

The NIV Apostate – Yes

Explanatory Note

This writer believes that today's believer will benefit from a reminder about the corruptions of a premier supposedly 'evangelical' translation still widely used today. The following excerpt is from this writer's earlier work¹. Additions to the initial study both with respect to the earlier work and this study have been made.

That work should be consulted with respect to the graphic and tabulated source material to which the following excerpt refers.

Note especially the remarks in the following excerpt on the term **Lucifer** Isaiah 14:12 AV1611, which term is wrongly rejected by many Christian fundamentalists.

Note that the corruptions of the NIV will largely match those of later Bible counterfeits such as the ESV English Standard Version.

Note further that the NIV has itself been subjected to numerous textual changes resulting in wholly different meanings in many passages between the 1984 and 2011 Editions, the later edition, compared with its predecessor, moving *further* from the Text of the AV1611. The NIV's attacks on major doctrine remain effectively unchanged in both editions².

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*“The NIV - Apostate?” (Yes)*³

13.1 *“The “Totally Evangelical” NIV”*

Our critic begins with the statement *“I notice that one of your illustrations describes the NIV as apostate. This is, I am afraid, simply ludicrous.”* The illustration is **Figure 5**⁴. Updates in blue text.

Our critic evidently failed to *“notice”* that in the nine pages immediately preceding **Figure 5**, in the version of Chapters 1-7⁵ which he received, 110 verses were listed where the NIV agreed with the JB or NWT or BOTH AGAINST the AV1611 in cutting out, corrupting or casting doubt on **101** of the **110** examples given. The list of Old and New Testament verses given in Chapter 7 now numbers **194**⁶.

The equivalent result for the extended list from Chapter 7 that **Tables A1, A2** summarise is **180** of **194** verses, where the 1978, 1984, 2011 NIVs agree with the JB, NJB, NWT AGAINST the AV1611 in cutting out or casting doubt on AV1611 readings, or **93%**.

Our critic cited ANOTHER **64** VERSES, which do not appear in Sections 7.3 or 12.6 in **Tables 7, 8**, where the NIV agrees with BOTH the JB and NWT in **42** verses or **66%**! Those repeated are Daniel 3:25, Mark 6:20, Acts 2:47, 4:27, 30, 9:6. See **Table 3a**.

The updated equivalent result is that the 1978, 1984, 2011 NIVs agree with the JB, NJB, NWT against the AV1611 in **41** of the **64** verses or **64%**. See **Table 3b**.

Taken together $(180+41)/(194+64) \times 100 = 221/258 \times 100 = 86\%$ agreement of the 1978, 1984, 2011 NIVs with the JB and/or the NJB and the NWT AGAINST the AV1611 in a sizable scripture sample.

Tables A1, A2 show $(153+41)/(194+64) \times 100 = 75\%$ agreement of the 1978, 1984, 2011 NIVs with the JB, NJB, NWT AGAINST the AV1611, still close agreement for the NIV, Rome, Watchtower AGAINST the AV1611.

In addition, this study has revealed a further **67** verses where the NIV reading has been found to be either incorrect or inferior to the AV1611. See Sections 10.15 **Table 4**.

Overall, the agreement between the NIV, JB, NWT against the AV1611 for the entire New Testament based on this writer's separate study⁷ of **1218** verses appears to be approximately **80%**. See Section 10.15, where, as indicated, a figure of **80%** agreement between the 1978, 1984, 2011 NIVs and the JB, NJB, NWT appears realistic for the whole New Testament.

Table 6, Section 11.4 lists **60** verses which show that omissions in the NIV obviously stem from the Douay-Rheims version of the Roman Catholic Church, together with the 1582 Jesuit Rheims New Testament. See also **Table 1**. **Tables 1, 6** show a total of **154** serious departures from the AV1611 New Testament by the 1978, 1984, 2011 NIVs in agreement with the 1582 Jesuit Rheims New Testament, the Douay-Rheims Challoner Version and the JB, NJB *against* the AV1611.

