

THE KING JAMES TRANSLATION: STILL THE BEST!

COMPILED BY DR. MAX D. YOUNCE



ADDITIONAL MATERIAL TO BE USED WITH VIDEO/AUDIO CLASSES 1A – 8B

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COMPARISON OF OLD TESTAMENT TEXTS – CLASS ONE

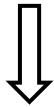
CORRECT HEBREW TEXT

I. Over 1700 Manuscripts.

- A. Daniel Bombar published his First Edition at Venice, Italy (1516/1517). It was called the First Rabbinic Bible.



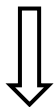
- B. Daniel Bombar, Second Edition (1524/1525) was edited by Ben Chayyim and called the "Second Rabinnic Bible, and also known as the Ben Chayyim Masoretic Text.



(1). This was the Standard Masoretic Text for the next 400 years. This was the only text anyone translated from.



- C. The King James Bible of 1611 is based on this text.



- D. Rudolf Kittel's 1906 and 1912 Editions of Biblical Hebraica are based on this Masoretic Text.

CORRUPT HEBREW TEXT

- I. Codex Vaticanus (b); Codex Sinaiticus (Aleph); Leningrad Manuscript (B19a or L) dated 1008 A.D.

- A. Westcott & Hort Text of 1881 (Greek New Testament).



- B. Nestle-Aland (1898-1979) There were 26 editions in the space of 81 years. A new edition every 3.1 year. They followed the Westcott & Hort, and three other additions of their day.



- C. Rudolf Kittel published two editions of Biblical Hebraica, one in 1906 and one in 1912. He used the Ben Chayyim Masoretic Text, the same as the King James Translation (KJT).

NOTE: The Ben Asher Text followed the Leningrad MS, and a few other inferior texts. This was a corrupt text.



- D. In 1937, Rudolf Kittel disregarded the Masoretic Text and used the Leningrad and a few inferior copies. This edition is known as the Biblica Hebraica Kittel, or BBK.



- E. In 1967/77, a revision of Kittel's Biblica Hebraica, called the Biblica Hebraica Stuttgartensia was made. This Stuttgart (German) Bible was based on the Ben Asher Text. This was published at Stuttgart, Germany, therefore, the name. The abbreviation is BBS.



- F. Both the BBK and BBS have about 15 to 20 suggested changes in the Hebrew Text placed in the footnotes on each page. This is about 20,000 to 30,000 suggested changes throughout the Old Testament.



- G. ASV (1901), NASV (1960), NIV (1973), NKJV (1982), & the Amplified Bible (1962). All these and other new versions and paraphrases use the above as a basis for their versions.

NOTE: The Preface of the NKJV says they followed the Stuttgart Edition.

The King James Translation: Still the Best!

Notes for Sessions 1a and 1b

Section I. God's Promises of Preservation.

“Knowing this first, that no prophecy of the scripture is of any private interpretation. (20) For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:20-21).

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

“Heaven and earth shall pass away, but my words shall not pass away” (Matthew 24:35).

1. Give ear, O my people, to my law: incline your ears to the words of my mouth.
2. I will open my mouth in a parable: I will utter dark sayings of old:
3. Which we have heard and known, and our fathers have told us.
4. We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.
5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:
6. That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:
7. That they might set their hope in God, and not forget the works of God, but keep his commandments:
8. And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God” (Psalm 78:1-8).

He hath remembered his covenant for ever, the word which he commanded to a thousand generations” (Psalm 105:8).

“For ever, O LORD, thy word is settled in heaven” (Psalm 119:89).

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (8) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Galatians 1:8,9).

“As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever” (Isaiah 59:21).

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.” (Isaiah 30:8).

The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (Isaiah 40:8)

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: (24) But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you” (1 Peter 1:24-25)

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. (23) For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: (24) But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you” (1 Peter 1:23-25).

“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matthew 4:4)

“Heaven and earth shall pass away, but my words shall not pass away” (Matthew 24:35).

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (17). For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:17-18).

“Have not I written to thee excellent things in counsels and knowledge, (20)That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?” (Proverbs 22:20-21).

“Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart” (Psalm 119:11)\

Section II: How Words Omitted, or Changed, by New Versions Effect Bible Doctrine.

Romans 1:16				
KJT	NIV	NASB	AMPLIFIED	OTHERS
“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek”	I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.	For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.	I am not ashamed of the gospel. for it is the power of God for salvation [from His wrath and punishment] to everyone who believes [in Christ as Savior]. to the Jew first and also to the Greek.	
	“Of Christ” is omitted.	“OF CHRIST” is omitted	“OF CHRIST” is omitted	
1 Corinthians 9:18				
KJT	NIV	NASB	AMPLIFIED	OTHERS
What is my reward then? <i>Verily</i> that, when I preach the gospel, I may make the GOSPEL OF CHRIST with-out charge, that I abuse not my power in the gospel.	What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it.	What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.	What then is my reward? [Just this:] that, when I preach the gospel, I may offer the gospel without charge [to everyone], so as not to take advantage of my rights [as a preacher and apostle] in [preaching] the gospel.	
	“Of Christ” is omitted.	“Of Christ” is omitted.	“Of Christ” is omitted.	Omitted in all other “modern” versions .
Hebrews 1:3				
KJT	NIV	NASB	AMPLIFIED	
“Who being the brightness of <i>his</i> glory, and the express image of his person, and upholding all things by the word of his power, when he had BY HIMSELF purged our sins, sat down on the right hand of the Majesty on high;”	The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.	And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,	The Son is the radiance and only expression of the glory of [our awesome] God [reflecting God's [a] Shekinah glory, the Light-being, the brilliant light of the divine], and the exact representation and perfect imprint of His [Father's] essence, and upholding and maintaining and propelling all things [the entire physical and spiritual universe] by His powerful word [carrying the universe along to its predetermined goal]. When He [Himself and no other] had [by offering Himself on the cross as a sacrifice for sin] accomplished purification from sins and established our freedom from guilt, He sat down [revealing His completed work] at the right hand of the Majesty on high [revealing His Divine authority],	
	“By himself” is omitted.	“By himself” is omitted.	“By offering himself on the cross as a sacrifice for sin” is in brackets, thus omitted from the text.	

1 Peter 4:1				
KJT	NIV	NASB	AMPLIFIED	OTHERS
"Forasmuch then as Christ hath suffered FOR US in the flesh, arm yourselves like-wise with the same mind: for he that hath suffered in the flesh hath ceased from sin;"	The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.	And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,	Therefore, since ^[a] Christ suffered in the flesh [and died for us], arm yourselves [like warriors] with the same purpose [being willing to suffer for doing what is right and pleasing God], because whoever has suffered in the flesh [being likeminded with Christ] is done with [intentional] sin [having stopped pleasing the world],	
	"For us" is omitted.	"For us" is omitted.	"and died for us" is in brackets, not in text.	
1 Corinthians 5:7				
KJT	NIV	NASB	AMPLIFIED	OTHERS
"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-over is sacrificed FOR US."	Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed.	Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.	[a]Clean out the old leaven so that you may be a new batch, just as you are, still unleavened. For Christ our Passover Lamb has been sacrificed.	
	"For us" is omitted	"For us" is omitted	"For us" is omitted	
Colossians 2:11				
KJT	NIV	NASB	AMPLIFIED	OTHERS
In whom also ye are circumcised with the circumcision made with out hands, in putting off the body of the SINS of the flesh by the circumcision of Christ:"	"In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ,"	"and in Him you were also circumcised with a circumcision made with out hands, in the removal of the body of the flesh by the circumcision of Christ;"	"In whom also you were circumcised with a circumcision not made with hands, but in a [spiritual] circumcision performed by Christ by stripping off the body of the flesh [the whole corrupt carnal nature with its passions and lusts.]"	
	"Sins" is omitted.	"Sins" is omitted.	"Sins" is omitted.	
	Note: this is putting off the "old man."		Note: this is putting off the "old man."	
Isaiah 53:10				
KJT	NIV	NASB	AMPLIFIED	OTHERS
"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for SIN, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand"	Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.	But the LORD was pleased To crush Him, putting <i>Him</i> to grief; If He would render Himself <i>as</i> a guilt offering, He will see <i>His</i> offspring, He will prolong <i>His</i> days, And the good pleasure of the LORD will prosper in His hand.	Yet the Lord was [a] willing to crush Him, [b] causing Him to suffer; If [c] He would give Himself as a guilt offering [an atone-ment for sin], He shall see His [spiritual] off-spring, He shall prolong His days, And the will (good pleasure) of the Lord shall succeed and prosper in His hand.	
	"Sin" replaced with "guilt"	"Sin" replaced with "guilt"	"Sin" is replaced with "guilt" "Atonement for sin" in brackets.	

