


[who I am](#)
[where I live](#)
[my church](#)
[my writing](#)
[my interests](#)

“Omissions” from the NIV Bible

by **Graham Pockett**



The NIV (New International Version) Bible has often been accused of being “incomplete” and having missing verses.

Some proponents of earlier Bibles (specially the KJV – King James Version, also known as the Authorized Version or AV) have attacked the NIV Bible for these omissions.

I maintain that rather than these missing verses being omissions from the original manuscripts, the opposite is true – the extra verses in the KJV have often been added by the copyists to expound upon a point or to clarify a point. Many people think that it is OK to add explanation to Holy text, it is just wrong to remove words from Holy text.

The following verses are not in the NIV and other modern translations. The KJV was based off the the Byzantine family of manuscripts (500 to 1000 AD) which were commonly called the Textus Receptus manuscripts. The NIV (sometimes called the ‘Nasty Incomplete Version’ by people who think that anything not included must have been deliberately removed as part of some conspiracy theory) was mainly based off the earlier ‘Alexandrian Family’ manuscripts (200 to 400 AD).

If, as I contend, these verses were added to the the Byzantine family of manuscripts they would probably have been added after 500 AD. Considering the different geographical and cultural changes from 100 to 500 AD, it is not surprising that some additions were made to clarify differences for these later, non-Jewish Christians.

The following are a list of “omissions” in the NIV is provided in tables. At the top of the table is the verse in question. In the left hand column is the KJV text (including sufficient verses to put it in to context) with the extra verse in red. In the right hand column are the same verses from the NIV. Underneath those two columns are my comments which might, or might not, be accurate or reasonable (you be the judge).

Matthew 17:21	
KJV	NIV
16 And I brought him to thy disciples, and they could not cure him.	16 I brought him to your disciples, but they could not heal him."

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

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

17 "O unbelieving and perverse generation," Jesus replied, "how long shall I stay with you? How long shall I put up with you? Bring the boy here to me."

18 Jesus rebuked the demon, and it came out of the boy, and he was healed from that moment.

19 Then the disciples came to Jesus in private and asked, "Why couldn't we drive it out?"

20 He replied, "Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you."

21

Comments about this "omission":

Verse 21 in the KJV was most likely added by a copyist to qualify the explanation that Jesus gave as to why He could cast out the demon and the Apostles could not. Whereas Jesus simply said they needed faith, the copyist obviously didn't think that this was enough and added the comment that you needed prayer and fasting as well. Reading the text, in context, clearly shows that this verse was added later and was most unlikely to have been in the original. Verse 22 starts a new teaching so verse 21 was the final verse in what Jesus was saying about faith. Typically, added verses are placed at the end of a discourse, not in the middle of one.

Matthew 18:11

KJV

[Jesus said] Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven

NIV

[Jesus said] "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven.

4 Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.

5 "And whoever welcomes a little child like this in my name welcomes me.

6 But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.

7 "Woe to the world because of the things that cause people to sin! Such things must come, but woe to the man through whom they come!

8 If your hand or your foot causes you to sin cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire.

9 And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.

10 "See that you do not look down on one of these little ones. For I tell you that their angels in

<p>their angels do always behold the face of my Father which is in heaven.</p> <p>11 For the Son of man is come to save that which was lost.</p>	<p>heaven always see the face of my Father in heaven.</p> <p>11</p>
--	---

Comments about this "omission":

It is clear from reading the context of this passage that verse 11 has been added by a copyist. It does not strictly follow on from what precedes it and there is a new, unrelated passage which follows it. It could have been an earlier copyist's margin note, called a "qere", which was later added into the text. For more about "qeres" see [Something "qere" Is Going On In The KJV](#) which asks the question "did the KJV become 'polluted' with marginal notes (qeres) from the earlier Masoretic Text?"