Moreover, **Table 8** in the previous chapter lists **62** verses to show the influence on the text of the 1978, 1984, 2011 NIVs of Greek editors who were mostly unsaved heretics and who were NOT in perfect agreement.

I am then supposed to believe that the NIV is NOT “*apostate*”? I find that proposition somewhat “*ludicrous*”.

In addition **Table 1**⁸ lists **270** disputed passages of scripture including those listed earlier⁹ from **281** verses, where the modern alternatives are put forward as ‘improvements’ on the equivalent AV1611 readings.

Table 1 shows that the departures of the NKJV*, ESV/NIV**, NASV, NWT***, JB/NJB from the equivalent AV1611 readings are **34/86%, 97%/97%, 94%, 93%/93%, 94/95%** overall showing appreciable i.e. for the NKJV to very good ecumenical agreement between fundamentalists and evangelicals with Rome and Watchtower. For a summary Bible version comparison giving similar results see the inserted tabulated study¹⁰ **English Reformation to Last Days Apostasy – To and From the AV1611**.

*text/text+footnotes

**1984, 2011 NIVs

***1984, 2013 NWTs

Moreover, **Figure 5** is obviously the frontispiece of a BOOK. If our critic is so convinced that the NIV is NOT apostate, why did he not ask to see a copy of that book, so that he could refute its contents, no doubt with the help of “*the standard scholarly works on the subject*”?

Our critic then states that “*The hundred scholars responsible for (the NIV) came from all the main Protestant denominations and all had to subscribe to the high view of Scripture as set out in the Westminster Confession, the Belgic Confession and the New Hampshire Confession.*”

If the “*hundred scholars*” had such a “*high view of Scripture*” - which is not necessarily the same as actually BELIEVING ANY BIBLE to be the pure word of God AND the FINAL AUTHORITY - WHY did they VIOLATE The Westminster Confession of Faith in Section 8, Para. 2 of that Confession¹¹?

“*Two whole perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one Person...Which Person is very God and very man, yet one Christ...*” *The Scripture proofs annexed to section 8, para. 2, include 1 Timothy 3:16, **God was manifest in the flesh.** The Westminster Divines evidently regarded this verse as one of the essential proofs of the Trinitarian doctrine of the Bible, that the Father is God, the Son is God and the Holy Spirit is God.*

Our critic and the NIV translators “*evidently regarded*” the Westminster Divines as having been deceived by a “*late highly doubtful reading*” - according to our critic¹².

The ESVs, NASVs, NIVs change **God** to “*He*” in 1 Timothy 3:16.

Yet our critic insists that the NIV translators “*were totally evangelical*” in the “*historic doctrinal sense*” whereas “*The KJV consisted of many high churchmen and so could hardly be claimed to be translated by a completely orthodox evangelical body.*”

Dr Laurence Chaderton was one of the AV1611 translators. His sermons won 40 of the clergy to Christ¹³. Does our critic mention ANY NIV translator whose sermons have won even half that number to Christ? No.

Dr Lancelot Andrewes was one of the AV1611 translators - AND a high churchman. *He was the means of converting many papists by his preaching and disputations*¹⁴.

Does our critic mention even one NIV translator whose *preaching and disputations* have been the means of converting many papists? No.

Regardless of who translated the AV1611, Finney and Sunday between them led 800,000 souls to Christ because they believed the AV1611 to be the pure word of God from cover to cover¹⁵.

Does our critic name any two preachers who have led even one-tenth of that number to Christ with a “*totally evangelical*” NIV? No.

Dr Peter Trumper¹⁶ has some penetrating observations about “*all the main Protestant denominations*” among the NIV translators:

Reading the Preface of the NIV...We are told that “Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches - helped to safeguard the translation from sectarian bias.” That is quite a cross section!...Are we to be palmed off so easily? There are some queer fish swimming about in these denominations, all blithely calling themselves “evangelical.” By the way, what about that ominous-sounding phrase, “and other churches”? What other churches? The reader should demand to know.