Colossians 1;14				
KJT	NIV	NASB	AMPLIFIED	OTHERS
"In whom we have redemption THROUGH HIS BLOOD, even the forgiveness of sins:"	in whom we have redemption, the forgiveness of sins.	in whom we have redemption, the forgiveness of sins.	in whom we have redemption [because of His sacrifice, resulting in] the forgiveness of our sins [and the cancellation of sins' penalty].	
	"Through his blood" is omitted	"Through his blood" is omitted	"Through his blood" is omitted	
Mark 9:42				
KJT	NIV	NASB	AMPLIFIED	OTHERS
"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."	"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.	"Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.	"But whoever causes one of these little ones who believe and trust in Me to stumble [that is, to sin or lose faith], it would be better for him if a heavy mill-stone [one requiring a donkey's strength to turn it] were hung around his neck and he were thrown into the sea.	
		"In me" is omitted.		
John 6:47				
KJT	NIV	NASB	AMPLIFIED	OTHERS
Verily, verily, I say unto you, He that believeth ON ME hath everlasting life.	I tell you the truth, he who believes has everlasting life.	"Truly, truly, I say to you, he who believes has eternal life.	I assure you and most solemnly say to you, he who believes [in Me as Savior, whoever adheres to, trusts in, relies on, and has faith in Me—already] has eternal life [that is, now possesses it].	
	"On me" is omitted.	"On me" is omitted.	"On me" is omitted. All things that matter are bracketed.	
John 16:16				
KJT	NIV	NASB	AMPLIFIED	OTHERS
A little while, and ye shall not see me: and again, a little while, and ye shall see me, BECAUSE I GO TO THE FATHER.	"In a little while you will see me no more, and then after a little while you will see me."	"A little while, and you will no longer see Me; and again a little while, and you will see Me."	"A little while, and you will no longer see Me; and again a little while, and you will see Me."	
	"Because I go to the Father" is omitted	"Because I go to the Father" is omitted.	"Because I go to the Father" is omitted.	
John 3:13				
KJT	NIV	NASB	AMPLIFIED	OTHERS
And no man hath ascended up to heaven, but he that came down from heaven, even the SON OF MAN WHICH IS IN HEAVEN.	No one has ever gone into heaven except the one who came from heaven--the Son of Man.	"No one has ascended into heaven, but He who descended from heaven: the Son of Man.	No one has gone up into heaven, but there is One who came down from heaven, the Son of Man [Himself-whose home is in heaven].	
	"Son of man which is in heaven" is omitted.	"Son of man which is in heaven" is omitted	"Son of man which is in heaven" is omitted	

Luke 4:4				
KJT	NIV	NASB	AMPLIFIED	OTHERS
And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by EVERY WORD OF GOD.	Jesus answered, "It is written: 'Man does not live on bread alone.'"	And Jesus answered him, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE.'"	Jesus replied to him, "It is written and forever remains written, 'Man shall not live by bread alone[a].'"	
	"by every word of God." is omitted.	"by every word of God." is omitted.	"by every word of God" is omitted. Footnotes: [a] Late mss add "but by every word of God."	

Luke 4:8				
KJT	NIV	NASB	AMPLIFIED	OTHERS
And Jesus answered and said unto him, GET THEE BEHIND ME, SATAN: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"	Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"	Jesus answered him, "It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"	Jesus replied to him, "It is written and forever remains written, 'You shall worship the Lord your God and serve only Him.'"	
	"Get thee behind me, Satan: is omitted.	"Get thee behind me, Satan: is omitted.	"Get thee behind me, Satan: is omitted.	

Luke 4:18				
KJT	NIV	NASB	AMPLIFIED	OTHERS
The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,	"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,"	"THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM R-LEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED,	"The Spirit of the Lord is upon Me (the Messiah), Because He has anointed Me to preach the good news to the poor. He has sent Me to announce release (pardon, forgiveness) to the captives, And recovery of sight to the blind, To set free those who are oppressed (downtrodden, bruised, crushed by tragedy),	
	omits "to heal the brokenhearted."	omits "to heal the brokenhearted."	omits "to heal the brokenhearted."	

As we said previously, with psychiatry, and the influence of Sigmund Freud and others, coming out with all the humanistic reasoning in order to answer man's problems, it is no wonder the translators of the new versions left out "to heal the brokenhearted."

Only Christ can heal the brokenhearted. He's the one that can touch our heart when we're going through a time of trial, or we have our heart broken. There's no human being can heal the heart like the Lord Jesus Christ can. Nevertheless, it shows where the hearts of those who translate the new versions are. They are surely not with the Lord because when you leave out "only the Lord can heal the brokenhearted," it reveals that their ideas are trying to point you, humanistically, to some psychiatrist, or someone else.

I. HUMAN WISDOM VERSUS GOD'S WISDOM.

I think one of the most deceiving things is the fact that people tend to believe people who are educated. They think, Well, this man has a college degree, and he's gone to seminary, he surely knows what he is talking about.

A. Who Does God Reveal His Word to?

We're going to look at some verses, and see to whom God reveals His Word. By inspiration in 1 Corinthians 2:13-16, the great Apostle Paul writes,

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (13) But the natural man receiveth not the things of

the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. (14) But he that is spiritual judgeth all things, yet he himself is judged of no man. (15) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (1 Corinthians 2:13-16).

Therefore, we have the mind of Christ. We have an insight into spiritual things that no natural man has, and he never will be able to unless he has the Holy Spirit that illuminates the Word of God. It's just like throwing a spotlight on the Word of God, and you looking at it. That's what the Holy Spirit does, and just brings it to light.

I don't know how many people that I've talked to that said, "You know, I never could understand the Bible until I got saved. Then questions I used to have just sort of dissipated and God just took care of them. Here it is in the Bible. I began to read it, and I can understand it. There may be things I have to study, but I began to understand it.

We can get all the scholarship and learning we want out of schools, colleges, and seminaries. However, when it really comes to getting an understanding of life, about Christ and spiritual things, notice what it says in Psalm 119:104.

"From thy precepts," (that's the Word of God) I get understanding; Therefore I hate every false way."

Did you ever notice that when you read the Bible, it helps you in your life that you live down here? It helps you to make decisions. Here is a very simple thing, for instance. How many times have you ever gotten in trouble because you associated with the wrong person? Well, we all have. My hand goes up, too. If I had twenty hands, I would put them up and keep them up all night I got in so much trouble as a boy, this way.

The Word of God has the answer. 2 Corinthians 6:17 says,

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,"

Romans 16:17 says,

"...Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17)

"Can two walk together, except they be agreed?" Amos 3:3

Did you ever work with somebody you didn't like, or you didn't agree with? They don't want to go to church. They don't want to talk about the Lord. They have no interests that you have, whatsoever. It's pretty hard. You're thinking all the time, "When is this going to stop? I'll be glad when they get out of the car!" Did that ever happen to you?

You tell yourself, "I'll never do this again. I'll never go shopping with her again. I'll never go shopping with him again. I'm not going fishing with that guy. The only thing he wants to talk about is the women he runs around with, and the wine and whiskey he drinks. Here I am trying to catch fish, and I can't even get him in the boat! We went up to stay all night on a weekend and all he did was buy a six pack of six packs. He should have bought a whole carton. I'm out to catch fish and I can't get him out of the cabin because he's too drunk.

There's no fellowship. The fellowship is based on the Lord Jesus Christ.

B. Knowledge of God's Word Is Not Reserved to Just the Highly Educated.

Remember, we get knowledge and understanding through knowing God's precepts. Anyone can study God's Word and apply it to their life. 1 Corinthians 6:4 reveals a lot about this. It is talking about the saints (Christians) who were going to the law, suing each other, creating a bad testimony in the eyes of the world. Let's just see whom God puts in charge, here. 1 Corinthians 6:1-4.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (Verse 1).

They were going to the secular law, judges, and courts and arguing about matters that should have been settled by another Christian.

“Do ye not know that the saints shall judge the world? (During the Millennium) and if the world shall be judged by you, are ye unworthy to judge the SMALLEST MATTERS?” (Verse 2).

Write this down and underline this, “the smallest matters.” There's nothing wrong with going to court over legal matters that cannot be settled by just somebody in the church. But they were going to court, suing everybody, over the smallest matters. A Christian has the same rights as someone else.

But, notice in Verse 4,

“If then ye have judgments of things pertaining to this life, set them to judge who are...

Get this now!

...” least esteemed in the church.”

Do you know why? The average man, the least esteemed in the church, will tell you what's right or wrong because they have nothing to gain, and nothing to lose. Isn't that amazing? Who will God have to do it? The least esteemed in the church.

C. Anyone Can Know God's Word, If They Study It.

Put down in your notes that Paul was educated under Gamaliel. He was an educated man and God used him because he used the word of God.

We're comparing human wisdom with spiritual wisdom. 1 Corinthians 4:3,4 gives the foundation because you have and I have a tendency to put our confidence in anyone who has a few letters behind their name. Let's go, if you will, 1 Corinthians 4:3,4.

“But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. (Verse 3) For I know nothing by myself;...”

Well, that's interesting. “...I know nothing by myself

...”Yet, am I not hereby justified, but he that judgeth me is the Lord” (I Corinthians 4:3,4).

The point I want to make is, even though being very educated for a Jewish man of that time, Paul says, “***...I know nothing by myself.***”

The Lord has all the answers. He will show us great and mighty things we never knew. Go with me to Jeremiah 33:3.

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.”

This applies to the men who have been on the committees and the boards of these new translations that are perverted. Now, if they knew anything, and they really asked of the Lord, they would search out and not be on the committees of perverted translations. Would they not?

Let's go to Jeremiah 33:3,

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. (Jeremiah 33:3)

Well the Lord has done that through His Word, has he not? When we know God's Word, we can answer with the Word of God as we are told in 2 Timothy 2:15,

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Proverbs 15:28, also says,

“The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.”

What does it say that a man does here? “The heart of the righteous studyeth to answer.” But to learn something it takes study. We are to “Study to show thyself approved unto God, a workman...” Not that we're not approved unto God by being saved. We are. But you study to be a workman. You can't work if you don't know how to work.

