

GAIL RIPLINGER'S  
*Misrepresentation*  
OF THE NKJV

In her tract, “New King James Errors & Omissions,” Gail Riplinger claims, “The NKJV ignored the KJV Greek *Textus Receptus* over **1,200** times.” This impressive assertion is undocumented and careful investigation reveals the opposite to be the case — the NKJV normally follows the *Textus Receptus* and most of the alleged “errors and omissions” represent accurate translations of the Greek Text.

To make the New King James Version appear heretical, Gail isolates words and phrases in the NKJV from their verses and contexts and misrepresents them as departures from the *Textus Receptus*. Few realize that she always evaluates the NKJV in terms of its agreement with the KJV, rather than the *Textus Receptus*. This sleight of hand works because Gail has, in the above statement and in the minds of her readers, merged the KJV with the *Textus Receptus* as the “KJV Greek *Textus Receptus*,” which creates the impression that the KJV is a word-for-word translation of the Greek Text, which it is not.

The first chart in Gail’s tract, “New King James Errors & Omissions” states, “The NKJV omits key Christian words.” Examples such as “Lord,” “God,” “repent,” “blood” and “hell” are listed to convey the idea that the NKJV is light on doctrine. Because no specific verses are provided as evidence in her tract, we asked AV Publications for a list of the verses in the NKJV which omitted these “key Christian words.” AVP responded with an offer to send us the NKJV tract which, obviously, we already had in hand. Our second request for specific verses received no response. We then commenced our own analysis of Gail’s tract and appended our findings as additional columns to her charts.

Other charts in the tract did provide specific verses, but these proved *not* that the NKJV “ignored the *Textus Receptus*,” but that it is a very good translation of the Greek. For the most part, the readings of the KJV and the NKJV are valid translation options of the words in the Greek Received Text. However, there are some translation errors in both versions. This fact is simply confirmation of the 1611 Translators’ judgment that no translation can be as perfect as the Greek and Hebrew originals.

“For whatever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God’s spirit, and privileged with the privilege of infallibility, had not their hand?... So, by the story of Ezra, and the prophecy of Haggai it may be gathered, that the Temple built by Zerubbabel after the return from Babylon, was by no means to be compared to the former built by Solomon (for they that remembered the former, wept when they considered the latter) [Ezra 3:12] notwithstanding, might this latter either have been abhorred and forsaken by the Jews, or profaned by the Greeks? The like we are to think of Translations.”

In the expanded charts below, the first two or three columns are those found in the tract, “New King James Errors & Omissions,” which is also in Riplinger’s book, *The Language of the King James Bible*. In the appended columns, the reader will find solid textual evidence for the NKJV readings based on the context of the verses and the various translation options of the Greek words in the *Textus Receptus*. Textual data is presented from the Jewish Study Bible [Hebrew Masoretic Text], George Ricker Berry’s Interlinear Greek English New Testament (Stephens’ Text, 1550) [TR], F.H.A. Scrivener’s 1894 *Textus Receptus* (Beza’s Text, 1598) [TR], Strong’s Concordance and Wesley Perschbacher’s *New Analytical Greek Lexicon*.

George Ricker Berry’s Interlinear is a word-for-word translation of the Stephens’ Text with the King James Bible in the margin. “Noble Bereans” who scrutinize Gail Riplinger’s charts using Greek and Hebrew resources will understand why she is determined to suppress these Bible study helps.

**ERRORS FOUND IN  
NEW BIBLE VERSIONS  
NEW KING JAMES ERRORS & OMISSIONS  
NKJV Verse Comparison Chart**

**Why by does the NKJV omit key words critical to mankind’s salvation through our Lord Jesus Christ?**

*Why has Gail “OMITTED” the specific verses in which the NKJV “omitted” these words so the reader could check each verse in the Greek Textus Receptus???*