The TBS¹⁷ have answered Dr Trumper’s questions, noting from the second article cited *Advice was also sought from Jewish, Roman Catholic, and atheistic scholars, according to a news release by the publishers...*

Attention must also be drawn to the fact that, although the NIV professes to be an evangelical translation, the Greek text on which it is mainly based was not prepared by evangelical scholars but by the editors of the United Bible Societies’ Greek New Testament. The UBS editors included several who deny the inerrancy of the Holy Scriptures, working in co-operation with a Roman Catholic Cardinal, Carlo Martini. The soundness of a translation which relies upon such a source must be questioned by every one of the NIV’s evangelical readers.

Not by our critic, who on this occasion appears quite ready to ignore “**evidence which is inconvenient to one’s case**” although he has “**collected, for a number of years, literature taking a similar approach.**”

Would he consider Cardinal Martini to be “*totally evangelical*” in the “*historic doctrinal sense*” of the word?

Anyone wishing to confirm the similarity between the NIV and UBS texts should consult the footnotes in the Samuel Bagster 1982 British usage Edition of the NKJV.

Dr Trumper is obviously quite justified in his assessment of the NIV translating committee as having an ecumenical flavour rather than an evangelical one.

E. L. Bynum¹⁸ comments about these “*totally evangelical*” scholars:

“New Evangelical” schools are heavily represented on the translation committee. Among others, we find that this committee contains six men from Trinity Evangelical Divinity School, and several from Fuller, Wheaton, Dallas and even Oral Roberts University. Why does Oral Roberts University need to be represented? How sad to see Clyde T. Francisco of Southern Baptist Theological Seminary represented. In the early 60’s Dr Ralph Elliott stirred a furore in his book, “The Message of Genesis”. Dr Elliott’s book denied the historical accuracy of the first 12 chapters of Genesis.

‘Evolutionary progress!’ Westcott only denied the first three¹⁹.

Pastor Bynum continues:

Adam meant mankind and Moses did not write the Pentateuch, the tower of Babel is a parable, Enoch was not translated, and the age of the men before the flood is doubtful, these as well as other heresies

are contained in Elliott's book. And where did Elliott get his ideas? In his introduction he said, "Though the material in this book is mine, and I do not wish anyone else to be charged with its deficiencies, I do wish to express my appreciation to DR. CLYDE T. FRANCISCO, my teacher and later a colleague on the faculty of Southern Baptist Theological Seminary, Louisville, Kentucky. It was in an elective course in the Pentateuch under his guidance that I first gained inspiration and purpose to attempt a serious study on the Book of Genesis. **THUS, I AM SURE THAT MANY OF THE INSIGHTS WHICH CULMINATED IN MY OWN MIND WERE PLACED THERE IN SEED-BED FASHION BY HIM.**"

Pastor Bynum concludes *To this date we have never heard of Dr Francisco denying this.*

Yet I am assured that Dr Francisco is "totally evangelical" in the "historic doctrinal sense" of the word.

What of Edwin Palmer, the coordinator of all the work on the NIV²⁰? Gail Riplinger states *He ... "selected all of the personnel of the initial translation committee."* He also edited the NIV Study Bible which Zondervan says includes the "liberal position." His scandalous and sacrilegious statement will stun and shock the reader. In one of his books he quotes a verse from his NIV, then says:

"This (his NIV) shows the great error that is so prevalent today in some orthodox Protestant circles, namely that regeneration depends on faith...and that in order to be born again man must first accept Jesus as his Saviour." The verse in question is John 1:13.

The AV1611 reads **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

The NIV reads *children born not of natural descent, nor of human decision or a husband's will, but born of God.*

Palmer's error and that of the NIV is seen in the words *nor of human decision.* Human decision is EXACTLY how ANY individual is **born...of God.**

Although no-one can *will* himself to be **born...of God**, the Bible extends an open invitation to anyone to AVAIL himself of the new birth:

Whosoever WILL, let him take of the water of life FREELY Revelation 21:17.