D. We Should Glory in the Cross. Not In How Much We Know.

When we use God's Word to do His Work, what should our attitude be? We should glory in Christ, not ourselves.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

A lot of Bible scholars like to glory in themselves. "Knowledge puffeth up, does it not?"

We should glory in Christ, not ourselves. If the translator's knowledge came from the Lord, they wouldn't be omitting words in the NIV, the NASB, and the Amplified Bible. They wouldn't be tampering with the word of God. They would love the Word of God. Much knowledge sometimes overrides, and makes us want to impress others.

How do we know? We know because they left "Heal the brokenhearted" out of the text. "Get thee behind me Satan," was omitted. "Live by every word of God." They left that out, too. They do it because they have degrees and think they are superior in knowledge to you. You are supposed to believe what they say because you're not as educated as they are.

Well God laughs at that kind of phony-baloney! However, that's exactly what these men behind the translations, so lucrative for the money, want you to believe.

Psalms 34:2 says God loves the humble because when they hear they will listen.

"My soul shall make her boast in the LORD: the humble shall hear *thereof*, and be glad" (Psalm 34:2).

2 Corinthians 3:1,5.

"Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?" (2 Corinthians 3:1).

"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;" (2 Corinthians 3:5).

Luke 16:15 talks about those justifying themselves before men. The person that loves the Lord is going to humble themselves.

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

III. EDUCATION WITHOUT GOD.

2 Peter 3:5 tells us that these are willingly ignorant.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:"

2nd Timothy 3:7 says you can be secularly educated, but have no knowledge of the truth. "Ever learning, and never able to come to the knowledge of the truth."

Some of these intellectuals are "ever learning," but are "never able to come to the knowledge of the truth," because they are relying on their secular knowledge. In other words, they know it all.

Trust in him at all times; *ye* people, pour out your heart before him: God *is* a refuge **for us**. **Selah.** (8)

"Surely men of low degree *are* vanity, and men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity."

Psalms 39:5.

"Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity. Selah."

Isaiah 64:6.

“But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

Isaiah 30:10.

“Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:”

A. Our Warning.

Romans 16:17,18.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. (16) For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Romans 16:17-18).

Matthew 23:27.

“Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.”

Malachi 2:8,11,12.

“But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts” (Malachi 2:8).

“Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god. (11) The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts” (Malachi 2:11-12).

B. Who Will God Reveal Knowledge To?

Isaiah 66:2.

“For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and TREMBLETH at my word” (Isaiah 66:2).

Isaiah 66:5.

“Hear the word of the LORD, ye that TREMBLE at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed” (Isaiah 66:5).

How can you say you have respect for the Word of God when you take away 64 thousand words out of one translation, and pervert another translation? How can you say the men behind the translations have respect for the Word of God when they don't believe in Satan, don't believe in the Resurrection, and don't believe in the Rapture of the Church?

C. Who Will God Hide His Word From?

Let's go to Luke 10:21.

“In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”

Who has God hidden His Word from? “The wise in their own eyes.” He “has revealed it unto babes.” Those that have a tender heart want to hear the word of God. Those who do not have their hearts filled full of pride.

Matthew 11:25.

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

I'm glad I am a babe. I really am. It's a very interesting thing because in Isaiah 52:14, God's Word says that His image was so marred more than any man's. I want to tell you something. You can expect the same thing. The same treatment from the corrupt religious leaders who delivered Christ to the soldiers for abuse, the same apostate religious imposters today will attempt to mar the image of anyone who looks to Jesus Christ for the authority and not look to them.

Conclusion..

Isaiah 66:5 will suffice when you oppose the so-called “scholars.”

“Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.”

IV. GOOD MEN CAN BE DECEIVED.

A. The Apostle Peter.

Acts 5:15.

The Bad: They almost had Peter as a God.

“Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.”

We have the same thing with these so-called scholars who have translated the modern version. You're going to see, when we read the Preface of the NIV, how many times they refer to these translators as scholars so you'll believe everything they do with the NIV, NASB, and the others. They want you to believe these are scholars, superior in knowledge to you. These are just men.

Galatians 2:14.

Here's what it says.

“But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?”

Well isn't that something?

Galatians 2:11.

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.”

Isn't that amazing? Notice on down in Verse 13.

“And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation” (Galatians 2:13)

Barnabas, you should have known better. Here one man influenced another because of their peers. Here Barnabas followed Peter. Here, Peter couldn't stand. His backbone turned to jelly, did it not? Paul said, “I had to rebuke him to the face. When you're with the Gentiles, you act one way. When you're with the Jews you act another. Get your act together, Peter. Be the same consistency in your Christian life.

But the person we want to point out is here is Barnabas. He started out in Acts on a missionary journey and he was with Paul. But Barnabas got carried away with their dissimulation. Isn't it something? So good men can lead other good men astray can't they? They surely can.

Matthew 16:16, 17. Everybody looked up to Peter.

”And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (16) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

Here, Peter is doing pretty good. Here he's doing great. Peter is a rock here. He's a little rock. He's going to build upon Christ, but Peter is a good leader here.

But, notice in Matthew 16:23,

“But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

So Peter got rebuked. Can good men be deceived? Can they ever! I say they would.

2 Peter 3:18.

“But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.”

B. Barnabas.

Acts 11:22.

“Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.”

The conclusion is given in Verse 24.

Acts 11:24.

“For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.”

Here, Barnabas was a good man, and full of the Holy Spirit and of faith, and he brought considerable numbers to the Lord. But in Galatians 2:13, Barnabas got carried away by Peter and went astray. Here, Barnabas was a good man leading people to Christ, and everything else. However, Barnabas, even though he was a pillar in the church and led a lot of people to Christ, followed Peter and went astray.

You have the same thing with these translators today, what did we say? They're following their peers. What my Bible teacher says, I will follow.

C. Conclusion.

Good men can be deceived! Solution: Heed the warning God gives in Romans 16:17,18.

D. Others Who Have Been Deceived.

Joshua 9:5. Joshua was deceived by some moldy bread.

2 Samuel 16:17. David was deceived by his counselor, Ahithophel.

Genesis, Chapter 16. Abraham deceived about his notions about Hagar, was he not? God had promised him that he would have a son by Sarah, did he not? But he was deceived because Sarah brought Hagar and he thought Hagar was the one through whom the seed would come? But he was deceived, wasn't he? He lost his faith in God, or it would never have happened.

Genesis, Chapter 27. Isaac deceived Jacob.

Genesis, Chapter 29. Jacob was deceived by Leah and her father.

He was deceived. What are you saying? We're just saying good men can be deceived

And these translators and committee members have surely been deceived by their peers that have said we are going to have a good translation and have perverted the Word of God.

VIII. GOD'S WISDOM VERSUS MAN'S WISDOM.

1 Corinthians 1:17.

“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”

Proverbs 18:11-13.

“The rich man's wealth *is* his strong city, and as an high wall in his own conceit. (11) Before destruction the heart of man is haughty, and before honour *is* humility. (12) He that answereth a matter before he heareth *it*, *it is* folly and shame unto him” (13).

2 Peter 3:5.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:”

Then pride is one of the main things.

Proverbs 11:2.

“*When* pride cometh, then cometh shame: but with the lowly *is* wisdom.”

Proverbs 16:18.

“Pride *goeth* before destruction, and an haughty spirit before a fall.”

Mark 4:17.

“And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.”

1 John 2:16.

“For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

Obadiah 1:3.

“The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?”

WORDS & MEANINGS

- I. APOCRYPHA - (A neuter plural noun) and means "something hidden, secret, or concealed." It refers to the works that were written for an inner circle of people, sometimes a heretical sect. Therefore, it had the force of secrecy like a mysterious occult. In this sense the word, is practically the same as "esoteric," meaning for the initiated alone--a term of dignity and respect, in their eyes.
- A. It was used by early Christian writers to denote a class of writings now called "apocalyptic," rather than the class now known as Apocrypha.
- B. From the thought of concealment and connected with darkness, came the second meaning, i.e., spurious, forged, of unknown or fraudulent authorship or contents, heretical.
- C. In the fourth century A.D., and possibly by Jerome himself, the word came to be used in the sense of "uncanonical, unrecognized," and to be applied to those religious books which were inferior in authority and not worthy of the inspired Scriptures.

These books, written after the canonical books were written, were not admitted into the canon. The following are the 14 in order as they appear in some: English versions:

1. 1 Esdras,
2. 2 Esdras,
3. Tobit,
4. Judith,
5. The Rest of Esther,
6. The Wisdom of Solomon,
7. Ecclesiasticus,
8. Baruch, with the Epistle of Jeremiah,
9. The Song of the Three Holy Children,
10. The History of Susanna,
11. Bel and the Dragon,
12. The Prayer of Manassas,
13. 1 Maccabees,
14. 2 Maccabees.

- E. BACKGROUND. The great Reformation had shaken Europe. Luther had translated the Scriptures into German and had confirmed that only the Hebrew Canon of the Old Testament should be acknowledged as authoritative, which excluded the Apocrypha. The Roman Catholic Church knew that something had to be done to offset the Lutherans. It was settled at the Council of Trent held in 1546. After a long and highly controversial session, the decree was passed that:

1. The 14 Apocryphal books were included in the canon,

2. That unwritten traditions are of God and to be received as the Word of God. Should anyone reject these decrees "Let him be Anathema?" It should be noted that at this council there were only 53 prelates present. Not one was a German. Not one was a scholar distinguished for historical learning. Not one had made any special study of the subject from the standpoint of antiquity.