Matthew 23:14

KJV	NIV
<p>12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.</p> <p>13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.</p> <p>14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.</p> <p>15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.</p> <p>16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!</p>	<p>12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.</p> <p>13 "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to.</p> <p>14</p> <p>15 "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.</p> <p>16 "Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.'</p>

Comments about this "omission":

The addition of verse 14 is not as straight forward as the addition of some other verses but I get the impression that the copyist who added this verse had his own agenda regarding the taking of widow's houses (his mother?) and about Pharisees being involved in long prayers. He finishes this verse with a curse but the verse is certainly written in the general style of the verses either side of it. I still consider this to be an addition if for no other reason than it was not included in earlier manuscripts (the NIV is based off manuscripts older than the ones used for the KJV).

Mark 7:16

KJV	NIV
<p>[Jesus said] Full well ye reject the commandment of God, that ye may keep your own tradition.</p> <p>10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother,</p>	<p>[Jesus said] "You have a fine way of setting aside the commands of God in order to observe your own traditions!</p> <p>10 For Moses said, 'Honor your father and your mother,' and, 'Anyone who curses his father or</p>

let him die the death:
 11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.
 12 And ye suffer him no more to do ought for his father or his mother;
 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
 14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:
 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
 16 If any man have ears to hear, let him hear.

mother must be put to death.'
 11 But you say that if a man says to his father or mother: 'Whatever help you might otherwise have received from me is Corban' (that is, a gift devoted to God), 12 then you no longer let him do anything for his father or mother.
 13 Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that."
 14 Again Jesus called the crowd to him and said, "Listen to me, everyone, and understand this.
 15 Nothing outside a man can make him 'unclean' by going into him. Rather, it is what comes out of a man that makes him 'unclean.'"
 16

Comments about this "omission":

The inclusion of verse 16 in the KJV is interesting and is one of eight times those words are used in the KJV (New Testament). The other seven times are also included in the NIV so there is no reason to omit that verse deliberately, unless it was not included in the original manuscripts used by the translators of the NIV. Again, this is a verse I can see a copyist adding, but not an NIV translator deliberately omitting.

Mark 9:44 & 46

KJV	NIV
<p>39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part. 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast</p>	<p>39 "Do not stop him," Jesus said. "No one who does a miracle in my name can in the next moment say anything bad about me, 40 for whoever is not against us is for us. 41 I tell you the truth, anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward. 42 "And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck. 43 If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. 44 45 And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. 46 47 And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, 48 where "their worm does not die, and the fire is not quenched.'</p>

into hell fire:

48 *Where their worm dieth not, and the fire is not quenched.*

Comments about this "omission":

As with Mark 7:16 (above), this is a case of a copyist adding an already used phrase – possibly to increase emphasis but it could have simply been an error. Certainly, there was no reason why the NIV translators would deliberately remove it because it is used in verse 48 (shown in blue). This is a quote from Isaiah 66:24 (the last verse in this book) which says:

"And they will go out and look upon the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind." [NIV]

"And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." [KJV]

Mark 11:26

KJV

22 And Jesus answering saith unto them, Have faith in God.
 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.
 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.
 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

NIV

22 "Have faith in God," Jesus answered.
 23 "I tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him.
 24 Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.
 25 And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins."
 26

Comments about this "omission":

This verse is a copy of what Jesus taught in the Lord's Prayer and was most likely added to give clarification to what Mark said (chronologically, the Gospel of Mark preceded that of Matthew but a copyist would have both with him). It is also virtually identical to Matthew 6:15 which says "*But if you do not forgive men their sins, your Father will not forgive your sins*" [NIV] and "*But if ye forgive not men their trespasses, neither will your Father forgive your trespasses*" [KJV]. Again, this is a situation where there was no reason for the translators of the NIV to deliberately remove the verse and, because of the later date of the manuscripts used by the KJV translators, was more likely added than omitted.