It is a *human decision* whether to receive the Lord Jesus Christ, John 1:12, 3:36 or to reject Him, John 3:36, 12:48. God cannot make that decision for ANYONE. It is an individual matter for **whosoever believeth in him** John 3:16.

Having made the right *human decision*, that individual is then empowered to become a son of God by the new birth, John 3:3. Gail Riplinger continues:

If he denies "faith" and each individual's responsibility to "accept Jesus as his Saviour," what does he offer in its place?

Luke 21:19

NIV By standing firm you will save yourself. The NASVs read correctly in John 1:13 but read similarly with the NIVs in Luke 21:19.

AV1611 In your patience possess ye your souls.

He is not alone in his views. Another 'liberal' new version editor comments regarding this switch in Luke 21:19:

"Of all the changes in the RV, that in Luke 21:19 is the one to which I look with most hope. We think of our souls as something to complete..."

The RV reads *In your patience ye shall win your souls.* This is also the sense of the NIV, namely that salvation depends on an individual striving for it, to gain his soul as a prize at the end. In the AV1611, the believer in the context by his patience keeps what he HAS - his soul. Doctrinally, the passage

applies to the tribulation, Matthew 24:13, where patience in trial is an element of salvation. Gail Riplinger continues:

Palmer devoted an entire chapter in his book, The Five Points of Calvinism, to disprove the idea that “man still has the ability to ask God’s help for salvation.” His “Five Points” form a Satanic pentagram. His book is so irrational that he is periodically forced to interrupt himself with comments like, “...as contradictory a that may see.” In defense of the obviously unscriptural character of his chapters, he quips, “The lack of a (scripture) text does not destroy their character.” He whittles away at John 3:16 and concludes that the view “that Christ loved the whole world equally and gave himself up for the world” is wrong...

(Palmer) says, “God intends that salvation shall be for only a few...” Sounding like one of the Jehovah Witness 144,000 he says, “God chose only a certain number to be saved.” “For God so loved the world” becomes “only those whom he loved...would be saved...If God loves us, we are called”...

*Palmer’s chapter on the ‘Elect’ elite is reflected in his translation of 1 Thessalonians 1:4, “he has chosen you.” He admits his change “suggests the opposite of” the KJV’s **your election of God**. In his system, God elects a few ‘winners’. In Christianity, God calls ALL sinners, but few elect to respond. Palmer denies that man should respond...Palmer believes, “Man is entirely passive.” He points to his alteration of John 1:13 asserting that it ‘proves’ man has no free will.*

1 Thessalonians 1:9 [**For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God**] bears out Dr Mrs Riplinger’s analysis, asserting free will and refuting passivity. She continues:

His ‘elite’ were serenaded by the heavenly host in Luke 2:14 in the NIV...However, in the KJV the good will of God was extended to all men, not his favorite ‘God-pleasing’ elect.

NIV Glory to God in the highest, and on earth peace to men on whom his favor rests.

KJV Glory to God in the highest and on earth peace, good will toward men.

Here, the new versions follow manuscripts Aleph, B, C and D. Their Greek differs from the overwhelming majority of manuscripts by one letter, ‘s’. The former has the genitive eudokios, while the latter has the nominative eudokia...the KJV and the Majority text reading of eudokia is attested by not only MOST MSS but also by the oldest witnesses.

2nd Century: Syriac Version and Irenaeus

3rd Century: Coptic Version and the Apostolic Constitution

4th Century: Eusebius, Aphraates, Titus, Didymus, Gregory, Cyril, Epiphanius, Ephraem, Philo, Chrysostom.

In their passion to give space to Satan’s sermon, (the NIV committee) follow four corrupt fourth and fifth century MSS while ignoring a total of 53 ancient witnesses including 16 belonging to the second, third and fourth centuries and 37 from the fifth, sixth, seventh and eighth centuries.