F. REASONS FOR REJECTING THE APOCRYPHA.

1. They were never quoted in the New Testament by Christ, the Apostles, or any New Testament writer, even though they were in existence at that time.
2. Josephus, the great Jewish historian, expressly excludes them.
3. Philo, the great Jewish philosopher of Alexandria (20 B.C. to 50 A.D.) wrote prolifically and quoted largely from the Old Testament, yet never quoted from the Apocrypha, nor even mentioned them.
4. They are not found in any catalogue of canonical books made during the first four centuries.
5. Divine inspiration and authority is not claimed by any of the writers and is definitely disclaimed by some of them.
6. The books contain many geographical and chronological distortions of Old Testament contradicting themselves, the Bible and secular history.
7. They teach doctrines and uphold practices which are directly contrary to the canonical Hebrew Scriptures. Lying is, sanctioned, suicide and assassination are justified, salvation by works and by almsgiving, magical incantations, prayer of the dead for the dead, and etc. are taught and approved.
8. The books were written much later those of the Old Testament, long after its canon was closed.
9. The spiritual and moral level is, as a whole, far below that of the Old Testament. When you read the Old Testament and then read the Apocrypha, you feel as though you are in another world.
10. Gregory the Great, Bishop of Rome (590 to 604 A.D.) and other distinguished men from the 4th Century held to the Hebrew Scriptures and opposed the Apocrypha.
11. All the 14 apocryphal books exist in the Greek language, not the Hebrew, as do the Old Testament books.
12. The Jews in all parts of the world accept the same canon or Hebrew Bible without variation. No apocryphal book ever found its way into the Jewish canon.

CONCLUSION: In Psalm 118:8, It is better to trust in the Lord than to put your confidence in man. The Hebrew Old Testament, Bible, had been recognized as complete before 400 B.C. Neither Christ, Himself, the Apostles, or any New Testament writer ever acknowledged any of the 14 apocryphal books as part of the Old Testament. For a group of 53 men in 1546, of whom many disagreed, to say now after 1846 years that these 14 books are to be part of the Holy Scriptures is totally absurd! They would be placing themselves above Christ, the Apostles, the Apostolic Fathers, the Church Fathers, and all the New Testament writers and

great Biblical scholars, from Christ to the Council of Trent in 1546, where they made this bizarre decision. Who are we going to believe? God, or a handful of men.

- II. **THE TARGUMS.** A targum is a translation or a paraphrase of some part of the Old Testament Scripture into the Aramaic language. The word comes from the Aramaic "targem" (to interpret, explain, translate); therefore, the passive participle METHURGAM, interpreted ref. Ezra 4:7, a methurgeman was a translator; he was also called a "targoman."
- III. **ARAMAIC LANGUAGE** is derived from ARAM, one of the 5 sons of Shem (Gen. 10:22), and ARAMA is the word translated "Syria." The same word with an adjective ending is translated, with reference to the language, "Syrian" 5 times: (2 Kings 18:26; Ezra 4:7 twice; Isaiah 36:11; Daniel 2:4). The Aramaic language, therefore, was the language of Syria.
- IV. **TALMUD & MIDRASH.** Neither are translations or paraphrases, but are important Jewish Literature.
 - A. The Talmud is a Jewish work which contains the civil and religious laws not found in the Pentateuch, with commentaries upon and illustrations of these laws.
 - B. The foundation of the Talmud was the "Torah", or law. The Jews believed the law contained two parts: (1). The written law as found in the Pentateuch, (2). The oral law, which came to be considered equally binding.
 - C. The Talmud consists of two parts:
 - 1. The MISHNA, or Oral Law,
 - 2. The GEMARA, the commentaries and illustrations.
- V. **GNOSTICISM,** from the Greek "Ginosko" meaning to take in knowledge, understand completely, superior knowledge. In 1 Timothy 6:20, Paul warns Timothy against science (Gr. gnosis or knowledge), falsely so-called. Gnosticism is the philosophy of being too intelligent as to believe the Word of God. These are the liberal preachers and intellectuals of today who deny God's Word.
- VI. **THE SEPTUAGINT.** A translation of the Hebrew Testament into the Greek language for Greek speaking Jews of Alexandria, Egypt, and, perhaps, the surrounding countries. The abbreviation is LXX, and it is sometimes called the Alexandrian Version.
- VII. **CODEX** - is a manuscript, usually in book form instead of the ordinary roll.
- VIII. **A BIBLICAL MANUSCRIPT** - is a copy written by hand in the original Biblical languages, Hebrew or Greek. There are two kinds of Biblical manuscripts:
 - A. **UNCIAL** manuscript. A manuscript written in capital letters, each formed separately. They extend from the 4th Century (or earlier) to the 10th Century A.D.
 - B. A **MINISCULE** manuscript is one written in small letters. The word means "rather small." They extend from the 9th to the 15th Century. It is sometimes called a **CURSIVE**, meaning "a running hand."

IX. POLYGLOT means "many tongued." It is an edition of the Scriptures which shows the originals in a comparative view, and one, or more, ancient versions which possess critical authority.

X. There are four classes of books to be identified:

After the Old Testament Canon was closed, questions arose among some Jews. (p.106, *Biblical Introduction.*)

- a. Concerning certain books already contained in the Canon,
 - b. Other books written later and seeking admission into the Canon,
 - c. This gave rise to 4 classes of books.
- A. The HOMOLOGOUMENA. (homologeo, confessed, undisputed). These books were received as canonical without dispute, and whose right to a place in the Canon was not afterwards disputed.
- B. The ANTILEGOMENA. (anti lego, spoken against). They are those books whose right to a place in the Canon, after admission, was disputed by certain Jews. There were 5:
1. Song of Solomon - because it seemed to be a poem of merely human love.
 2. Ecclesiastes - because they thought it contained contradictory statements.
 3. Esther - because it does not mention any name of God.
 4. Ezekiel because they thought in several points it apparently contradicts the requirements of the Mosaic Law in the Pentateuch.
 5. Proverbs - certain of its maxims contradict each other, and that it seems to favor the heretical party.

CONCLUSION: The question was, whether these should be allowed to remain in the Canon. The objections were of such that they would have no weight today. They did not touch on any of the great tests of canonicity, nor of the genuineness, or the age of the books. They were only the OPINIONS of individual rabbis, personal doubts and scruples. These were soon settled by councils and no book was ever withdrawn from the Canon.

C. Definition of Terms:

1. The APOCRYPHA (hidden, secret). Those books written after the canonical books were written and not admitted into the Canon.
2. The PSEUDEPIGRAPHA. These books were written by unknown persons sometime between 200 B.C., and 200 A.D. These were false or spurious writings, written under false names, falsely ascribed to Biblical characters and to Biblical times. They have never been accepted as canonical by any branch of the Christian Church. They are sometimes called "Apocalyptic Literature" because they are largely composed of apocalypses, revelations and visions. They are not found in any catalogue of canonical books made during the first four centuries.

3. **BIBLICAL CRITICISM.** The science which seeks, by careful and detailed inquiry, to secure the exact words of the original manuscripts of the Bible. There are two branches:
 - a. **HISTORICAL CRITICISM.** Seeks to determine the age (date), authorship, composition, sources, character and historical value of the documents, as judged by internal evidence. It will not hesitate to use the sciences of History, Geography, Ethnology , and Archaeology. This is known as **HIGHER CRITICISM.**
 - b. **TEXTUAL CRITICISM.** Seeks to determine the exact and correct text of the Scriptures as it existed in the original documents, when freed from errors, corruptions, and variations which have come into it during the long process of copyi ng and recopying. It is called **LOWER CRITICISM.**
4. **CANON.** It is from the Greek word, "KANON," which is probably derived from the Hebrew word, "KANEH," meaning "a measuring rod , a rule". Secularly it could be applied to carpenters or masons
5. **THE TARGUMS.** A targum is a translation or a paraphrase of some part of the Old Testament Scripture into the Aramaic language. The word comes from the Aramaic "targem" (to interpret, explain, translate); therefore, the passive participle **METHURGAM**, interpreted ref. Ezra 4:7, a methurgeman was a translator; he was also called a "targoman."
6. **ARAMAIC LANGUAGE** is derived from **ARAM**, one of the 5 sons of Shem (Gen. 10:22), and **ARAMA** is the word translated "Syria." The same word with an adjective ending is translated, with reference to the language, "Syrian" 5 times: (2 Kings 18:26; Ezra 4:7 twice; Isaiah 36:11; Daniel 2:4). The Aramaic language, therefore, was the language of Syria.
7. **PENTATEUCH.** The first five books of the Bible.
8. **CUNEIFORM.** The oldest Semitic language known, It means "wedge form" from the Latin "CUNEUS", a wedge. The very ancient race called Sumerians, a non-Semitic people of unknown origin is thought to have occupied Babylonia before the Babylonians came. They had a stylus with a triangular-shaped end. They had 560 signs, each representing a syllable or a word, a group of sounds, but never a letter. The latest document known is dated 68 B.C. It was used by the Babylonians, Assyrians, the great Hittite Empire (from 2000 to 800 or more B.C.). It spread throughout the world, reaching even Palestine and Egypt as an important commercial and diplomatic language, having an extensive and powerful influence for more than 3,000 years. For one of the archaeological discoveries, check your encyclopedia for the Tel-el-Amarna Tablets written in cuneiform.
9. **VELLUM.** A fine quality of leather, especially and carefully prepared for writing on both sides. This was from the skins of conies and antelopes.
10. **PARCHMENT.** Practically no difference from vellum, except it used skins from sheep and goats.
11. **PAPYRI FRAGMENTS.** Single sheets or fragments of sheets, of papyrus, upon which are written, in Greek, parts, often very small parts of the Bible. Most of the papyri have been found in Egypt because the dry climate has preserved them from decay. Papyri are found in 3 classes:
 - (a). Literary ,

- (b). Biblical and Theological,
- (c). Non-literary, such as civil documents.