<b>The NKJV Omits Key Christian Words:</b>	<b>Times Omitted</b>	<b>WHY OMITTED?</b>	<b>NEW KING JAMES VERSION</b>	<b>KING JAMES VERSION</b>	<b>GREEK TR / HEBREW MT</b>
<b>"Lord"</b>	<b>66 times</b>	“Lord” (capital “L”) is used only in referring to God, not human beings.	“So when evening had come, the <b>owner</b> of the vineyard said to his steward, ‘Call the laborers and give them their wages, beginning with the last to the first.’” (Matt. 20:8)	“So when even was come, the <b>lord</b> of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.” (Matt. 20:8)	TR – <b>lord</b> Strong’s #2962 – <i>kurios</i> : he to whom a person or thing belongs...; master, lord Perschbacher #2962 – “an owner, possessor, Matt. 20:8”
<b>"God"</b>	<b>51 times</b>	“God” is not used in the NKJV when the word is not in the Textus Receptus. For example, in Matt. 2:12, “God” is not in the Greek text and the KJV uses dynamic equivalence.	“Then, being <b>divinely warned</b> in a dream that they should not return to Herod, they departed for their own country another way.” (Matt. 2:12)	“And being <b>warned of God</b> in a dream that they should not return to Herod, they departed into their own country another way.” (Matt. 2:12)	TR – <b>divinely instructed</b> Strong’s #5537 – <i>chrematizo</i> : “to be divinely commanded, admonished, instructed” Perschbacher #5537: “to be divinely instructed, receive a revelation or warning from God”
<b>"heaven"</b>	<b>50 times</b>	When referring to the visible expanse of the sky, the NKJV correctly translated the Hebrew word <i>shameh</i> and the Greek word <i>ouranos</i> as “the heavens” instead of “heaven.” When referring to the abode of God, they are translated as “heaven” in the NKJV.	“In the beginning God created <b>the heavens</b> and the earth.” (Gen. 1:1)  “men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of <b>the heavens</b> will be shaken.” (Luke 21:26)	“In the beginning God created the <b>heaven</b> and the earth.” (Gen. 1:1)  “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of <b>heaven</b> shall be shaken.” (Luke 21:26)	TR/MT – “ <b>the heavens</b> ” Strong’s #8064 – <i>shameh</i> : the sky, heavens, heaven Strong’s #3772 – <i>ouranos</i> : the vaulted expanse of the sky with all things visible in it Perschbacher #3772: “the heavens, the visible heavens and all their phenomena... the air, atmosphere, heaven as the...abode of God.”
<b>"repent"</b>	<b>44 times</b>	The NKJV uses “relent” instead of “repent” when referring to God changing His mind. e.g. Ex. 32:12,14, 1 Sam 15:29, 2 Sam. 24:16, 1 Chr. 21:15, Ps. 106:45, 110:4, Jer. 4:28, 15:5, 18:8,10, 20:16, 26:3,13,19, 42:10, Ezek. 24:14, Joel 2:13,14, Amos 7:3,6, Jon 3:9,10, Zech 8:14, Heb. 7:21, etc. Matt. 21:32 – “relent” is incorrect translation	“Perhaps everyone will listen and turn from his evil way, that I may <b>relent</b> concerning the calamity which I purpose to bring on them because of the evil of their doings.” (Jer. 26:3)  “God is not a man, that He should lie, Nor a son of man, that He should repent;” (Num 23:19)	“If so be they will hearken, and turn every man from his evil way, that I may <b>repent</b> me of the evil, which I purpose to do unto them because of the evil of their doings.” (Jer. 26:3)  “God is not a man, that he should lie; neither the son of man, that he should repent;” (Num. 23:19)	MT/TR – <b>repent</b> Strong’s #5162 – <i>nacham</i> : to be sorry, console oneself, repent, regret, comfort, be comforted ...be moved to pity, have compassion; Strong’s #3338 – <i>metamelomai</i> : it is a care to one afterwards... to repent one’s self Perschbacher #3338: “to change one’s mind and purpose, Heb. 7:21”
<b>"blood"</b>	<b>23 times</b>	When not referring to the “blood of Jesus Christ,” the NKJV often uses words such as “bloodline,” “bloodshed,” “bloodthirsty,” “take the life” instead of “blood” e.g. Ezek. 19:10, Exod. 22:2,3, Lev. 17:4, Deut. 17:8, 19:10, 22:8, 1 Sam. 25:26, 33, Heb. 12:4, etc.	“Your mother was like a vine in your <b>bloodline</b> ,”* Planted by the waters, Fruitful and full of branches Because of many waters.” (Ezek. 19:10) (Footnote: *Literally <i>blood</i> )  “You have not yet resisted to <b>bloodshed</b> ,	“Thy mother is like a vine in thy <b>blood</b> , planted by the waters: she was fruitful and full of branches by reason of many waters.” (Ezek. 19:10)  “Ye have not yet resisted unto <b>blood</b> , striving against sin.” (Heb. 12:4)	MT/TR – <b>blood</b> Strong’s #1818 – <i>dam</i> : blood; #129 – <i>aiuma</i> : blood of man or animals, refers to the seat of life... blood shed, to be shed by violence, slay, murder Perschbacher #129 – bloodshed, color of blood, blood-guiltiness, natural descent

			striving against sin.” (Heb. 12:4)		
"hell"	22 times	The KJV transliterated the Greek word "hades" as "hell." The NKJV left "hades" untranslated.	"And I also say to you that you are Peter, and on this rock I will build My church, and the gates of <b>Hades</b> shall not prevail against it." (Matt. 16:18)	"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of <b>hell</b> shall not prevail against it." (Matt. 16:18)	TR – <b>hades</b> Strong's #86 – ᾅ – <i>Hades</i> Perschbacher #86: "the invisible abode or mansion of the dead; the place of punishment, hell"
"JEHOVAH"	entirely	"Jehovah" is a corruption of the Hebrew name of God, YHWH. "Jehovah" was not in the 1611 KJV but was added to later editions. (See Chapter 2) The NKJV translates the Hebrew name of God as "YAH" or "LORD."	"Sing to God, sing praises to His name; Extol Him who rides on the clouds, By His name <b>YAH</b> , And rejoice before Him." (Ps. 68:4)  "Trust in the LORD forever, For in <b>YAH</b> , the LORD, is everlasting strength." (Is. 26:4)	"Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name <b>JAH</b> , and rejoice before him." (Ps. 68:4)  "Trust ye in the LORD for ever: for in the LORD <b>JEHOVAH</b> is everlasting strength:" (Is. 26:4)	MT – יהוה Strong's #3068 – יהוה Y'hovah
"new testament"	entirely	The Greek word "diatheke" can be translated as "testament," "will," "compact" or "covenant." The word "testament" does not have the same connotation as "covenant" which conveys the idea of close relationship, whereas a "testament" is a strictly legal term.	"...by so much more Jesus has become a surety of a better <b>covenant</b> ." (Heb. 7:22)  The NKJV uses the word "covenant" for God's covenant with the Jews and also His covenant with the Church. "Covenant" implies a relational as well as legal bond, as in a marriage covenant. (Heb. 7:22, 9:15-17, 9:20)	"By so much was Jesus made a surety of a better <b>testament</b> ." (Heb. 7:22)  The KJV uses "testament" in most verses pertaining to the Church, but "covenant" in verses pertaining to the Jews." e.g. Heb. 9:20 – "Then verily the first <b>covenant</b> had also ordinances of divine service, and a worldly sanctuary."	TR – <b>new covenant</b> Strong's #1242 – <i>diatheke</i> – a testament or will, a compact, a covenant Perschbacher #1242: a testamentary, disposition, will, a covenant, Heb. 9:16, 17, Gal. 3:15; in N.T. a covenant of God with men, Gal. 3:17; 4:24; Heb. 9:4; Matt. 26:28, et al...
"damnation"	entirely	The NKJV translates the Greek word "krima" [judgment] as "condemnation" instead of "damnation." Damnation is the abbreviated form of "condemnation" just as "damned" is the abbreviated form of "condemned."	"And why not say, 'Let us do evil that good may come'?—as we are slanderously reported and as some affirm that we say. Their <b>condemnation</b> is just." (Rom. 3:8)	"And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose <b>damnation</b> is just." (Rom. 3:8)	TR – <b>judgment</b> Strong's #2917 – <i>krima</i> – a decree, judgments, judgment, condemnation of wrong, decision...on faults of others Perschbacher #2917: judgment, a sentence, award, judicial sentence, an adverse sentence Matt. 23:14, Rom. 13:2...
"devils"	entirely	The KJV transliterated the Greek word "daimonion" as "devil," however, the NKJV correctly translated it as "demon."	"And when the <b>demon</b> was cast out, the mute spoke. And the multitudes marveled, saying, 'It was never seen like this in Israel!'" (Matt. 9:33)	"And when the <b>devil</b> was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel." (Matt. 9:33)	TR – <b>demons</b> Strong's #1140 – <i>daimonion</i> – evil spirits or the messengers and ministers of the devil Perschbacher #1140: in N.T., a demon, evil spirit