Although the advertisements for the NIV boast that it was translated by a committee of 100 scholars, Palmer’s hand-picked CBT (Committee on Bible Translation) “would choose a translation other than that of the initial or intermediate or general editorial committees.” Therefore Palmer and his cronies could ignore all three intermediate committees and make their own translation. This is evident in verses such as Romans 1:28 where a concept from Palmer’s chapter entitled “Total Depravity” finds its way. He admits his purposeful switch saying, “Paul was not speaking of the reprobate but the depraved”...

His power and influence can also be seen in the Commonwealth edition of the NIV in which “Edwin Palmer...agreed with many of the changes himself to save time.” (The Greek Textus Receptus is often ignored by critics who insist Erasmus hurried it along to save time.) Palmer’s Calvinism did not rest

with his influence in the NIV. The New King James Committee boasts seven members who subscribe to Palmer's elite 'Elect' and damned 'depraved' classes.

Yet Palmer is supposed to be "totally evangelical" in the "historic doctrinal sense" of the word.

Our critic should have noted the reading from Romans 13:9²¹ and omitted from the 1978, 1984, 2011 NIVs.

Thou shalt not bear false witness.

13.5 "The Effect of Modern Versions"

Our critic continues "*modern versions do not present a different God, a different Christ, a different salvation, or a different morality. To suggest otherwise is absolutely untrue.*"

Gail Riplinger does not "suggest" anything of the sort. She proves it. It is the main thesis of her book, which our critic should have read before passing judgement²².

For another example, consider Isaiah 14:12a in the AV1611: **How art thou fallen from heaven, O Lucifer, son of the morning!** and in the NIV: *How you have fallen from heaven, O morning star, son of the dawn!* **Lucifer** has been changed to *morning star* or similar in the 1978, 1984, 2011 NIVs, JB, NJB, NWT, still in lock-step in ecumenical oneness in **the snare of the devil, who are taken captive by him at his will** 2 Timothy 2:26.

Dr Mrs Riplinger²³ explains *Twentieth century versions have removed the name Lucifer, thereby eliminating the ONLY reference to him in the entire bible...The Hebrew is helel, ben shachar, which is accurately translated, Lucifer, son of the morning. The NIV...give(s) an English translation AS IF the Hebrew said, shachar kobab, ben shachar or morning star, son of the morning (or dawn). Yet the word for star (kobab) appears nowhere in the text. Also 'morning' appears only once, as the KJV shows, not twice as new versions indicate...*

The ultimate blasphemy occurs when the morning star takes Lucifer's place in Isaiah 14. Jesus Christ is the morning star and is identified as such in Revelation 22:16, 2:28 and 2 Peter 1:19. With this sleight of hand switch, Satan not only slyly slips out of the picture but lives up to his name the accuser (Revelation 12:10) by attempting to make Jesus Christ the subject of the diatribe in Isaiah 14.

And the new versions do not present "a different Christ"?

Prove all things; hold fast that which is good. Abstain from all appearance of evil 1 Thessalonians 5:21, 22.

In sum, as indicated the NASVs, NIVs are partners in apostasy. Sister Riplinger's observations on Isaiah 14:12 and the modern elimination of the name **Lucifer** apply to both the NASVs and the NIVs. It was the NASVs, NIVs' heretical elimination of the name **Lucifer** from Isaiah 14:12 that prompted Sister Riplinger's extensive research that she published as *New Age Bible Versions*. It is not surprising therefore that Sister Riplinger's approach has unsettled New Age Satanic Version advocates²⁴... As Paul states **They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one** Romans 3:12.

As an additional note²⁵ on Isaiah 14:12, Dr Gerardus Bouw²⁶ has a detailed discussion of the term **Lucifer** and reveals that the word is found in the Old Latin Bible of 150 A.D. It did not originate with Jerome, as White mistakenly believes.