Mark 15:28

KJV

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

NIV

22 They brought Jesus to the place called Golgotha (which means The Place of the Skull).

<p>23 And they gave him to drink wine mingled with myrrh: but he received it not.</p> <p>24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.</p> <p>25 And it was the third hour, and they crucified him.</p> <p>26 And the superscription of his accusation was written over, THE KING OF THE JEWS.</p> <p>27 And with him they crucify two thieves; the one on his right hand, and the other on his left.</p> <p>28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.</p> <p>29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,</p> <p>30 Save thyself, and come down from the cross.</p>	<p>23 Then they offered him wine mixed with myrrh, but he did not take it.</p> <p>24 And they crucified him. Dividing up his clothes, they cast lots to see what each would get.</p> <p>25 It was the third hour when they crucified him.</p> <p>26 The written notice of the charge against him read: THE KING OF THE JEWS.</p> <p>27 They crucified two robbers with him, one on his right and one on his left.</p> <p>28</p> <p>29 Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days,</p> <p>30 come down from the cross and save yourself!"</p>
--	--

Comments about this "omission":

To me this is clearly an addition to the original to show that Scripture had been fulfilled. This reference is from Isaiah 53:12 – *"Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors"* [NIV].

Luke 17:36

KJV	NIV
<p>32 Remember Lot's wife.</p> <p>33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.</p> <p>34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.</p> <p>35 Two women shall be grinding together; the one shall be taken, and the other left.</p> <p>36 Two men shall be in the field; the one shall be taken, and the other left.</p> <p>37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.</p>	<p>32 Remember Lot's wife!</p> <p>33 Whoever tries to keep his life will lose it, and whoever loses his life will preserve it.</p> <p>34 I tell you, on that night two people will be in one bed; one will be taken and the other left.</p> <p>35 Two women will be grinding grain together; one will be taken and the other left."</p> <p>36</p> <p>37 "Where, Lord?" they asked. He replied, "Where there is a dead body, there the vultures will gather."</p>

Comments about this "omission":

This addition is simply a clarification of the previous verse which talks of two women. Obviously the copyist wanted to point out that it wasn't just women who would be taken in the Rapture of the Second Coming, but men too. This comment and reference is not included with any of the other Gospels. Maybe this was an early example of someone trying to be 'politically correct' and more gender neutral.

Luke 23:17

KJV	NIV
<p>12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.</p> <p>13 And Pilate, when he had called together the chief priests and the rulers and the people,</p> <p>14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:</p> <p>15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.</p> <p>16 I will therefore chastise him, and release him.</p> <p>17 (For of necessity he must release one unto them at the feast.)</p> <p>18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:</p> <p>19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)</p> <p>20 Pilate therefore, willing to release Jesus, spake again to them.</p> <p>21 But they cried, saying, Crucify him, crucify him.</p>	<p>12 That day Herod and Pilate became friends – before this they had been enemies.</p> <p>13 Pilate called together the chief priests, the rulers and the people,</p> <p>14 and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him.</p> <p>15 Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death.</p> <p>16 Therefore, I will punish him and then release him."</p> <p>17</p> <p>18 With one voice they cried out, "Away with this man! Release Barabbas to us!"</p> <p>19 (Barabbas had been thrown into prison for an insurrection in the city, and for murder.)</p> <p>20 Wanting to release Jesus, Pilate appealed to them again.</p> <p>21 But they kept shouting, "Crucify him! Crucify him!"</p>

Comments about this "omission":

This is a later clarification for people who would not have known of this old custom. It would have been unnecessary for the readers of the First Century (most of whom would have been of Jewish birth or upbringing) but as Christianity spread throughout the Gentiles over the following centuries, a custom like this would have been unknown to most of them. I find it interesting that it is in brackets as a clarification, the same way that verse 19 was a clarification and was in brackets. This makes me think that maybe the inclusion of verse 19 in both the NIV and the KJV was an even earlier addition.