How the NKJV Demotes Jesus Christ			How the NKJV is a Correct Translation of the Greek Text			
	NKJV	KJV	TEXTUS RECEPTUS	NKJV	KING JAMES VERSION	GREEK / HEBREW RESOURCES
Luke 13:8	Sir	Lord	Sir	But he answered and said to him, "Sir, let it alone this year also, until I dig around it and fertilize it.	And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:	CONTEXT: TITLE "LORD" DOES NOT APPLY TO JESUS CHRIST IN THIS VERSE. "Sir" used to address the human owner of a vineyard.
Matt. 18:26	fell down before him, saying, <b>Master</b>	and worshipped him, saying, Lord	did homage to him saying, Lord	The servant therefore fell down before him, saying, "Master, have patience with me, and I will pay you all."	The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.	CONTEXT: TITLE "LORD" NOT USED TO ADDRESS JESUS CHRIST IN THIS VERSE. "Master" used to address a human master.
Matt. 20:20	<b>kneeling down</b>	worshipping him	<b>doing homage</b>	Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something	Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain	Strong's #4352: <i>proskuneō</i> – to kiss the hand...in token of reverence ... <b>kneeling</b> or prostration to <b>do homage</b> Perschbacher #4352 – to do

				from Him. And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom."	thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.	reverence or homage by prostration, Matt. 2:2,8,11; 20:20 <b>CONTEXT:</b> The mother does not address Jesus as "God" but as a subject asking a king for favor. ("thy kingdom")
Matt. 26:64	right hand of the Power	right hand of power	right hand of power	Jesus said to him, "It is <i>as</i> you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." (cf. Heb. 1:3)	Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN.	Strong's #1411: "dunamis" – strength, power, ability Perschbacher #1411: ἡ δὴ δυναμειος <b>omnipotence</b> , Matt. 26:64; Luke 22:69  GREEK SYNTAX: definite article "the" modifies "power" not "right hand"
Gen. 22:8	God will provide for himself the lamb	God will provide himself a lamb	God will provide himself a lamb	And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering."... Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns... And Abraham called the name of the place, <u>The-LORD-Will-Provide</u> Note: 22:14 – Hebrew <i>YHWH Yireh</i>	And Abraham said, My son, God will provide himself a lamb for a burnt offering:... And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns... And Abraham called the name of that place Jehovah jireh:	Jay P. Green's Interlinear: "God will provide for <b>Himself</b> the lamb" CONTEXT: Gen. 22:8-14 <i>As YHWH Yireh</i> , God did provide a ram, a male sheep, for Abraham's sacrifice. This event foreshadowed God's sacrifice of His Son, but it was not that sacrifice in a literal sense. God the Father was not Himself the sacrifice, but gave His Son, Jesus Christ, as the Lamb to be sacrificed for the sins of the world.
Col. 2:2	the mystery of God, both of the Father and of Christ,	the mystery of God, and of the Father, and of Christ (Trinity)	the mystery of God and of [the] Father and of [the] Christ	that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,	That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;	Strong's #2532 – καὶ ὅ – and, also, even, indeed, but #2316 – θεοῦ – Theos – God Perschbacher #2532 – ... <i>both</i> ... <i>and</i> ; as a cumulative particle, <i>also, too</i> ...emphatic, <i>even, also</i> GREEK: "both" and "even" are translation options. <i>Theos</i> (God) not literally translated as "Holy Spirit"
Matt. 8:19 et al.	Teacher	Master	Teacher	Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go."	And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.	Strong's #1320 – "Didaskale" –a <b>teacher</b> , in the NT one who teaches concerning the things of God, and the duties of man Perschbacher #1320 – <i>a teacher, master</i> , Rom. 2:20 et al; in N.T. as an equivalent to ραββί, John 1:39, et al.
Matt 19:16	Good Teacher	Good Master	good Teacher	"Good Teacher, what good thing shall I do that I may have eternal life?"	And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?	Strong's #1320 – "Didaskale" –a <b>teacher</b> Perschbacher #1320 – <i>a teacher, master</i> ... in N.T. as an equivalent to ραββί [rabbi]
Matt. 22:16	Teacher	Master	Teacher	And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men.	And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.	Strong's #1320 – "Didaskale" –a <b>teacher</b> , in the NT one who teaches concerning the things of God, and the duties of man Perschbacher #1320 – <i>a teacher, master</i> ... in N.T. as an equivalent to ραββί [rabbi]
Matt. 23:8	One is your Teacher, the Christ	one is your Master, even Christ	one is your leader, the Christ	But you, do not be called "Rabbi"; for One is your Teacher, the Christ, and you are	But be not ye called Rabbi: for one is your Master, even Christ; and all ye are	Strong's #4461 – ῥαββί – "Rabbi, a title used by the Jews to address their <b>teachers</b> "

