is naked	Death is naked

The reason behind this softening of a term that is so expressive in the English language is probably because people just don't want to face the fact that there is a literal burning hell. Hades, grave or even death sure doesn't sound as threatening as living for all eternity in a burning hell where the soul never dies. A few complete references are given below to illustrate how changing one word in the Bible completely changes its meaning and subsequent understanding.

New International Version

Matt 11:23 (NIV)

*23And you, Capernaum, will you be lifted up to the skies? No, **you will go down to the depths**. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day.*

King James Bible

Matt 11:23 (KJB)

*23And thou, Capernaum, which art exalted unto heaven, **shalt be brought down to hell**: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.*

New International Version

Matthew 16:18 (NIV)

*18And I tell you that you are Peter, and on this rock I will build my church, and **the gates of Hades** will not overcome it.*

King James Bible

Matthew 16:18 (KJB)

*18And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and **the gates of hell** shall not prevail against it.*

New International Version

Acts 2:27 (NIV)

*27because you will **not abandon me to the grave**, nor will you let your Holy One see decay.*

King James Bible

Acts 2:27 (KJB)

*27Because thou wilt **not leave my soul in hell**, neither wilt thou suffer thine Holy One to see corruption.*

The verses above are just a few of the pertinent references, but are sufficient to present the idea that the impact of hell has been greatly diminished in the NIV. I suppose that the liberal theological mind just simply cannot comprehend the reality of a place of eternal punishment, but even if they don't accept it, it won't lessen the distress of going there one iota.

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Eccl 3:14 (KJB)

14I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

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CONCLUSION

Who, What , When and Where?

You and I must always be alert to the subtlety of those who flagrantly change God's Word to fit their own concepts and doctrines. God says clearly that the names of those who do this will be blotted out of the Book of Life. If my Bible is true, and I believe it is, then not one person who had anything to do with the translation of the NIV can make it to heaven unless they repent and correct their mutilation of the Holy Scriptures. Here's what the King James Bible says about it.

Rev 22:19-20 (KJB)

19And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

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20 *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*

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