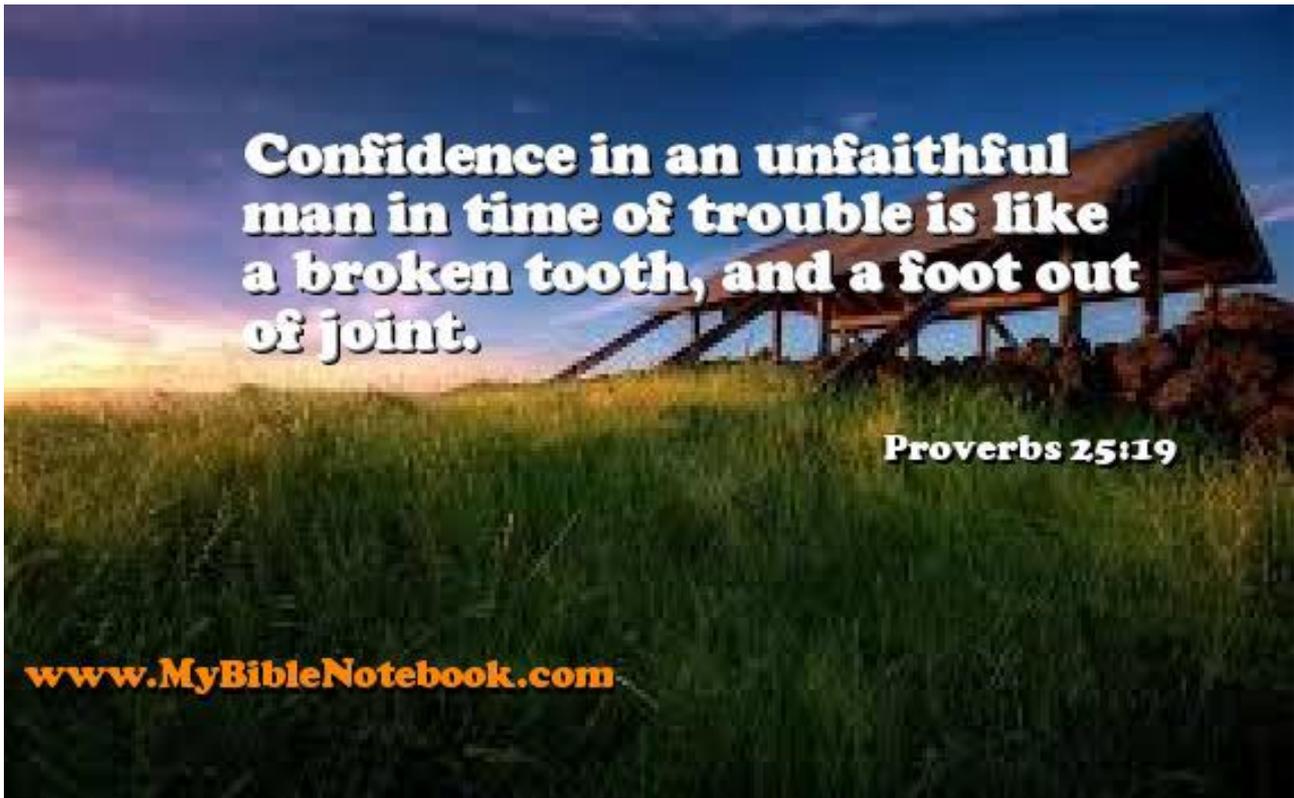
English Reformation to Last Days Apostasy – To and From the AV1611²⁷

Verse	WY	TY/C	BIS	GEN	AV	DR/ CR	RV	JB/N	NWT	NAS	NIV	NKJ
Gen. 50:20									2013			
1 Sa. 10:24												
2 Sa. 8:18												
1 Ki. 10:28												
1 Chr. 5:26								NJB				
Is. 65:11												
Am. 4:4												
Mat. 19:18												
Mat. 27:44												
Mark 6:20												
Mark 9:18												
Luke 18:12												
Acts 5:30												
Acts 7:45												
Acts 12:4												
Acts 19:2						DR						
Acts 22:9a												f.n.
Acts 22:9b												
Ro. 3:4, 6												
Ro. 3:31												
Ro. 6:2, 15												
Ro. 7:7, 13												
Ro. 8:16												
Ro. 8:26												
Ro. 9:14												
Ro. 11:1												
Ro. 11:11												
Ro. 13:9a												
Ro. 13:9b												f.n.
1 Cor. 4:4												
Heb. 4:8												
Heb. 9:7												
Heb. 10:23												
James 3:2						CR						
Departures	16	12	6	6	0	14/14	21	33/34	32/33	36	35	32/34
% Depart.	43	32	16	16	0	38/38	57	89/92	86	97	95	86/92