				all brethren.	brethren.	Perschbacher #4461 – <i>Rabbi, my master, teacher, doctor</i> (Matt. 23:7, 8; 26:25, 49, et. Al...)
Matt 23:10	And do not be called <b>teachers</b> ; for One is your <b>Teacher</b> , the Christ	Neither be ye called <b>masters</b> : for one is your <b>Master</b> , even Christ	Neither be called <b>leaders</b> , for one is your <b>leader</b> , the Christ	And do not be called teachers; for One is your Teacher, the Christ.	Neither be ye called masters: for one is your Master, even Christ.	Strong’s #2519 – <i>kathegetes</i> * – a guide, a <b>master, teacher</b> Perschbacher #2519 – <i>a guide, a leader; in N.T. a teacher, instructor.</i> Matt. 23:8,10

\*The word “catechism” comes from *kathegetes*: “Katekisasi comes from the Greek words *kathegetes*. (teacher or educator) and *Sidicomes* from the Sanskerta word *Sidi* (bringing up). Both words Katekisasi Sidi thus mean: ‘to instruct a child in order to be brought up.’” (Journal of Theology Dialogue, Fall 2002)

<b>How the NKJV Matches Jehovah Witness Version (NWT)</b>			<b>How the NKJV Matches the Textus Receptus</b>			
<b>Demotes Jesus Christ</b>			<b>The NKJV Does Not “Demote” Jesus Christ</b>			
	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
Acts 3:13	His <b>Servant</b> Jesus	his <b>Son</b> Jesus	his <b>servant</b> Jesus	The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His <b>Servant</b> Jesus whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.	The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his <b>Son</b> Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.	Strong’s #3816 – <i>paiv</i> – a child, boy, girl, <b>servant</b> , slave Perschbacher #3816 – <i>child, boy, girl, youth, servant, slave</i> Cf. <b>Messianic prophecies</b> : <b>Matt. 12:18</b> – “Behold <b>my servant</b> (“ <i>paiv</i> ”), whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.” (KJV) (See also Isa. 42:1, 43:10) <b>Isaiah 52:13</b> – “Behold, <b>my servant</b> shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.” (KJV) <b>Isaiah 53:11</b> – “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall <b>my righteous servant</b> justify many; for he shall bear their iniquities.” (KJV)
Acts 3:26	His <b>Servant</b> Jesus	his <b>Son</b> Jesus	his <b>servant</b> Jesus	To you first, God, having raised up His <b>Servant</b> Jesus, sent Him to bless you, in turning away every one of you from your iniquities.”	Unto you first God, having raised up his <b>Son</b> Jesus, sent him to bless you, in turning away every one of you from his iniquities.	
Acts 4:27	holy <b>Servant</b> Jesus	holy <b>child</b> Jesus	holy <b>servant</b> Jesus	For truly against Your holy <b>Servant</b> Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together	For of a truth against thy holy <b>child</b> Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,	
Acts 4:30	holy <b>Servant</b> Jesus	holy <b>child</b> Jesus	holy <b>servant</b> Jesus	by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy <b>Servant</b> Jesus.”	By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy <b>child</b> Jesus.	
Col. 1:15	the firstborn over all <b>creation</b>	the firstborn of every creature	firstborn of all <b>creation</b>	He is the image of the invisible God, the firstborn over all creation.	Who is the image of the invisible God, the firstborn of every creature:	Strong’s #2937 – <i>ktiōsiv</i> – the act of founding, establishing, building etc., the act of creating, creation, i.e. thing created Perschbacher #2937 – in N.T. <i>creation... a created thing, a creature... Col. 1:15</i>
Mark 2:15	OMIT “ <b>JESUS</b> ” OMITTED BECAUSE NOT IN	Jesus	<b>he</b> “And it came to pass as <b>he</b> reclined [at table] in his	“Now it happened, as <b>He</b> was dining in Levi’s house, that many tax collectors and sinners also sat	And it came to pass, that, as <b>Jesus</b> sat at meat in his house, many publicans and sinners sat also	Strong’s #846 – <i>αυτον</i> – himself, herself, themselves, itself Perschbacher #846 – nominative, singular,



	<b>GREEK TEXTUS RECEPTUS</b>		house, that many tax-gatherers and sinners were reclining with <b>Jesus</b> and his disciples;	together with <b>Jesus</b> and His disciples; for there were many, and they followed Him.”	together with <b>Jesus</b> and his disciples: for there were many, and they followed him.	masculine personal pronoun...a reflexive pronoun, self... of one’s self <b>GREEK TEXT: MARK 2:15a — “αυτον” (“HE”), NOT “ιησου” (“JESUS”)</b>
Heb. 4:8	<b>Joshua</b>	Jesus	Jesus (i.e. <b>Joshua</b> )	For if Joshua had given them rest, then He would not afterward have spoken of another day.	6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief... 8 For if Jesus had given them rest, then would he not afterward have spoken of another day.	CONTEXT: Heb. 4:6 “and they to whom it was first preached entered not in because of unbelief.”  <b>CONTEXT: THESE VERSES ARE NOT ABOUT JESUS BUT JOSHUA</b>
Acts 7:45	<b>Joshua</b>	Jesus	<b>Joshua</b>	which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David,	Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;	Strong’s #2424 – “ιησου” – Jesus... <b>Joshua</b> was the famous captain of the Israelites  Perschbacher #2424 – <b>Joshua, Acts 7:45</b>
2 Thes. 3:5	patience of Christ	patient waiting for Christ (we are to be patient waiting for Christ)	endurance of the Christ	Now may the Lord direct your hearts into the love of God and into the patience of Christ.	And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.	Strong’s #5281 – υπομονην steadfastness, constancy, endurance Perschbacher #5281 – <i>endurance</i> in adherence to an object, 1 Thes. 1:3, 2 Thes. 3:5