John 5:3b & 4

KJV	NIV
<p>1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.</p> <p>2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.</p> <p>3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.</p> <p>4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.</p> <p>5 And a certain man was there, which had an infirmity thirty and eight years.</p>	<p>5:1 Some time later, Jesus went up to Jerusalem for a feast of the Jews.</p> <p>2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.</p> <p>3 Here a great number of disabled people used to lie – the blind, the lame, the paralyzed.</p> <p>4</p> <p>5 One who was there had been an invalid for thirty-eight years.</p>

Comments about this "omission":

This is a clarification of a later verse (7b) which says "*I have no one to help me into the pool when the water is stirred.*" I can only assume that this would have been known to the original First Century Jewish readers but a later copyist decided that it needed clarification for later Gentile Christians (see **Luke 23:17** comments above)

Acts 8:37

KJV	NIV
<p>34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?</p> <p>35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.</p> <p>36 And 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?</p> <p>37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.</p> <p>38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.</p>	<p>34 The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?"</p> <p>35 Then Philip began with that very passage of Scripture and told him the good news about Jesus.</p> <p>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?"</p> <p>37</p> <p>38 And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.</p>

Comments about this "omission":

This addition is less clear (to me) than most of the others. If you read the text in both the KJV and the NIV (above) you will see that it flows perfectly well in the NIV but it would not flow as well in the KJV if that verse was removed. I personally believe it was simply another clarification so that the message "this is how you can get saved" was reinforced throughout the Word. The same basic information is repeated throughout the NIV so this could not be a case of the translators deliberately trying to suppress something.

Acts 15:34

KJV	NIV
<p>30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:</p> <p>31 Which when they had read, they rejoiced for the consolation.</p> <p>32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.</p> <p>33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.</p> <p>34 Notwithstanding it pleased Silas to abide there still.</p> <p>35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord,</p>	<p>30 The men were sent off and went down to Antioch, where they gathered the church together and delivered the letter.</p> <p>31 The people read it and were glad for its encouraging message.</p> <p>32 Judas and Silas, who themselves were prophets, said much to encourage and strengthen the brothers.</p> <p>33 After spending some time there, they were sent off by the brothers with the blessing of peace to return to those who had sent them.</p> <p>34</p> <p>35 But Paul and Barnabas remained in Antioch, where they and many others taught and preached the word of the Lord.</p>

with many others also.

Comments about this "omission":

This verse was added to clarify what happened to Silas because it is implied in the previous verse that he left Antioch with Judas but later on (Acts 16:40) Paul leaves Antioch with Silas. Either way, it adds or takes away nothing of significance from the message of the Word.

Acts 24:7

KJV	NIV
<p>1 And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.</p> <p>2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,</p> <p>3 We accept it always, and in all places, most noble Felix, with all thankfulness.</p> <p>4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.</p> <p>5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:</p> <p>6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.</p> <p>7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,</p> <p>8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.</p> <p>9 And the Jews also assented, saying that these things were so.</p>	<p>1 Five days later the high priest Ananias went down to Caesarea with some of the elders and a lawyer named Tertullus, and they brought their charges against Paul before the governor.</p> <p>2 When Paul was called in, Tertullus presented his case before Felix: "We have enjoyed a long period of peace under you, and your foresight has brought about reforms in this nation.</p> <p>3 Everywhere and in every way, most excellent Felix, we acknowledge this with profound gratitude.</p> <p>4 But in order not to weary you further, I would request that you be kind enough to hear us briefly.</p> <p>5 "We have found this man to be a troublemaker, stirring up riots among the Jews all over the world. He is a ringleader of the Nazarene sect</p> <p>6 and even tried to desecrate the temple; so we seized him.</p> <p>7</p> <p>8 By examining him yourself you will be able to learn the truth about all these charges we are bringing against him."</p> <p>9 The Jews joined in the accusation, asserting that these things were true.</p>

Comments about this "omission":

Verse 7 is, I believe, simply an addition to make the Jewish authorities look bad (or worse than they really were) by having them defame the Roman officer who was charged with escorting Paul to Rome and who was careful to treat Paul with civility. If the copyist's agenda was to make the Jewish authorities look as bad as possible then the addition of this verse would be understandable. If not, there was no reason to include the verse in the later manuscripts.