12. LECTONARIES. Service books, or volumes containing sections from parts of the New Testament to be read throughout the year services, especially on special days.
13. OSTRACA & INSCRIPTIONS. Ostracas are pieces of broken pottery upon which small portions of Scripture were written. They were often used by poor Christians who could not afford papyri.
14. An ANCIENT VERSION or translation. In general, one which was made before the invention of printing; before 1450.
15. A MODERN VERSION, generally after 1450 this term is used.
16. PSALTER. A book containing the Psalms.
17. OCTAVO. Edition, a book size of about 6" x 9".
18. ASCETICISM. One who abstains from the normal pleasures of life or denies himself material satisfaction for religious or other purposes.
19. MASORAH. A collection of critical and explanatory notes and writings, carefully guarded, of the Hebrew text of the Old Testament.
20. ESOTERIC. Understood by or meant for only the select few who have special knowledge or interest. Private, secret, and confidential.
21. ANTIQUITY. The quality of being ancient. Ancientness.
22. HEDONISM. The doctrine that pleasure and happiness is the highest good. Devotion to pleasure as a way of life based on a belief that no act is sinful.
23. EXTANT. In existence, still existing.
24. LXX. The abbreviation for the Septuagint.
25. MANUSCRIPT "B" - the Vaticanus.
26. MANUSCRIPT "ALEPH." - the Sinaiticus.
27. FACSIMILE. An exact copy of a book, painting, or manuscript.
28. FOLIO. A sheet of paper folded once to make two (2) leaves (4 pages) of a book.
29. MONISM. A theory that there is only one basic substance or principle as the ground of reality.
30. TETRAGRAMMATON. The Hebrew word for God that consists of the four Hebrew letters "YOD" = "Y," "HE" = "H," "VAR" = "V," "HE" = "H," and appears YHWH (Jehovah). "Tetra" meaning four (4) and "grammatos," meaning letters.

31. PANTHEISM. Denial of God's personality, but says that nature is God.
32. ANTISEMITIC. A person who is hostile toward the Jews.
33. SYNTAX. A study of the rules for the formation of grammatical sentences in a language.
34. EPITOME. A summary, or condensed account of a literary work. Abstract.
35. AMANUENSIS. A person employed to write what another person dictates or writes. Secretary.
36. ETYMOLOGY. The study of historical, linguistic account of individual words.
37. MEGILLOTH. "The Five Rolls," so-called because each book was written on a separate roll for reading at the Hebrew feasts.
 - a. Song of Solomon - Feast of Passover
 - b. Ruth - Feast of Pentecost
 - c. Ecclesiastes - Feast of Tabernacles
 - d. Esther - Feast of Purim
 - e. Lamentations - Feast of the Anniversary of the Destruction of Jerusalem.

NESTLE-ALAND GREEK TEXTS, OR NEW TESTAMENTS – CLASS TWO

A. The Nestle-Aland Greek Text, Or The Nestle-Aland Greek New Testament, 26th Edition.

1. Eberhard Nestle, a German. He began his Greek edition in 1898 which followed the Westcott & Hart and 3 other editions of his day. The 26th came out in 1979.
2. Kurt Aland, an apostate German who worked in Munster, Germany. He was chairman of the editors.
 - a. Six doctrinal passages reviewed between Nestle-Aland and Westcott & Hort Greek text, and the Received Greek Text which underlies the KJT.
 - (1) There are 356 doctrinal passages that are affected.
 - (2) There 5,604 places where these two texts differ and which involve 9,970 Greek words.
 - (3) In the Received Text, there are 140,521 Greek words.
 - (4) In the Revised Text, N-A & W-H, a total of 2,886 Greek words were omitted from the Received Text of 140, 521 Greek words.
 - (5) These 2,886 words would be in English the length of the entire books of 1 and 2 Peter.
3. From 1898, when he began his critical Greek edition, to 1979 when the 26th edition came out, is about 81 years. If you divide 26 into 81, you have a new, updated, changed, and different edition of the Greek New Testament every 3.1 years. These men do not know what the Greek New Testament is.
4. The 26th edition has with it, in parallel columns, the English of the REVISED STANDARD VERSION, which is copyrighted by the National Council of Churches, the apostate-led council.
5. The Editors. It was made up by a committee consisting of Kurt Aland (an unbeliever), Matthew Black (an unbeliever), Carlo M. Martini (a Cardinal of the Roman Catholic Church), Bruce Metzger (from Princeton, a man who demonstrated his apostasy as editor of the Reader's Digest Bible), and Alan Wigron (from Chicago, an apostate also). These were the editors of the 26th edition.
6. The Westcott & Aland text differs from the Textus Receptus in almost 6,000 places.

NOTE: Nestle's 25th/UBS, the Greek text used by the NIV, was later changed in almost 500 places in the 1979 Nestle's 26th/UBS, 3rd Edition, to agree with the KJT.

7. After the New Greek Text of Westcott & Hort in 1881, an English American Standard Version came out in 1901, but was never accepted. The same committee that had published this had previously published an English Revised Version of 1881, then the

American Revised Version of 1898. Then everyone got into the act and many versions came out.

B. The Shock and Deception! The New American Standard Version of 1960.

1. They did not disclose they were changing the Greek in over 5,600 places, involving almost 10,000 words in the Received Greek Text of the New Testament.
2. They did not disclose they were not following the Masoretic Traditional Hebrew Text.
3. They sold it on the basis that you couldn't understand the King James Bible. This same deception is used in selling all of your new versions and paraphrased Bibles, so-called. 1

“But the natural (unsaved) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.” (1 Corinthians 2:14)

4. Dr. C.I. Scofield in his preface states in opposition to the new versions:

"After mature reflection, it was determined to use the AUTHORIZED VERSION (KJV). None of the many revisions have commended themselves to the people at large. The REVISED VERSION, which has been before the public for 27 years, gives no indication of becoming in any general sense the people's Bible of the English-speaking world..." (The Scofield Reference Bible, 1917 Edition, pp. iii-iv, par. xi).

He refused to use the ERV of 1881, the ARV of 1898, or the ASV of 1901 and others.

C. Masoretic Text.

The Masoretic Text is so named from the Hebrew word "masar," and means to "hand down." (Numbers 31:5, "delivered").

“So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war” (Numbers 31:5).

1. They were "traditionalists" who guarded the Old Testament Hebrew Text.
2. The Masoretics flourished from about 500 to 1,000 A.D.
3. There were families of Hebrew scholars in Babylon, Palestine, and in Tiberius.
4. Since the Hebrew was written in the consonantal text, there were no vowels in the originals. For example: if we use the English word "miter," the vowels are "i" and "e" which could be the official headdress of a Bishop. In the Hebrew, it would appear as "MTR."

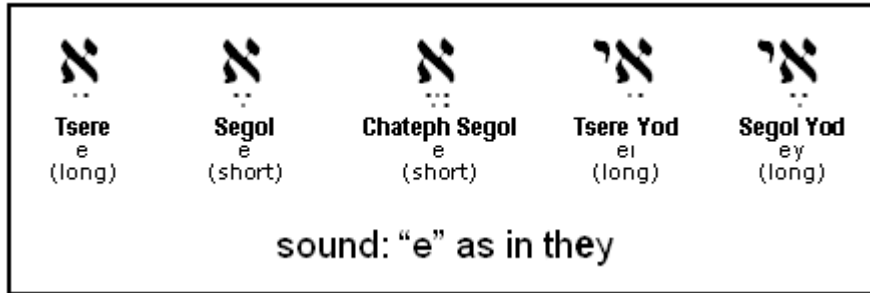
If we put two "e" vowels in the same set of consonants, you would have the English word "meter," or 39.37 U.S. inches.

If you put in two "o's" for vowels for the same set of vowels, you would have the word "motor."

"RICK" and "ROCK," would appear as "RCK" in the Hebrew. It would be the same with the words "water" and "waiter" which would appear as "WTR" in the Hebrew.

- a. To safeguard the Word of God the Masoretics inserted what was called "vowel markings" (not vowels, at this time.)

- b. For example: beneath the consonants, you might find 3 dots, which is the sound "eh"; or two dots, which is the sound "ay"; or, one dot, which is "ee". The sounding signs used by the Masoretics under the consonants look similar to these:



- c. These are called "matres lectiones" or "mothers of reading." This enabled the Gentiles and Jews, not familiar with the text, to read those Hebrew words without the vowels in them, and know exactly what the word would be.
- d. This stabilized the Hebrew language so we would know exactly whether the word was MITER, MOTOR, or METER; WAITER or WATER; RICK or ROCK.
- e. This standardized the Hebrew Old Testament about 600-700 A.D. This text is called the "Masoretic Text" or, abbreviated, "M.T."