<b>Demotes the Trinity</b>			<b>The KJV Demotes the Trinity</b>			
	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
Acts 17:29	<b>Divine Nature</b>	Godhead	...we ought not to think... <b>that which [is] divine</b> to be like ...a graven thing of art and imagination of man	Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.	Forasmuch 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.	<b>CONTEXT: NOT TRINITY PROOF TEXT.</b> Strong’s #2304 – <i>theios</i> 1. a general name of deities or divinities as used by the Greeks, 2. spoken of the only and true God, trinity Perschbacher #2304 – <i>divine</i> , pertaining to God, <b>the divine nature, divinity, Acts 17:29</b>
Phil. 4:20	<b>our God and Father</b>	God and our Father	the <b>God and Father of us</b>	Now to our God and Father be glory forever and ever. Amen.	Now unto God and our Father be glory for ever and ever. Amen.	Strong’s #2316 – Theos – Godhead #2532 – και – and, also, even, indeed, but Perschbacher #2316 – <i>God, the true God</i> , Matt. 3:9 et al. #2532 – emphatic, <i>even, also</i> , Matt. 10:30, 1 Cor. 2:10 et al. ( <i>Gail claims “God” in these verses refers to the Holy Ghost, however, “Holy Ghost” agion #40 {Holy} pneuma #4151 {Ghost} is not in the Greek text.</i> )
Rev. 1:6	<b>His God and Father</b>	God and his Father	<b>His God and Father</b>	and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.	And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.	
Col. 3:17	God the Father through Him	<b>God and the Father by him</b>	<b>God and [the] Father by him</b>	And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.	And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.	
John 14:16	<b>Helper</b>	Comforter	<b>Paraclete</b>	And I will pray the Father, and He will give you another Helper, that He may abide with you forever--	And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;	Strong’s #3875: Gr. <b>Parakletos</b> – one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate,
John 14:26	<b>Helper</b>	Comforter	<b>Paraclete</b>	But the Helper, the	But the Comforter,	1b) one who pleads another's

				Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.	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	cause with one, an intercessor, ... 1c) in the widest sense, a helper, succourer, aider, assistant, 1c1) of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom Perschbacher #3875: <i>genr. One present to render various service</i> , and thus <i>the Paraclete</i> , whose influence and operation were to compensate for the departure of Christ himself, <b>John 14:16, 26; 15:26; 16:7</b>
John 15:26	<b>Helper</b>	Comforter	<b>Paraclete</b>	"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me	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:	
John 16:7	<b>Helper</b>	Comforter	<b>Paraclete</b>	Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.	Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.	

<b>Promotes Works / Progressive Salvation</b>						
	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
1 Cor. 11:1	<b>imitate</b> Christ	followers...of Christ	<b>Imitators</b> of me be, according as I also [am] of Christ.	Imitate me, just as I also imitate Christ.	Be ye followers of me, even as I also am of Christ.	Strong's #3402: "mimhtai" – <b>an imitator</b> MIME/MIMIC Perschbacher #3402: "an imitator, follower"
Rom. 3:3	<b>faithfulness</b>	faith	faith	For what if some did not believe? Will their unbelief make the faithfulness of God without effect?	For what if some did not believe? shall their unbelief make the faith of God without effect?	Strong's #4102: πιστιν – 1. conviction of the truth of anything, belief... 2. fidelity, <b>faithfulness</b> Perschbacher #4102: " <b>faithfulness, truthfulness, Rom. 3:3</b> "
Rom. 11:30, 32	<b>disobedient... disobedience</b>	not believed... unbelief	<b>disobedient... disobedience</b>	For as you were once disobedient to God, yet have now obtained mercy through their disobedience, even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. For God has committed them all to disobedience, that He might have mercy on all.	For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.	Strong's #544 – απειθεο – 1) not to allow one's self to be persuaded, 1a) to refuse or withhold belief, 1b) to <b>refuse belief and obedience</b> , 2) not to comply with Perschbacher #544 – <i>to be uncompliant; to refuse belief, disbelieve, John 3:36 et al.; to refuse belief and obedience, be contumacious, Rom. 10:21; 1 Pet. 3:20 et al.; to refuse conformity, Rom. 2:8</i>
Rev. 19:8	<b>righteous acts</b> of saints	<b>righteousness</b> of	<b>righteousnesses</b> of (plural noun)	And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.	And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.	Strong's # 3588 – #1345 – δικαιοματα – 1) that which has been deemed right so as to have force of law... 2) a <b>righteous act or deed</b> Perschbacher #1345 – <i>a rightful act, act of justice... Rev. 15:4; in N.T. of acquittal, justification, Rom. 5:16...state of</i>

						<b>righteousness, Rev. 19:8</b> {Rom. 8:4}
1 Cor. 1:18	are <b>being</b> saved	are saved	are <b>being</b> saved	For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.	For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.	Strong's #4982 – sozo (root) Perschbacher #4982 – dat. pl. m. <b>pres. pass. part (1 Cor. 1:18; 2 Cor. 2:15)</b> [present passive participle = are being saved]
2 Cor 2:15	are <b>being</b> saved	are saved	<b>being</b> saved	For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.	For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:	Strong's #4982 – sozo (root), to save, to keep safe and sound Perschbacher #– <b>to be in the way of salvation</b> , 1 Cor. 15:2; <b>2 Cor. 2:15</b> (compare, however, with this last passage, Luke 13:23; Acts 2:47)
Eph. 2:8	have been saved	<b>are...saved</b>	<b>are</b> saved	For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,	For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:	Strong's #4982 – sozo (root) Perschbacher #4562 – nom. Pl. m. perf. Pass. part. (Eph. 2:5,8... (4982) [perfect passive participle = completed action with continuing results = eternal security]

