

Important Differences Between the Textus Receptus and the Nestle Aland/United Bible Society Text

The King James Bible is a translation of an edition of the Greek New Testament text called the Textus Receptus. Most modern translations are based on an edition of the Nestle-Aland/United Bible Society (NA/UBS) text. The differences between the two texts are many and important. Textus Receptus readings generally provide stronger doctrine. The following list shows some of the more doctrinally significant readings that are in the Textus Receptus (and in many cases in the Byzantine and Western as well) but are missing in the NA/UBS text.

Reference	Variant
Matthew 1:25	The Textus Receptus says Jesus was Mary's "firstborn" son, which implies that Mary had other sons later. This truth exposes the error of the doctrine of perpetual virginity.
Matthew 5:22	The Textus Receptus says anger is sin if it is "without cause."
Matthew 5:44	The Textus Receptus includes, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."
Matthew 6:1	The Textus Receptus says not to do "alms" before men. The Nestle-Aland says not to do "acts of righteousness" before men.
Matthew 6:13	The Textus Receptus includes, "For thine is the kingdom, and the power, and the glory, for ever. Amen."
Matthew 9:13	The Textus Receptus says our Lord Jesus Christ came to call sinners "to repentance."
Matthew 13:51	In the Textus Receptus the disciples here acknowledge Jesus as "Lord."
Matthew 17:21	The Textus Receptus includes, "Howbeit this kind goeth not out but by prayer and fasting", a reference to fasting.
Matthew 18:11	The Textus Receptus includes, "For the Son of man is come to save that which was lost."
Matthew 19:9	The Textus Receptus includes, "And whoso marrieth her which is put away doth commit adultery."

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Matthew 19:16-17	In the Textus Receptus the rich young ruler calls Jesus "Good Master" and Jesus responds asking the ruler, "Why callest thou me good? There is none good but one, that is God." In the Nestle-Aland the conversation is about "what is good" rather than about Jesus being good and the inference that Jesus must therefore be God.
Matthew 20:16	The Textus Receptus includes, "for many be called, but few chosen."
Matthew 20:22	The Textus Receptus includes a reference to Jesus' baptism of suffering.
Matthew 23:14	In the Textus Receptus, Jesus criticizes the Pharisees for devouring widows' houses and for making long pretentious prayers.
Matthew 25:13	The Textus Receptus includes a reference to the second coming of Christ.
Matthew 27:35	The Textus Receptus refers to the fulfillment of the Old Testament prophecy concerning Christ's garments.
Mark 1:2	The Textus Receptus correctly says "prophets" not "Isaiah the prophet" because the cited prophecies are from Malachi as well as Isaiah.
Mark 1:14	The Textus Receptus mentions the "kingdom" of God.
Mark 1:42	The Textus Receptus says "And as soon as he had spoken," which makes it clearer that Jesus' healing power comes from the power of his spoken word rather than from other mystical sources.
Mark 3:15	The Textus Receptus includes "to heal sicknesses" as one of the powers given to the Twelve.
Mark 3:29	The Textus Receptus says a blasphemer of the Holy Spirit is in danger of "eternal damnation", not "eternal sin".
Mark 6:11	The Textus Receptus includes, "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city."
Mark 7:8	The Textus Receptus refers to the "washing of pots and cups" as an example of vain human tradition.
Mark 7:16	The Textus Receptus includes the phrase, "If any man have ears to hear, let him hear."
Mark 9:29	The Textus Receptus includes a reference to fasting.