Acts 28:29

KJV	NIV
-----	-----

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,
 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.
 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.
 29 **And when he had said these words, the Jews departed, and had great reasoning among themselves.**
 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

25 They disagreed among themselves and began to leave after Paul had made this final statement: "The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet:
 26 "'Go to this people and say, "You will be ever hearing but never understanding; you will be ever seeing but never perceiving."
 27 For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.'
 28 "Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen!"
 29
 30 For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.
 31 Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.

Comments about this "omission":

It appears that verse 29 is simply an explanation as to what happened next because it wasn't explained in the original text. Clearly this is a case of an addition rather than an omission. It certainly doesn't add, or detract, from the message of the Bible and would not have been deliberately omitted by the NIV translators for quasi political reasons.

Romans 16:24

KJV	NIV
<p>21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. 22 I Tertius, who wrote this epistle, salute you in the Lord. 23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. 24 The grace of our Lord Jesus Christ be with you all. Amen. 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 To God only wise, be glory through Jesus Christ for ever. Amen.</p>	<p>21 Timothy, my fellow worker, sends his greetings to you, as do Lucius, Jason and Sosipater, my relatives. 22 I, Tertius, who wrote down this letter, greet you in the Lord. 23 Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. Erastus, who is the city's director of public works, and our brother Quartus send you their greetings. 24 25 Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, 26 but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him – 27 to the only wise God be glory forever through</p>

	Jesus Christ! Amen.
--	---------------------

Comments about this "omission":

Part of a series of personal greetings which started at Chapter 16, verse 1 and continues through to verse 27 (the end of this book). It adds, or subtracts, nothing from the original or from the message of the Word but is a typical comment found throughout Paul's writing. It is the type of comment added by copyists to make it sound much the same as other Pauline writing.

1 John 5:7

KJV	NIV
<p>5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?</p> <p>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.</p> <p>7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</p> <p>8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.</p>	<p>5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.</p> <p>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.</p> <p>7 For there are three that testify:</p> <p>8 the Spirit, the water and the blood; and the three are in agreement.</p>

Comments about this "omission":

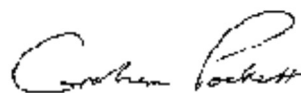
It seems to me that verse 7 in the NIV is the same as the start of verse 8 in the KJV (in blue) so I agree that verse 7, as it appears in the KJV, is not included in the NIV. However, I believe that this verse in the KJV has been added to support the doctrine of the Trinity as it does not appear in any Greek manuscript before the 16th Century! While I support the Trinity, I do not believe that verses should be added simply to support that belief (in Romans 3:8, Paul says that the end does not justify the means).

I trust you have found the above information of both value and interest. The comments are my personal opinion and, as such, may be flawed. I pray you will bear this in mind when you critique this work. Remember, there (should be) no condemnation for those who are in Christ Jesus (Romans 8:1).

As mentioned in the notes on the Matthew 18:11 "omission", many of the later additions to the text could have been "qeres" – margin notes that were later added to the main text. You can read more about this in the article [Something "qere" Is Going On In The KJV](#) which asks the question "did the KJV become 'polluted' with marginal notes (qeres) from the earlier Masoretic Text?" While this article looks specifically at the Old Testament, the principle is the same for the New Testament.

If you wish to investigate more about the KJV Bible I recommend the [KJV-only Issue](#) page. It looks at KJV-onlyism in a forthright, and sometimes amusing, way.

I am indebted to Parsons Quickverse Bible software which I used to obtain the Scripture used above.