Notes:

1. The table lists 37 passages of scripture that James White designates as *Problems in the KJV*²⁸.
2. James White insists that the modern versions, NIV, NASV, NKJV, largely correct these “*problems*” and that these 37 passages are typical of modern ‘improvements’ over the AV1611. This writer’s review of White’s book shows that they are not²⁹.
3. These 37 passages have therefore been used for comparison with the AV1611 for pre-1611 and post-1611 bibles to show that White’s ‘improvements’ are apostasy.
4. The table lists the results for comparison of these 37 passages with the AV1611 for 17 bibles in total. Readings are omitted but may be checked via the sources listed.
5. A clear cell denotes agreement between the specified bible and the AV1611 with respect to the sense of the reading, although the wording may differ.
6. A shaded cell denotes departure of a bible from the AV1611. Marked cells denote:
 2013 – the 2013 NWT departs from the AV1611, the 1984 NWT does not.
 CR - the Challoner’s Revision departs from the AV1611, the 1610 DR does not.
 DR - the 1610 DR departs from the AV1611, the Challoner’s Revision does not.
 f.n. – the NKJV f.n. footnote departs from the AV1611, the NKJV text does not.
 NJB - the NJB departs from the AV1611, the JB does not.
7. 5 pre-1611 bibles have been used with the 1611 and current i.e. 2011+ AV1611s; WY, Wycliffe, TY/C, Tyndale/Coverdale in the Old Testament, BIS, Bishops’, GEN, Geneva. No changes exist for the 37 passages for the 1611, 2011+ AV1611 Texts. See **References** for sources.
 WY, TY/C, BIS, GEN, 1611, 2011+ AV1611s³⁰.
8. 12 post-1611 bibles have been used; DR/CR, Douay-Rheims 1610 and Challoner’s Revision 1749-1752, RV, Revised Version, JB/N, Jerusalem and New Jerusalem Bibles, NWT, 1984, 2013 New World Translations, NASV, 1977, 1995 New American Standard Versions, NIV, 1984, 2011 New International Versions, NKJ, New King James Version. No changes exist for the 37 passages for the 1977, 1995 NASVs, 1984, 2011 NIVs. See References for sources.
 DR/CR, RV, NIVs, NASVs, NKJV, NWTs, JB, NJB³¹.
9. The table shows that divergence of the pre-1611 bibles from the AV1611 Text for the 37 passages decreases markedly as successive translations appear. The corresponding increasing convergence of the pre-1611 bibles with the AV1611 parallels the advance of the English Reformation from its inception in the 14th century to its maturity in the 16th century, followed by its crowning achievement early in the 17th century - the AV1611 Holy Bible.
10. The table shows further that the post-1611 bibles not only diverge increasingly from the AV1611 Text, with Rome and Watchtower but the ‘fundamentalist’ versions, NIV, NASV, diverge from the AV1611 even more than today’s Papist and JW versions, changing well over 90% of the test passages. Even the ‘conservative’ NKJV is the same, with over 85% departures, typical for AV1611 versus NKJV comparisons if NKJV f.ns. are included – 30%+ is typical for NKJV text-only departures from the AV1611, considerably less but still appreciable. In sum, the accelerating departure of the post-1611 bibles from the AV1611 corresponds to the deepening apostasy of the church in these last days. *All* modern bibles are germane to this apostasy.