Reference	Variant
Mark 9:44, 46	The Textus Receptus includes the emphatic repetitions of the vivid description of hell as an eternal place of torment.
Mark 9:49	The Textus Receptus includes, "And every sacrifice shall be salted with salt."
Mark 10:21	In the Textus Receptus Jesus commands the man to "take up the cross."
Mark 10:24	The Textus Receptus says entering into the kingdom of God is hard for "them that trust in riches."
Mark 11:10	The Textus Receptus refers to the kingdom of David as coming "in the name of the Lord".
Mark 11:26	The Textus Receptus includes a sober teaching on forgiveness.
Mark 13:14	The Textus Receptus rightly attributes the prophecy to "Daniel the prophet."
Mark 13:33	The Textus Receptus says we must "pray" to be ready for Christ's second coming.
Mark 14:27	The Textus Receptus says the disciples will be offended because of Jesus "this night", which limits this particular offense to the night of Jesus' arrest.
Mark 15:28	The Textus Receptus refers to the fulfillment of the Old Testament prophecy that Christ would be numbered with the transgressors.
Mark 16:9-20	The Textus Receptus includes the longer ending of Mark, including the teaching that the Lord continues to work with his disciples even after his ascension (verse 20).
Luke 2:22	The Textus Receptus (underlying the KJV) teaches that the purification was only for "her" (Mary) because Christ is sinless.
Luke 2:33	In the Textus Receptus Joseph is called "Joseph" and not described as Jesus' father.
Luke 2:40	The Textus Receptus says the boy child Jesus grew and waxed strong "in spirit".
Luke 2:43	In the Textus Receptus Joseph is called "Joseph" and not described as Jesus' parent.
Luke 4:4	The Textus Receptus says man shall live "by every word of God."

Reference	Variant
Luke 4:8	In the Textus Receptus Jesus tells Satan, "Get thee behind me, Satan."
Luke 4:41	In the Textus Receptus the devils acknowledge that Jesus is "Christ."
Luke 9:54	The Textus Receptus includes a reference to Elijah as a historical figure.
Luke 9:55	The Textus Receptus includes, "Ye know not what manner of spirit ye are of".
Luke 9:56	The Textus Receptus includes, "For the Son of man is not come to destroy men's lives, but to save them."
Luke 11:2	The Textus Receptus includes a fuller version of Luke's Lord's Prayer.
Luke 12:31	The Textus Receptus says, the kingdom "of God".
Luke 12:39	The Textus Receptus says if the goodman of the house had known what hour the thief would come, "he would have watched".
Luke 17:36	The Textus Receptus includes, "Two men shall be in the field; the one shall be taken, and the other left."
Luke 18:28	In the Textus Receptus Peter says he left "all" to follow Jesus, not just "our own".
Luke 22:64	The Textus Receptus includes, "they struck him on the face".
Luke 23:17	The Textus Receptus includes, "(For of necessity he must release one unto them at the feast.)"
Luke 23:38	The Textus Receptus says the superscription over the Lord on the cross was written "in letters of Greek, and Latin, and Hebrew".
Luke 23:42	In the Textus Receptus the thief acknowledges Jesus as "Lord."
John 1:18	The Textus Receptus refers to the "only begotten Son," not the "only begotten God".
John 3:13	The Textus Receptus says the Son of man was "in heaven" even while being on earth. This is proof of Christ's divine omnipresence.
John 5:3,4	The Textus Receptus refers to the angelic miracle and the way it worked, which explains why the disabled were waiting to get in to the pool.
John 6:47	In the Textus Receptus Jesus says whoever believes "on me" has everlasting life.

Reference	Variant
John 7:8	In the Textus Receptus Jesus says that he will not go up to the feast "yet" because he eventually does.
John 7:53-8:11	The Textus Receptus includes an episode that portrays Christ's great mercy for an adulteress. (Further reading: http://textualcriticism.scienceontheweb.net/)
John 16:16	The Textus Receptus includes, "because I go to the Father".
Acts 2:30	The Textus Receptus includes, "...according to the flesh, he would raise up Christ to sit on his throne" as an allusion to Psalm 132:17.
Acts 8:37	The Textus Receptus includes, "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." This verse supports the doctrine of believer's baptism.
Acts 10:30	The Textus Receptus includes a reference to Cornelius' fasting.
Acts 15:34	The Textus Receptus includes, "Notwithstanding it pleased Silas to abide there still." Silas chose to stay in Antioch by his own accord, not just because Paul needed him.
Acts 23:9	The Textus Receptus includes, "let us not fight against God."
Acts 24:6-8	The Textus Receptus includes, "... and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, Commanding his accusers to come unto thee:"
Acts 28:29	The Textus Receptus includes, "And when he had said these words, the Jews departed, and had great reasoning among themselves."
Romans 1:16	The Textus Receptus says the Gospel is "of Christ."
Romans 6:11	The Textus Receptus refers to Jesus Christ as "Lord".
Romans 8:1	The Textus Receptus includes, "Who walk not after the flesh*, but after the Spirit^".
Romans 9:32	The Textus Receptus includes, "of the law".
Romans 10:15	The Textus Receptus includes, "That preach the gospel of peace."