Progressive salvation is not works-based salvation. In the Textus Receptus, the Greek word σωζομενοις is a present passive participle which mean completed action with continuing results. The proper translation of σωζομενοις is “being saved” as in the Interlinear Greek-English Textus Receptus and New King James Version. “...in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.” (1 Pet. 1:8a-9, KJV)

<b>How the NKJV Supports New Age Ideas:</b>						
	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS / MASORETIC TEXT</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
<b>Works Salvation</b>						
Matt. 7:14	difficult is the way	<b>narrow</b> is the way	<b>straitened</b> the way	Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.	Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.	Strong's #2346 – thlibo – a compressed way, 2a) <b>narrow, straitened</b> , contracted, 3) metaph. to trouble, afflict, distress Perschbacher #2346 – <b>to be compressed, narrow, Matt. 7:14</b>
Gal. 5:22	<b>faithfulness</b>	<b>faith</b>	<b>faith</b>	But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,	But the fruit of the Spirit is love, joy, peace, longsuffering, gentle-ness, goodness, faith,	Strong's #4102 – pistis – fidelity, <b>faithfulness</b> , the character of one who can be relied on Perschbacher #4102 – <b>good faith, honesty, integrity</b> , Matt. 23:23, <b>Gal. 5:22</b>
1 John 5:13	may continue to believe	<b>may</b> believe	<b>may</b> believe	These things I have <u>written to you who believe</u> in the name of the Son of God, that you may know that you have eternal life, and that you may <u>continue</u> to believe in the name of the Son of God.	These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.	Strong's #4100 – pisteuo – to think to be true, to be persuaded of, to credit, place confidence in Perschbacher #4100 – 2 pers. pl. pres. act. subj. / may continue = subjunctive
Ecc. 5:20	God keeps him busy	God answereth him	“for God <b>answereth</b> him in the joy of his heart” (JPS 1917 Ed.) “God <b>keeps him busy</b> enjoying	For he will not dwell unduly on the days of his life, because God keeps him busy with the joy of his heart.	For he shall not much remember the days of his life; because God answereth him in the joy of his heart.	Strong's #6031 – `anah – to be occupied, be busied with



			himself.” (JPS 1985 Ed.)			
<b>Progressive Ages / Evolution</b>						
	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS / MASORETIC TEXT</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
Matt. 12:32	<b>age</b> to come	world to come	neither in this <b>age</b> nor in the coming one	Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.	And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.	Strong’s #165 – aion 1) for ever, an unbroken <b>age</b> , perpetuity of time, eternity 2) the worlds, universe 3) period of time, <b>age</b>  Perschbacher #165 – <i>a period of time of significant character, life; an era; an age or era; the present order of nature; the natural condition of man, the world;</i>
Matt. 13:39 et al.	end of the <b>age</b>	end of the world	the completion of the <b>age</b>	The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels	The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.	
Acts 15:18	from <b>eternity</b>	from the beginning of the world	from <b>eternity</b>	“Known to God from eternity are all His works.	Known unto God are all his works from the beginning of the world.	
1 Cor. 15:45	Adam <b>became</b> a living being	Adam was made a living soul	Adam <b>became</b> a living soul	And so it is written, “The first man Adam became a living being.” The last Adam became a life-giving spirit.	And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.	
<b>Pantheism, Androgyny, Gender Equity</b>						
	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS / MASORETIC TEXT</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
Luke 7:19, 20	the <b>Coming One</b>	he that should come	the <b>coming [one]</b>	And John, calling two of his disciples to him, sent them to Jesus, saying, “Are You the Coming One, or do we look for another?”	And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?	Strong’s #2064 – ερχομενος  Perschbacher #2064 – <b>He who is coming, the expected Messiah</b> , Matt. 11:3 et al.
Matt. 11:3	the <b>Coming One</b>	he that should come	the <b>coming [one]</b>	and said to Him, “Are You the Coming One, or do we look for another?”	And said unto him, Art thou he that should come, or do we look for another?	
John 7:18 et al.	the <b>One</b>	he, his	he, him	He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.	He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.	
John 4:24	God is Spirit	God is a Spirit	God is a spirit	God is Spirit, and those who worship Him must worship in spirit and truth.	God is a Spirit: and they that worship him must worship him in spirit and in truth.	Strong’s #4151 – ο θεος – the God Definite article is before Theos, not pneuma (spirit)
2 Cor. 2:10	<b>presence</b>	<b>person</b>	<b>person</b>	Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I	To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your	Strong’s #1722 – εν – in <b>#4383</b> – προσωπω – the face Perschbacher #4383 – <b>in presence of, 2 Cor. 2:10</b>