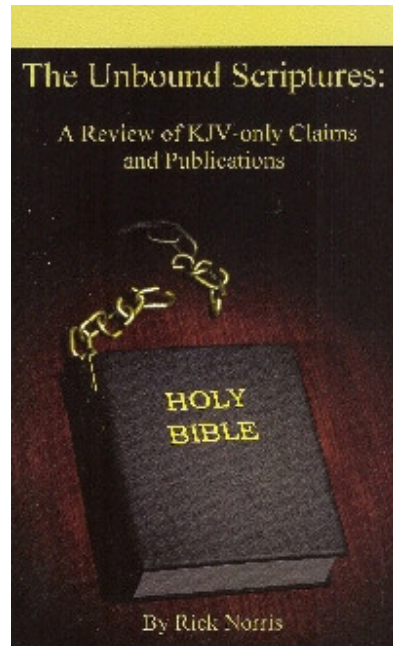


I pray you have found this article interesting and I would be pleased to read any comments you may have. However, my workload is such that I may not be able to respond to all mail. Address any

comments to [Graham Pockett](#).

Do you believe the KJV is the *only* true Bible?

If you believe the KJV is the *only* Bible to read, that others are in error, I recommend you check out a book called [The Unbound Scriptures](#) by Rick Norris.



Information from the author:

This 540+ page book can be used as a sourcebook to examine the many claims of the KJV-only view. It provides documented information that answers the claims of Peter Ruckman, Samuel Gipp, Gail Riplinger, William Grady, D.A. Waite, Mickey Carter, and many others. Based on over a dozen years of study and research, it provides one of the most complete bibliographies of books relating to the topic of Bible translation. It includes important information about the history of our English Bibles and about the view of Bible translation in the 1500 and 1600's. The evidence will show that a consistent application of KJV-only claims harms the KJV and the earlier English Bibles of which it was a revision. Are many KJV-only claims "irrefutable" or mistaken? Check out the evidence for yourself. The author [B.A. with major in Bible and M.R. E.] is a fundamentalist and independent Baptist.

Email a friend:

[Send this page to a friend!](#)

Note: Email addresses will only be used to send site content to your friend. We do not collect them.



Jesus – one solitary life

Graham's Christian writing:

"Graham Pockett doesn't mince any words, but he writes with a kind heart. If you have questions about such things as "once saved, always saved", or why so many different ideas can come from the same scripture, or how much what we see and do affects us as spiritual beings, you'll find much to think about here." from [This Christian Life](#)



Download these articles:
[GrahamsWriting.zip](#)

- [The Key To Heaven](#) (an analogy about commitment)
- [I Am A Cynic; Therefore I Am A Christian](#)
- ["Once Saved Always Saved"](#) – a dangerous delusion?
- [Who is my Neighbor?](#) – featuring "The Parable of the Good Muslim"
- [Bashing The Bible](#) – misusing & abusing Scripture
- [Two Billion Doctrines](#) – the strange religion called Christianity
- [Does God Ever Change His Mind?](#) – Calvin would turn in his grave!
- [New Wine In An Old Skin](#) – the problem of legalism in the church today
- [Are You Hard Boiled, Or Soft & Runny?](#) – doctrines are like an egg shell
- [The Bible is an "iffy" book](#) – a look at the conditional promises of God
- [Will the Real Jesus Please Stand Up?](#) – what did Jesus really look like?
- [The Truth Will Set You Free!](#) – the Holy Tarantula???
- [Why I Quote The NIV Bible](#) – is it an heretical Bible?
- ["Omissions" from the NIV Bible](#) – a look at 17 missing verses
- [Do You Believe In Miracles?](#) – you do when they happen to you!
- ["Why Didn't God Answer My Prayer For A Miracle?"](#) – my response
- [Christian Concepts – the cavern of life](#) (an analogy)
- [Christian Concepts – the three crosses](#) (an analogy)
- [Christian Concepts – we are what we eat](#)
- [Christian Concepts – when are we saved?](#) (an analogy)
- [Christian Concepts – when we are saved, part 1 ...part 2](#)

"Now faith is being sure of what we hope for and certain of what we do not see."

[Hebrews 11:1 NIV]

Could this [key](#) save your life?



Click on it to find out.



Google™ Search

Anointed Christian Links Web

© [Graham Pockett](#)

Last Updated: Friday, January 02, 2009