9. LENINGRAD CODEX - (also called Codex Babylonicus)

- It contains the Latter Prophets (Isaiah, Jeremiah, Ezekiel, The Twelve).
- It is dated about 916 A.D.
- It is in the Royal Library at Leningrad, Russia.
- It is written on Vellum, with three columns of 21 lines on each page.
- It has vowel points and accents above the line, according to the Babylonian system.

I. MINORITY & MAJORITY TEXTS IDENTIFIED

1. Westcott and Hort instituted their 1881 edition from the MINORITY TEXT, also called the NEUTRAL TEXT or the ALEXANDRIAN TEXT. Most come from the "B" manuscript (Vatican) and "Aleph" (Sinai), and both omit Mark 16: 9-20. Their minority text includes the English Revised Version of 1881, the ASV, RSV, NEB, NASB, NIV, LB, and almost 100% of the English New Testaments from 1881 to the present. These two manuscripts represent the corruption that took place between about 100 A.D. and 312 A.D. in some 5,337 places.
 - A. MAJORITY TEXT. Dean John Burgon (1813-1888). This was the champion, a conservative and fundamental who defended this text and denounced the minority text.
 - B. MINORITY TEXT. (1) Brooke Foss Westcott, D.D. (1825-1901) (2) Fenton John Anthony Hort, D.D. (1828-1892). These two are the liberals who used the Minority Text to rewrite a new Greek Text. In 1881 they published the Geek Testament called "The New Testament in the Original Greek," which came in two volumes. Their Greek text is based upon about 45 manuscripts against 5,210 manuscripts of the Majority Text (which underlie the KJV), or, LESS than 17% of the manuscripts.

II. TWO TEXTS: THE MAJORITY & THE MINORITY

1. THE MINORITY. The two main codices, or manuscripts, which the minority is based upon are: (1). Sinaitic, "Aleph." Aleph is the identification of the code. (2). Vatican, "B." B is also the codex identification number. There are also a very few, miscellaneous, manuscripts which fall into the minority category. It is also called the Neutral Text or the Alexandrian Text.
 - A. CODEX SINAITICUS. The manuscript contains 364 and 1/2 leaves, 199 of the Old Testament and 144 and 1/2 of the New Testament. The pages are 13-1/2 by 14-7/8 inches. Each page contains four columns about 2-1/2 inches wide, and each column has 48 lines. The writing is large, clear, and good. The material is excellent vellum made from the finest skins of the antelope.
 - B. PRESENT OMISSIONS. It originally contained:
 - (1) The Old Testament, including the Apocrypha
 - (2) The complete New Testament
 - (3) The Epistle of Barnabas
 - (4) Much of the Shepherd of Hermes
 - (5) PRESENT OMISSIONS include one-half of the Old Testament and the Apocrypha. Mark 16:9-20 and John 7:53-8:11. The Old Testament is translated from the Septuagint.
 - C. INFORMATION.
 - (1) The EARLIER HISTORY of the manuscript is unknown. It is dated about 340 A.D.
 - (2) Certain indications point to Egypt as its origin. Quite certainly it was in Caesarea between the 5th and 7th centuries, and Caesarea was home of Bishop Eusebius (270-340 A.D.).
 - (3) In 527, Justinian, Emperor of the eastern Roman empire (527-565 A.D.), built the monastery of St. Catherine, in which are hundreds of ancient manuscripts which may be studied by anyone who wishes to go there. It is easy to believe that this manuscript was given to this monastery by Justinian.

(4) KNOWN HISTORY. It is considered one of the earliest known. Dr. Constantin Tischendorf, a German Biblical professor and scholar gave his life to study Biblical manuscripts. He made this find in 1844 while visiting the monastery of St. Catherine at Mt. Sinai, therefore, the name Sinaitic. It was written in Greek.

(5). LOCATION. It is presently the property of the British government and the Protestant Church and is reserved in the British Museum in London, England. Prior to this, Tischendorf was commissioned by the Czar of Russia in his travels and in 1869 deposited his findings in the great Imperial Library at St. Petersburg (now Leningrad), in return for some gifts to the monastery, In December, 1933, the U.S.S.R. sold it to the British Museum.

D. The VATICAN or the CODEX VATICANUS "B." The manuscript contains 759 leaves, 617 of the Old Testament and 142 of the New Testament. The pages are 10" wide, and 10-1/2 high. Each page contains 3 columns of 42 lines. The writing is a small, neat uncial, and the material is fine vellum.

(1) HISTORY. Its early history is unknown. There is some evidence for Egypt and Caesarea. Its first appearance in History is in the Vatican Library Catalogue for the year 1481. It is thought to have been brought to Rome by Pope Nicholas V in 1448, about the time of the founding of the Vatican Library. In 1809, when Napoleon captured the pope and the papal states of Italy, this manuscript was taken to Paris, France, along with the papal archives, hundreds of wagonloads of books and documents. Here it was discovered for its great age and importance. After its restoration to Rome in 1815, it was heavily guarded for many years. In 1890, under the auspices of Pope Leo XIII, the Vatican Press issued a photographic facsimile of the entire manuscript, therefore making it available to libraries and accessible to scholars throughout the world.

(2). PRESENT LOCATION. At the Vatican Library, Rome, Italy, and property of the Roman Catholic Church.

(3). PRESENT OMISSIONS. Genesis 1:1-46 and Chapter 28; 2 Kings 2:5-7; 10-13; Psalm 106:27-138:6; Mark 16:9-20; John 7:53-8:11; Hebrews 9:14 to the end of the New Testament, also the Pastoral Epistles, Philemon, and Revelation.

(4) LOSSES. The original contents, written in Greek, were:

- a. The Old Testament, the Septuagint Translation.
- b. The Apocrypha, except 1 Maccabees, 2 Maccabees, The Prayer of Manassas.
- c. The New Testament

C. The MAJORITY TEXT. It is also called the Traditional Text, the Byzantine Text, the Received Text or the Textus Receptus. This text held sway in the Greek Church from about A.D. 312-1453 and in the Protestant Church as a whole from A.D. 1453-1881, about 1,569 years in all. The Minority Text has infiltrated churches since 1881 to the present, or about 115 years.

NOTE: The Vaticanus (B) and Sinaiticus (A) disagree with each other about 3,000 times in the Gospels alone.

CLASS THREEa – BIBLICA HEBRAICA & ANCIENT MANUSCRIPTS

I. BIBLICA HEBRAICA by Rudolph Kittel

- A. There were two editions earlier than the 1937 edition. One in 1906 and one in 1912.
- B. He was an apostate German rationalist.
- C. Did not believe in the inerrancy of Scripture.
- D. He used the Ben Asher Text instead of the Ben Chayyim Text.
- E. NASV notes in the in the preface (p.viii) that it uses the Biblica Hebraica.
- F. 1937 Edition has about 15-20 suggested changes in the footnotes on each page.
- G. Kittel's Old Testament has 1424 pages, multiplied by the 15-20 suggested changes, it comes to about 20,000 to 30,000 changes in the Old Testament.
- H. The Ben Chayyim Hebrew Text (1524-25) was used by Kittel in the first two editions 1906 and 1912. This was the same Hebrew text as used by the King James translators.
- I. In 1937, Kittel changed his Hebrew edition and followed the Ben Asher text, which followed the Leningrad Manuscript (B19a or L), dated 1008 A.D., instead of the Ben Chayyim Masoretic text used by the King James translators.
- J. The Biblica Hebraica Stuttgartensia edition of 1967/77. This was a revision of Rudolf Kittel's Biblica Hebraica, so named because it is from Stuttgart, Germany.

II. GERHARD KITTEL - Younger Brother of Rudolph Kittel.

- A. Edited the 10 volume standard reference work used in the N.T. Greek word studies entitled "Theological Dictionary of the New Testament."
- B. Almost without exception, all translations including the NIV translators relied on and referred to Kittel for his judgment when selecting words in their translation.
- C. Gerhard Kittel joined the Nazi party in 1933 and the same year began working on his 10 volume Greek Word Theological Dictionary until completed in 1944.
- D. At this time he was taking a leadership role in the Nazi organization and became a key contributor to their propaganda journal. He wrote six of the eight volumes before publication was cut short by the end of the war. He was Hitler's hired man.
- E. He recommended in his writings that all German Jews be dismissed from their jobs, stripped of their German citizenship, and their property confiscated.
- F. Kittel was tried, convicted, and imprisoned for his key part in the extermination of two-thirds of Europe's Jewish population.
- G. It is amazing that this was hidden from those who were seeking Greek definitions from a 10-volume set of books penned by one of Satan's agents.
- H. This 10-volume set appears in the majority of the pastors' libraries today.

III. SAMARITAN PENTATEUCH - differs from the Masoretic text.

- A. Written about 430 B.C., and covers only the Pentateuch.
- B. Taken from Hebrew copies of the Pentateuch and written in Samaritan letters.
- C. The theory held by the majority is that the Hebrew priests that were expelled went to Samaria and copied the copies of the Hebrew copies which made up the Samaritan script.
- D. It is estimated that they contain about 6,000 variations from the Hebrew Text, some offset doctrinal issues, and some do not.
- E. History. The first manuscript was secured from some Samaritans at Damascus in 1616 and placed in the Library of the Oratory at Paris, France, in 1623.
 - 1. The oldest known dated manuscript is in the New York Public Library and dated 1232.