Reference	Variant
Romans 11:6	The Textus Receptus includes, "But if it be of works, then is it no more grace: otherwise work is no more work."
Romans 13:9	The Textus Receptus includes, "Thou shalt not bear false witness."
Romans 14:10	In the Textus Receptus "Christ" has the judgment seat.
Romans 15:29	The Textus Receptus says the blessing is due to the "gospel" of Christ.
Romans 16:24	The Textus Receptus includes the benediction, "The grace of our Lord Jesus Christ be with you all. Amen."
1 Corinthians 7:5	The Textus Receptus includes a reference to fasting.
1 Corinthians 11:24	The Textus Receptus says Christ's body is "broken" for us, not simply "given" as in Catholic doctrine.
1 Corinthians 11:29	The Textus Receptus says he that eats and drinks "unworthily" eats and drinks damnation to himself.
Galatians 3:1	The Textus Receptus says the effect of being bewitched is to "not obey the truth."
Galatians 3:17	The Textus Receptus says the covenant is "in Christ."
Galatians 4:7	The Textus Receptus says we are made heirs of God "through Christ."
Galatians 5:19	The Textus Receptus includes "adultery" as one of the works of the flesh.
Galatians 6:15	The Textus Receptus teaches that circumcision is of no advantage because we are "in Christ Jesus".
Galatians 6:17	In the Textus Receptus Jesus is called "Lord."
Ephesians 3:9	The Textus Receptus includes a reference to Jesus Christ's role in creation.
Ephesians 3:14	The Textus Receptus refers to the Father as that of "our Lord Jesus Christ".
Ephesians 5:9	The Textus Receptus says "fruit of the Spirit", not "fruit of the light".
Ephesians 5:30	The Textus Receptus says we are "of his flesh, and of his bones."
Philippians 3:3	The Textus Receptus says "worship God in the spirit" not "worship by the spirit of God".

Reference	Variant
Philippians 3:16	The Textus Receptus includes, "let us mind the same thing."
Philippians 4:13	In the Textus Receptus Paul says he can do all things through "Christ".
Colossians 1:2	In the Textus Receptus "the Lord Jesus Christ" is included in the role of granting grace and peace to the Colossians.
Colossians 1:14	The Textus Receptus says we have redemption "through his blood."
Colossians 2:11	The Textus Receptus refers to the "sins of the flesh." Circumcision is compared to sanctification. Just as the foreskin is removed in circumcision while allowing the member to remain, sanctification removes "sins" even though the flesh (body) remains, though we walk not after it.
Colossians 2:18	The Textus Receptus has a warning about intruding into those things which one "hath not seen", not "hath seen". The warning in the Textus Receptus is against occultism.
Colossians 3:6	The Textus Receptus includes, "on the children of disobedience." The NA27 places these words in square brackets, causing the NIV and ESV to omit the words, while NASB 1995 and HCSB include them.
1 Thessalonians 1:1	The Textus Receptus includes, "from God the Father, and the Lord Jesus Christ".
2 Thessalonians 1:8	The Textus Receptus includes, "Christ".
2 Thessalonians 1:12	The Textus Receptus includes, "Christ".
2 Thessalonians 2:13	The Textus Receptus says, "from the beginning (απ αρχης)", not "firstfruits (απαρχην)".
1 Timothy 1:17	The Textus Receptus refers to God as the only "wise" God.
1 Timothy 2:7	In the Textus Receptus Paul speaks the truth "in Christ."
1 Timothy 3:16	The Textus Receptus describes Jesus as a manifestation of "God" in the flesh.
1 Timothy 4:10	In the Textus Receptus Paul says they "suffer reproach", not "strive".
1 Timothy 4:12	In the Textus Receptus Timothy is told to be an example in "spirit" as well.
1 Timothy 5:16	The Textus Receptus says if any believing "man or woman" must relieve widows, not just "woman".