				have forgiven that one for your sakes in the presence of Christ,	sakes forgave I it in the person of Christ;	
Gen. 2:18	helper comparable to him	<b>help meet for him</b>	I will make him a <b>help meet for him.</b> (JPS 1917 Ed.) I will make a fitting helper for him.” (JPS 1985 Ed.)	And the LORD God said, “It is not good that man should be alone; I will make him a helper comparable to him.”	And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.	Strong’s #5828 – `ezer 1) <b>help</b> , succour
<b>Self-Esteem (“The devil made me do it.”)</b>						
	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS / MASORETIC TEXT</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
Phil. 3:21	<b>lowly</b> body	vile body	body of <b>humiliation</b>	who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to sub-due all things to Himself.	Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.	Strong’s #5014 – tapeinosis – 1) <b>lowness, low estate</b>  Perschbacher #5014 – <i>depression, meanness, low estate, abject condition, ...</i> Phil. 3:21
1 John 5:19	whole world lies under the sway of the <b>wicked one</b>	whole world lieth in wickedness	The whole world lies in the <b>wicked [one]</b>	18 We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. 19 We know that we are of God, and the whole world lies under the sway of the wicked one.	18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that <b>wicked one</b> toucheth him not. 19 And we know that we are of God, and the whole world lieth in wickedness.”	Strong’s #4190 – poneros “The word is used in the nominative case in Mt. 6:13. This usually denotes a title in the Greek. Hence, Christ is saying, deliver us from ‘The Evil,’ and is probably referring to Satan.” Matt. 6:13: “And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.” Perschbacher #4190 – dat. sg. m. adj. {1 John 5:19} adjective = wicked CONTEXT: 1 John 5:18 “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that <b>wicked one</b> toucheth him not.” (KJV) GREEK: v. 18 – “ <b>wicked one</b> ” = poneros
Luke 11:4	deliver us from the evil one	deliver us from <b>evil</b>	deliver us from <b>evil</b>	And forgive us our sins, For we also forgive everyone who is indebted to us. And do not lead us into temptation, But deliver us from the evil one.	And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.	
Matt. 5:37	the evil one	of <b>evil</b>	from <b>evil</b>	But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.	But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.	
2 Cor. 1:12	<b>boasting</b>	rejoicing	<b>boasting</b>	For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.	For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.	Strong’s #2746 – kauchesis – the act of glorying Perschbacher #2746/2745 – <i>a glorying, boasting</i> , 1 Cor. 5:6; <i>a ground or matter of glorying or boasting</i> , Rom. 4:2; <i>joy, exultation</i> , Phil. 1:26
<b>Religious Tolerance • One World</b>						
	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS / MASORETIC TEXT</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
Acts 24:14	<b>sect</b>	heresy	<b>sect</b>	But this I confess to you, that according to the Way which	But this I confess unto thee, that after the way which they	Strong’s #139 – haireisis – a body of men following their own tenets ( <b>sect</b> or

				they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.	call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:	party)... dissensions arising from diversity of opinions and aims Perschbacher #139 – strictly, <i>a choice or option</i> ; hence, <i>a sect, faction</i> , by impl. <i>discord, contention</i>
Acts 17:22	very <b>religious</b>	too superstitious	very <b>religious</b> [lit. very reverent to demons]	Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious;	Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.	Strong's #1174 – deisidaimonesteros – reverencing god or the gods, pious, <b>religious, superstitious</b> Perschbacher #1174 – in N.T. <i>careful and precise in the discharge of religious services</i> , Acts 17:22
Acts 4:25 et al.	<b>nations</b>	heathen	<b>nations</b>	who by the mouth of Your servant David have said: "Why did the nations rage, And the people plot vain things?"	Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?"	Strong's #1484 – εθνῆ – ethnos – a race, nation, people group Perschbacher #1484 – pl. εθνῆ, from the Hebrew, <b>nations</b> or <i>people</i> as distinguished from the Jews, <i>heathen, Gentiles</i> , Matt. 4:15; 10:5; Luke 2:32 et al.
Acts 8:9	<b>astonished</b>	bewitched	<b>was...amazing</b>	But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great,	But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:	Strong's #1839 – ἐξίσταω – existemi – to amaze, to <b>astonish</b> , throw into wonderment Perschbacher #1839 – <i>to put out of its place; to astonish, to amaze</i> , Luke 24:22, <b>Acts 8:9, 11</b>
Acts 25:19	<b>religion</b>	superstition	system of <b>religion</b> [lit., demon worship]	but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.	But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.	Strong's #1175 – deisidaimonia – superstitious, religious Perschbacher #1175 – <i>fear of the gods;.. superstition; a form of religious belief</i> , <b>Acts 25:19</b>
2 Cor. 10:5	casting down <b>arguments</b>	Casting down imaginations	overthrowing <b>reasonings</b>	casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,	Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;	Strong's #3053 – logismos – a reckoning, computation, a <b>reasoning</b> : such as is hostile to the Christian faith Perschbacher #3053 – <i>a computation, act of computing; a thought, cogitation</i> , Rom. 2:15; <i>a conception</i> , 2 Cor. 10:5
Titus 3:10	Reject a <b>divisive</b> man	an heretick... reject	A <b>sectarian</b> man... reject	Reject a divisive man after the first and second admonition,	A man that is an heretick after the first and second admonition reject;	Strong's # 141 – hairetikos – schismatic, factious, a follower of a false doctrine, heretic Perschbacher #141 – <i>one who creates or fosters factions</i> , Tit. 3:10
<b>Relative / Subjective Standards</b>						
	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS / MASORETIC TEXT</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
Matt. 5:32 et al.	sexual immorality	<b>fornication</b>	<b>fornication</b>	But I say to you that whoever divorces his wife for any reason except sexual immorality* causes her to commit adultery; and whoever marries a woman who is divorced commits	But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth	Strong's #4202 – <b>porneia</b> – illicit sexual intercourse Perschbacher #4202 – <i>fornication, whoredom</i> , Matt. 15:19; Mark 7:21;... <i>adultery</i> , Matt. 5:32, 19:19