IV. AQUILA'S TRANSLATION - a Greek Version (128 A.D. omits the Apocrypha).

- A. Aquila was a Gentile, born at Sinope, a seaport of Pontus.
- B. It is said that he was a relative of emperor Hadrian.
 - 1. He was converted to Christianity and because he would not give up his so-called heathen practice of astrology, he was excommunicated from the Christian church.
 - 2. Because of this, he went over to Judaism, became circumcised, and made his translation to spite the Christians. He became a proselyte to Judaism and a pupil of the Rabbis.
 - 3. He became so proficient in Hebrew and Greek that he was considered qualified to make a Greek translation from the revised official Hebrew text to replace the Septuagint.
 - 4. His ambition was to keep the Hebrew text as pure as possible while bringing it into the Greek for the Greek-speaking Jews.
- C. IMPORTANCE. - His translation is slavishly literal as he attempted to supply a Greek word for every Hebrew word and particle, disregarding Greek idioms and grammatical rules.
 - 1. The translation is, therefore, in some cases, meaningless.
 - 2. It has some value in Biblical criticism since it is an exact reproduction of the new 2nd Century Hebrew text and shows the meaning which the interpreters of that day gave to the text.

V. SYMMACHUS - according to Eusebius and Jerome was a Christian. Epiphanius represents him as a Samaritan who became a proselyte to Judaism.

- A. His version is dated about 200 A.D.
- B. It is believed he made use of three earlier Greek versions and also the Hebrew text.
- C. He desired to give the sense rather than a literal rendering.
- D. Jerome used it in preparing the Vulgate.

- E. Only some fragments of it remain.
- F. It did not contain the Apocryphal books.

VI. THEODOTIAN - His version is dated about 180 A.D.

- A. According to Irenaeus, Theodotian was a native of Ephesus and a proselyte to Judaism.
- B. His version was but a revision of the Septuagint corrected by the standard Hebrew text, with the aim of bringing it into harmony with that text.
- C. It contains many transliterations, even where it is not necessary.
- D. His version does not include the Apocrypha in full, only the additions to Daniel,
 - 1. The Three Holy Children,
 - 2. The History of Susanna,
 - 3. Bel and the Dragon.
- E. Only one copy of the Septuagint version of Daniel has survived.

VII. SYRIAC PESHITTA - This version was made about 150 A.D. for the churches of Syria.

- A. Peshitta means "simple, common and literal".
 - 1. It corresponds to the Koine of the Greek, the Vulgate of the Latin.
- B. The Need - The spread of Christianity beyond Palestine brought a need for those Christians to have the word of God in their own language.
- C. The Country - Syria (Heb. Aram) was, in general, the country north of Palestine and the Arabian Desert, east of Phoenicia, the Mediterranean Sea, and Asia Minor, and west of the Tigris River and including Mesopotamia, north of Babylon.
- D. The Translators are unknown by name. It is believed it was translated by Jews who had been converted to Christianity.
- E. The Syrian Language - (Hebrew, Aram) or Greek, Syriac, is closely related to the Hebrew language as its alphabet has the same number and names of letters as the Hebrew, but the forms of the letters are different.
- F. It contained none of the Apocrypha, but they later were added by some of the copyists.
- G. An excellent collection of these manuscripts, secured mainly from the monastery, or convent, of St. Mary Deipara in the Natron Desert in Egypt, is now in the British Museum, London.

VIII. ORIGEN'S HEXAPLA (Six-fold)

- A. Origen - (185-254), a great Biblical teacher and writer.
- B. His Purpose - He was determined to give the church a comparative view of the Hebrew text and the versions, to show divergences between the Septuagint and the current Hebrew text. He wanted to show the superiority of Aquila's versions and other later versions as far as they were more faithful to

the original.

C. The Hexapla (six-fold) was a polyglot containing the Old Testament six times in six parallel columns. (Dated 250 A.D.)

D. His Plan.

1. First Column. The Hebrew text as it existed in his day.
2. Second Column. A transliteration of the Hebrew into Greek letters.
3. Third Column - Aquila's version, the one most literally translated from the Hebrew.
4. Fourth Column - Symmachus' version, which was practically a revision of Aquila's.
5. Fifth Column - Origen's own revision of the Septuagint.
6. Sixth Column - Theodotian's version, which was a revision of the Septuagint.

Note: Origen, in his revision, corrected the corruptions, omissions, additions, and transpositions. These corruptions were made either from other Septuagint manuscripts which conformed more closely to the Hebrew or from one of the other Greek Versions.

When a passage was found in the Septuagint that did not appear in the Hebrew, he marked it with an OBELUS (- or +) at the beginning and a METEBELUS at the end. When a passage in the Hebrew did not appear in the Septuagint, he inserted it and marked it with an asterisk (*) at the beginning and a metebelus at the end.

E. The massive work covering the entire Old Testament six times and, part of it, seven, eight, and 9 times, occupied 28 years of Origen's life.

1. It was placed in the library at Caesarea, probably by Origen, himself.
2. It was here that Jerome saw and studied it in the 4th Century.
3. The great library still existed in the 6th Century, but later disappeared. It was probably burned by the Mohammedans who captured the city in 638 A.D.
4. The work was so vast that it was never copied as a whole.

F. The Syriac Translation also called the "Syro-Hexaplaric." Fortunately, there now exists a part of a Syriac translation of the fifth column, made by Bishop Paulus of Tella, Mesopotamia, in 617 A.D. It contains the poetical and prophetic books, with all the critical symbols.

1. It is now in the Ambrosian Library at Milan, Italy.
2. The First Volume, containing the Pentateuch and the Historical Books, was in existence in 1574, but it has since disappeared.
3. Fragments of other manuscripts, containing portions of these sections (Esther and Ruth complete, portions of Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 and 2 Kings) are now in the British Museum.

8. DIATESSARON. A Harmony of our four Gospels, so arranged as to form a single narrative.

6.

The King James Translation: Still the Best!

Class 4a Notes

A. FENTON JOHN ANTHONY HORT, D. D. (1828-1892)

1. Professor of Divinity at Cambridge University.
2. Westcott and Hort were from the Anglican Church (Church of England).
3. Hort joined another secret society, limiting its membership to 12 to maintain secrecy. His son wrote:

"In June (he) joined the mysterious company of the "Apostles"(the group's name)...He was mainly responsible for the oath which binds members to a conspiracy of silence." (*The Life and Letters of F.J.A. Hort,*" Vol.1, pp. 170, 171, 198)

4. In 1872 Westcott and Hort started another group and named it "ERANUS.
5. Westcott and Hort's Greek Text underlie the following:

RV, NRSV, NIV, NABB, CEV, New Century Version, Good News for Modern Man, Jehovah's Witness Bible, The Book, The Everyday Bible, all Catholic Bibles, et. al.

NOTE 1:

In Hort's writings, his true nature is seen. For example in "*The Life and Letters of F.J.A. Hort,*" Vol. 2, p. 34, he states "...My deep hatred of DEMOCRACY in all its forms."

"To The Rev. B. F. Westcott
5 Lower Crescent, Clifton,
April 1865.

"... I dare not prophesy about America, but cannot say that I see much as yet to soften my deep hatred of democracy in all its forms..." (*The Life and Letters of Fenton John Anthony Hort,* Vol. 1, p. 34. an accurate reference to source. Google's Digital Version is incorrect.)

6. The C.F.R. (Council on Foreign Relations) is propelling the nation-states toward a one-world government. Bush is a member, as were half (28 of 59) of the major appointees of the Reagan administration. ---President Bush's nationally televised speech before Congress on Sept. 1990, darning the Iraq crisis, hailed "THE DREAM OF A NEW WORLD ORDER. Representative Gephardt's Democratic response encored these exact words "again. ---United Nations leader Robert Muller continues the calling for a "NEW WORLD ORDER." On Aug. 22, 1990, public television news, Henry Kissinger said that the Iraq regime was not cooperating with "NEW WORLD ORDER." President Clinton is cooperating.

As many have discovered The Latin phrase "NEW WORLD ORDER." Latin "NOVUS ORDO SECLORUM" is located at the foot of the pyramid with the All Seeing Eye at the top. The All Seeing Eye is that of HORUS the impersonator of Jesus Christ in Egyptian mythology.

NOTE 2:

Pope John Paul II in June 1990, in his speech in San Francisco booms this reprise. "EVERYTHING MUST CHANGE. TOLERANCE IS THE ALPHA AND OMEGA OF A "NEW WORLD ORDER."

Strangely enough, the NIV changes the words in Hebrews 9:10 from "until the time of reformation" to "UNTIL THE TIME OF THE NEW ORDER." (NIV).

Neither the Greek words for "new" nor "order" appear in any manuscript. This should not amaze anyone since the NIV follows the Westcott and Hort text.

B. BROOKE FOSS WESTCOTT (1825-1901).

1. Was the Bishop of Durham.
2. The "Ghostly Guild" was launched in 1850/1851 by Westcott, Hort, Benson, and Lightfoot.
3. James Webb referred to this group as an element of the "OCCULT UNDERGROUND." Webb wrote concerning this:

The "Ghost Society" was founded by no less a person than Edward White Benson, the future Bishop of Canterbury." As A.C. Benson writes in his father's biography, "The Archbishop was always more interested in psychic phenomena than he cared to admit. Two members of the "Ghost Club" became bishops. Benson and Westcott, and one became a Professor of Divinity." That was Hort.