Reference	Variant
1 Timothy 6:5	The Textus Receptus includes, "From such withdraw thyself," which is a call for separation.
1 Timothy 6:7	The Textus Receptus says "it is certain" that we can carry nothing out of this world.
2 Timothy 1:11	The Textus Receptus says Paul was appointed as teacher "of the Gentiles".
2 Timothy 4:1	The Textus Receptus says Jesus Christ shall judge the quick and the dead "at" his appearing.
2 Timothy 4:22	The Textus Receptus says the "Lord Jesus Christ" is to be with the spirit of Timothy.
Hebrews 1:3	The Textus Receptus teaches that Jesus purged our sins "by himself."
Hebrews 2:7	The Textus Receptus includes, "And didst set Him over the works of thy hands."
Hebrews 3:6	The Textus Receptus includes, "firm unto the end".
Hebrews 7:21	The Textus Receptus includes, "after the order of Melchisedec".
Hebrews 10:30	The Textus Receptus includes, "saith the Lord".
Hebrews 10:34	The Textus Receptus says our substance is in "heaven".
James 2:20	The Textus Receptus says faith without works is "dead", not "useless".
James 4:4	The Textus Receptus says, "Ye adulterers and adulteresses", not just "adulteresses".
1 Peter 1:22	The Textus Receptus says Peter's audience purified their souls in obeying the truth "through the Spirit."
1 Peter 2:2	In the Textus Receptus Paul says to desire the sincere milk of the word, that "ye may grow thereby", not "ye may grow unto salvation". The Textus Receptus reading does not hint at a works-based salvation.
1 Peter 4:1	The Textus Receptus says Christ suffered "for us."
1 Peter 4:14	The Textus Receptus includes, "on their part he is evil spoken of, but on your part he is glorified."
1 Peter 5:11	The Textus Receptus includes, "glory".

Reference	Variant
1 Peter 5:14	The Textus Receptus includes "Jesus" in association with the title Christ.
2 Peter 1:21	The Textus Receptus says "holy" men of God spoke as they were moved by the Holy Ghost.
2 Peter 2:17	The Textus Receptus says the mist of darkness is reserved "for ever".
2 Peter 3:2	In the Textus Receptus the author of the epistle says "commandments of us (ημων) the apostles", not "commandments of your (υμων) apostles". The difference is just one Greek letter. The Textus Receptus reading supports apostolic authorship of the epistle, a point that is disputed among liberal scholars concerning 2 Peter.
1 John 2:7	The Textus Receptus says the old commandment is the word which ye have heard "from the beginning".
1 John 2:20	The Textus Receptus says "ye know all things", not "ye all know".
1 John 3:5	The Textus Receptus says he was manifested to take away "our" sins.
1 John 4:3	The Textus Receptus says a spirit that does not confess that Jesus Christ "is come in the flesh" is not of God. Christian faith is rooted in the historical reality of Jesus Christ being a real person.
1 John 5:7	The Textus Receptus includes the Trinitarian reading, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." This verse is called the Johannine Comma. (For further reading, go to: Johannine Comma - 1 John 5:7)
1 John 5:13	The Textus Receptus includes, "And that ye may believe on the name of the Son of God."
Jude 25	The Textus Receptus refers to God as the only "wise" God.
Revelation 1:8	The Textus Receptus includes, "the beginning and the ending".
Revelation 1:11	The Textus Receptus includes, "I am Alpha and Omega, the first and the last."
Revelation 5:14	The Textus Receptus includes, "him that liveth for ever and ever."
Revelation 6:17	The Textus Receptus says the great day of "his" wrath is come, referring to God's wrath. The Nestle-Aland says, "their wrath", which does not make sense.

Reference	Variant
Revelation 11:15	The Textus Receptus refers to "kingdoms", which makes sense because there are many kingdoms in the world now.
Revelation 14:5	The Textus Receptus says the redeemed will be judged "before the throne of God".
Revelation 16:17	The Textus Receptus refers to the temple "of heaven".
Revelation 20:9	In the Textus Receptus, fire comes down from "God out of" heaven
Revelation 20:12	The Textus Receptus says the dead shall stand before "God."
Revelation 21:24	The Textus Receptus says the nation of them "which are saved" shall walk in the light.
Revelation 22:19	The Textus Receptus says "book of life", not "tree of life".

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