				adultery. *Or <i>fornication</i>	adultery.	
1 Cor. 6:9	<b>homosexuals</b> (catamites only)	<b>effeminate</b>	<b>abusers of themselves as women</b>	Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,	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,	Strong's #3120 – malakos – effeminate: of a catamite, of a boy kept for homosexual relations with a man, <b>of a male who submits his body to unnatural lewdness</b> Perschbacher #3120 – <i>cinaedus, an instrument of unnatural lust, effeminate, 1 Cor. 6:9</i>
OMIT ALL	perverted persons	<b>sodomite</b>	neither shall there be a <b>sodomite</b> of the sons of Israel.” (JPS 1917 Ed.) Nor shall any Israelite man be a <b>cult pros-titute</b> . (JPS 1985 Ed.)	There shall be no <b>ritual harlot</b> of the daughters of Israel, or a perverted one of the sons of Israel. (Deut. 23:17) For the men themselves go apart with harlots, And offer sacrifices with a <b>ritual harlot</b> . (Hos. 4:14)	There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. (Deut. 23:17) for themselves are separated with whores, and they sacrifice with harlots (Hos. 4:14)	Strong's # 6945 – qadesh – male <b>temple prostitute</b> from 6942 – to consecrate, sanctify, prepare, dedicate
2 Tim. 3:17	<b>complete</b>	perfect	<b>fully fitted</b>	that the man of God may be complete, thoroughly equipped for every good work.	That the man of God may be perfect, thoroughly furnished unto all good works.	Strong's #739 – artios <b>fitted, complete</b> , perfect Perschbacher #739 – <i>entirely suited; complete</i> in accomplishment, <b>ready, 2 Tim. 3:17</b>

**New Age Name Game / Jargon**

	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS / MASORETIC TEXT</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
Matt. 23:10 et al.	<b>the Christ</b>	Christ	<b>the Christ</b>	And do not be called teachers; for One is your Teacher, the Christ.	Neither be ye called masters: for one is your Master, even Christ	Strong's #3588 – o – definite article “ <b>the</b> ” #5547 – <i>χριστος</i> – Christos – <b>Christ</b> Perschbacher #3588 – nom. sg. m. article, ...the prepositive article #5547 – ο <i>χριστος</i> , <b>the Christ, the Anointed One</b>
Ps. 109:6	OMIT	Satan	'Set Thou a wicked man over him; and let an <b>adversary</b> stand at his right hand.	Set a wicked man over him, And let an accuser stand at his right hand.	Set thou a wicked man over him: and let <b>Satan</b> stand at his right hand.	Strong's #7854 – <b>satan</b> 1) <b>adversary</b> , one who withstands 2) superhuman adversary 2a) Satan
Rom. 6:22 et al	<b>slaves</b>	servants	<b>bondmen</b>	But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.	But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.	Strong's #1402 <i>douloo</i> 1) to make a slave of, reduce to bondage 2) metaph. give myself wholly to one's needs and service, make myself a bondman to him Perschbacher #1402 – <i>to become devoted to the service of, Rom. 6:18, 22</i>
OMIT 22 x	<b>hades</b>	hell	<b>hades</b>	Then Death and Hades were cast into the lake of fire. This is the second death. (Rev. 20:14)	And death and hell were cast into the lake of fire. This is the second death. (Rev. 20:14)	Strong's #86 – <i>aè</i> – <b>Hades</b> Perschbacher #86: “the invisible abode or mansion of the dead; the place of punishment, hell”
OMIT 81 x	<b>demon(s)</b>	devil(s)	<b>demon(s)</b>	And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. (Mt. 17:18)	And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. (Mt. 17:18)	Strong's #1140 – <i>daimonion</i> – evil spirits or the messengers and ministers of the devil Perschbacher #1140: in N.T., a <b>demon, evil spirit</b>

**Mark of the Beast**

	<b>NKJV</b>	<b>KJV</b>	<b>TEXTUS RECEPTUS /</b>	<b>NKJV</b>	<b>KING JAMES VERSION</b>	<b>GREEK / HEBREW RESOURCES</b>
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			<b>MASORETIC TEXT</b>			
Rev. 13:16 et al.	a mark... <b>on</b> their right hand	a mark... <b>in</b> their right hand	a mark... <b>on</b> their right hand	He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads,	And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:	Strong's #1909 – epi * 1) <b>upon, on</b> , at, by, before 2) of position, on, at, by, over, against 3) to, over, on, at, across, against Perschbacher #1909 – epi...with the acc., <b>upon</b>
1 Sam. 13:21	the charge... was a <b>pim</b> (Word 'charge' is not in Hebrew; <i>payim</i> is Hebrew for file. Isn't a pim a positive identification mark?) <i>Accuses NKJV of cryptic reference to microchip implant</i>	they had a file...for the coulters	And the <b>price</b> of the filing was a <b>pim</b> {That is, two-thirds of a shekel.}... (JPS 1917 Ed.) “The <b>charge</b> for sharpening was a <b>pim</b> for plowshares, mattocks, three-pronged forks, and axes, and for setting the goads.”	and the charge for a sharpening was a pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads.	Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.	Strong's #6477 – פצירה – <b>petsiyrah</b> - 1) price, charge #6310 – פים – a weight equal to one third of a shekel, occurs only in 1 Sa. 13:21  Marginal note in JPS 1985 Edition: “The word pim occurs only here. Its meaning became clear when stone weights inscribed with this weight were unearthed.”

\* Translation of the Greek preposition "**επι**" is determined by its syntax. Although “epi” in some grammatical contexts may be translated “in,” that is not permissible in these verses because the Greek article “the” before the noun “hand” in the prepositional phrase “in the hand” renders “hand” in the accusative case. According to Wesley Perschbacher’s *New Analytical Greek Lexicon* (#1909), “‘epi’,...with the acc., *upon*”. *Learn New Testament Greek* by John H. Dobson, states that “epi” means “on, on top of” (“Prepositions followed by an accusative case”, p. 186). In other words, when the preposition ‘epi’ is present with a noun in the accusative case, its meaning is “upon, on.” Had God meant the mark of the beast would be “in the hand” or “in the forehead,” He would have used a different Greek word – “en” (Cf. Strong's Concordance #1909 and #1722). For a full discussion of the Mark of the Beast, see Chapter 9 of this report.

### APPENDIX III

#### TRANSLATION ERRORS IN THE KJV WHICH AFFECT THE INTERPRETATION OF BIBLE PROPHECY

CONTEND FOR THE FAITH: THE TEXTUS RECEPTUS

<http://watch-unto-prayer.org/TR-0-intro.html>

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