Conclusion³²



References

All web references were current at the time of writing. Web reference and author are given as appropriate the first time a particular work is cited. Only the work itself is cited in subsequent references.

Specific references to *New Age Bible Versions* are from the 2008 Edition followed by the 2019 Edition.

See shop.timefortruth.co.uk/Ruckman.html for Dr Ruckman's books.

¹ www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* Chapter 13

² www.timefortruth.co.uk/why-av-only/version-comparison.php *AV1611 versus Changing NIVs*

³ 'O Biblios' – *The Book* Chapter 13 pp 234-238, 247

⁴ 'O Biblios' – *The Book* p 74

www.timefortruth.co.uk/why-av-only/ *The Great Bible Robbery* p 8

⁵ 'O Biblios' – *The Book* Chapters 1-7

www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book - Overview* Chapter 7 *Flood of Revision*. See *Observations* pp 72-74

⁶ 'O Biblios' – *The Book* Tables A1, A2 and *Conclusion* p 287

⁷ Unpublished work. *The NIV, the JB and the NWT-United in Error* Table 3c *Overall Summary of Departures from the AV1611 by the NIV, JB, NWT* p 106

⁸ 'O Biblios' – *The Book - Overview* Table 1 *Pre-1611, Post-1611 Bibles and the AV1611* pp 79-94. See *Notes* pp 93-94

⁹ 'O Biblios' – *The Book - Overview* Chapter 7 *Flood of Revision*

¹⁰ www.timefortruth.co.uk/why-av-only/version-comparison.php *English Reformation to Last Days Apostasy – To and From the AV1611*

¹¹ www.amazon.co.uk/True-False-David-Otis-Fuller/dp/0825426146 *True or False?* 2nd Edition by Dr David Otis Fuller, p 25

¹² 'O Biblios' – *The Book* Section 11.1, Chapter 14

¹³ 'O Biblios' – *The Book* Section 4.2

¹⁴ 'O Biblios' – *The Book* Section 12.4

¹⁵ 'O Biblios' – *The Book* Chapter 8, Section 12.5

¹⁶ books.google.co.uk/books/about/Should_We_Trust_the_New_International_Ve.html?id=jxoiXQEACAAJ&redir_esc=y *Should We Trust The New International Version?* p 10. From FOCUS Christian Ministries Trust, no longer active. Scanned copy of booklet reference available on request

- See also summary gochristianhelps.com/books/b/bynum/nivisbad.htm *Should We Trust The New International Version?* by E. L. Bynum. This additional reference summaries many NIV corruptions that attack major doctrine. See www.av1611.org/tracts.html#BibleVersions *The New International perVersion*
- ¹⁷ *Accuracy and the NIV* TBS Quarterly Record, October-December 1980, No. 473 pp 12-16
Another Look at the New International Version TBS Quarterly Record, October-December 1987, No. 501 pp 8, 11
www.tbsbibles.org/page/articles *What today's Christian needs to know about the NIV*
- ¹⁸ *Should We Trust The New International Version?* p 8
Why Not The NIV? by G. R. Guile, pp 5-6, Amainthakarai Gospel Hall, Post Office Box No. 2501, Madras-600 029, India. Scanned copy of booklet reference available on request
- ¹⁹ 'O Biblios' – *The Book* Sections 6.1, 12.6
- ²⁰ avpublications.com/ *New Age Bible Versions* by Gail Riplinger, pp 230-233 2019 Edition pp 257-260
- ²¹ 'O Biblios' – *The Book* Section 7.3
- ²² 'O Biblios' – *The Book* Section 13.1
- ²³ *New Age Bible Versions* pp 42-43 2019 Edition pp 44-46
- ²⁴ www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* Chapter 5 "The King James Only Camp"
- ²⁵ *KJO Review Full Text* p 274
- ²⁶ www.daystarpublishing.org/product/the-book-of-bible-problems/ *The Book of Bible Problems* by Dr Gerardus Bouw, pp 210ff
- ²⁷ 'O Biblios' - *The Book* – Overview Table 1
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