4. As a Cambridge undergraduate, Westcott organized the club and named it "HERMES." "Hermes" was the original hermaphrodite (the fusing of the sexes into one person). The "Priests of Hermes" wore artificial breasts and female undergarments. This club met weekly for three years, from 1845 to 1848. This followed Plato's philosophy. Plato's lead in his Symposium, Socrates,** describes homosexual love as the highest kind? (*The Women's Encyclopedia of Myths*).

**NOTE:

Definition: The Symposium (Ancient Greek: Συμπόσιον) is a philosophical text, or dialogue, by Plato dated c. 385–370 BC. It depicts a friendly contest of extemporaneous speeches given by a group of notable men attending a banquet.

5. Westcott and Hort called their text "the Neutral," a theory that gives the Codex Vaticanus prepondering authority.
6. In 1851, Westcott, Hort, and Lightfoot began their Ghostly Guild.

Hort's son stated:

“About the time that Mr. Daniel MacMillan (Founder of MacMillan Publishing Co.) suggested to him that he should take part in an interesting and new New Testament "scheme." Hort was to edit the text with Mr. Westcott. The latter was to be responsible for the Commentary, and Lightfoot was to contribute a New Testament Grammar and Lexicon.” (*The Life and Letters of F.J.A. Hort*, Vol. 1, Page 241, and 250).

- a. “Hermes. The name of a club organized by Westcott and Hort.

“Hermes.” The designation is derived from the “god of magic...and occult wisdom, the conductor of souls to Hades...Lord of death...cunning trickery.

- b. Helen P. Blavatsky in her book, “Secret Doctrine,” as she is a Lucifer worshipper, identifies Hermes as Satan.

"Satan and Hermes are all one. He is called the Dragon of Wisdom...the Serpent...identical with the god Hermes...inventor of the first initiation of men into magic...the author of serpent worship.”

7. The Ghost Club. - Hort writes of his and Westcott's work to set this "apparition association" in motion.

Westcott, Gorham, C.B. Scott, Benson, Bradshaw, Laud, etc. and I, Hort, have started a society for the investigation of ghosts and all supernatural appearances and effects, being disposed to believe that such things really exist...Westcott is drawing up a schedule of questions. (*The Life and Letters of F.J. Hort*, Vol. 1, p. 211).

C. MADAME HELENA P. BLAVATSKY: A spiritualist (necromancer) from London, England.

1. She is the godmother of the New Age Movement.

2. The "Encyclopedia of the Unexplained" says Blavatsky exhumed her Luciferian doctrines from Philo's School in Alexandria, Egypt.

3. She blows the same trumpet as Westcott concerning God's Word, the Bible.

"That which for nearly 1500 years was imposed on Christendom as a book, of which every word was written under the direct supervision of the Holy Spirit; of which not one syllable nor a comma could be changed without sacrilege, is now being retranslated, revised and corrected and CLIPPED of whole verses, in some cases, of entire chapters." (*H.P. Blavatsky, Isis Unveiled*, Vol 2, pp, 125, 252; The Theosophical Publishing House, 1923, London)

Also, "The London Committee of the Revision of the Bible shows the origin of the Bible to be OCCULTISM and PAGAN." (*Isis Unveiled*, Vol, 2, pp, 125,252).

4. She was the editor of the Luciferian magazine.

5. Notice the same words are echoed by the NIV editors as that of Blavatsky and the Luciferians.

a. Luciferian.

"This 'pagan' view was shown in the originals...the English Translation (the King James Translation) being WORTHLESS." (*Isis Unveiled*, Vol. 2 p. 495)

b. NIV Editor.

The King James Version is "misleading... erroneous... corrupted by errors." (*The NIV: The Making of a Contemporary Translation*, p. 142).

c. Helen P. Blavatsky.

"The King James Version, as it is translated, has no resemblance whatever to the originals." (*The Secret Doctrine*, Vol. 2, p. 504)

d. Palmer - NIV Editor.

"The King James Version changed the originals." (*The NIV: The Making of a Contemporary Translation*, p, 142)

e. Youngblood - NIV Editor.

"The Textus Receptus contains so many significant departures from the original manuscripts of the various New Testament books that it cannot be relied on as a basis for translation." (*The NIV: the Making of a Contemporary Translation*, p. 111).

D. Blavatsky's views on Satan are the same as our new version theologians today.

1. BLAVATSKY:

“Now there are many passages in the Bible that prove on their face, esoterically, that this belief was at one time universal: and the two most convincing are Ezekiel 28 and Isaiah 14. Christian theologians are welcome to interpret the Great War before-Creation... if they so choose, BUT THE ABSURDITY of the idea is too apparent.” (*The Secret Doctrine*, p. 517)

2. R. LAIRD HARRIS, NIV COMMITTEE MEMBER

He proclaims that Isaiah 14 is not about 'Lucifer' and his descent to 'hell', but about the king from Babylon and his interment in the grave.” (*The NIV: The Making of a Contemporary Translation*, p.66).

NOTE 1:

The Hebrew is "helel, ben shacar," accurately translated, "LUCIFER, son of the morning." The NASB and NIV mistranslate it as "morning star, son of the morning" or- "shacar kokab , ben shacar-; yet, "kokab, " the word for 'star,' appears nowhere in the text. --To show their deceit, they know that "kokab" is the Hebrew for "star," which they have so translated it in many other places ... "Boger kokab " is "morning star" as it is used by them in Job 38:7, showing they have purposely tried to deceive the innocent to believe that Lucifer is Jesus Christ. -- Jesus Christ is Identified as the Morning Star in Revelation 2:28; 22:16 and 2 Peter-1:19; but NOT as Satan in Isaiah 14:12.

NOTE 2:

The NASB places a reference next to Isaiah 14:12, which is 2 Peter 1:19, trying to deceive you that Christ is the villain in Isaiah 14.

E. BLAVATSKY'S CONCLUSIONS ABOUT SATAN:

1. "The Devil is a metaphysical abstraction."
2. "There have never been any Devils or disobedient angels."

No wonder the NASB and NIV have omitted in Luke 4:8, "Get thee behind me, Satan."

THE DOCTRINAL VIEWS OF WESTCOTT, HORT, AND OTHERS

Westcott and Hort Were From the Anglican Church of England

1. Westcott's Views:

He denied the historicity of Genesis 1-3. He wrote to the Archbishop of Canterbury, March 4, 1890, the following:

"No one now, I suppose holds that the first three chapters of Genesis, for example, give a literal history. I could never understand how anyone reading them with open eyes could think they did."

2. Hort's View:

...Agreed with Charles Darwin's false evolutionary theory. On April 3, 1860, he wrote:

"But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with...My feeling is strong that the theory is unanswerable."

3. Hort's View:

He denied a literal Eden and a real fall of man.

"I am inclined to think that no such state as "Eden" (I mean the popular notion) ever existed and that Adam's fall in no degree differed from the fall of each of his descendants, as Coleridge justly agrees."

4. Hort writing to Westcott calls atonement "immoral."

"I entirely agree--correcting one word--with what you there say on the atonement, having for many years believed that "the absolute union of the Christian (or rather, of man) with Christ Himself" is the spiritual truth of which the popular doctrine of substitution is an immoral and material counterfeit...Certainly, nothing could be more unscriptural than the modern limiting of Christ's bearing our sins and sufferings to His death: but indeed, that is only one aspect of an almost universal heresy."

5. Westcott believes that visions of the Virgin are merely God changing form. In a letter to a cohort from his séance club he writes:

"As far as I could judge, the idea of La Salette (France) was that of God revealing Himself now, not in one form, but in many."

Note: (Our Lady of La Salette (French: Notre-Dame de La Salette) is a Marian apparition reported by two children, Maximin Giraud and Mélanie Calvat to have occurred at La Salette-Fallavaux, France, in 1846.)

His view on visions now appears on pages of all new versions. For example, notice the following:

Colossians 2:18	
NASB	KJT
"Taking his stand on <u>visions</u> he <u>has seen</u> ."	"Intruding into those <u>things</u> which he hath <u>not seen</u> ."
Note: The NASB also adds the word "visions" which is not in any Greek manuscript.	

6. Hort believes in the Sacraments.

"I am a staunch sacerdotalist...the Sacraments must be the center. The band of a common divine life derived in Sacraments is the most comprehensive bond possible". (The Life and Letters of F.J.A. Hort, p. 99)

7. Westcott: No separation from worldly lusts.

"Fighting and dancing ... I hope the church of the future will foster."

"There was a time when it was usual to draw a sharp line between religious and worldly things. That time has happily gone by."

8. Hort admits he knows little about church history, in a letter to a friend.

"I am afraid I must have talked big and misled you when you were here, for I really know very little of church history." (Arthur Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. 1, P. 233)

9. Hort believes in the worship of Mary.

"I have been persuaded for many years that Mary-worship and Jesus-worship have very much in common in their cause and in their results." (*The Life and Letters of F.J.A. Hort*, Vol. 2, p. 50)

10. Hort concerning Salvation - Not by faith.

- a. His desire: He "pleaded for the social interpretation of the Gospel."
- b. His vision: When "the crude individualism of common notions of salvation is corrected, as expressed in 'too purely personal Evangelical hymns.'"
- c. His belief: "Without any act of ours, we are children of the Great and Gracious Heavenly Father."
- d. His denial of Christ's sacrifice: "Christ bearing our sins ... [is] an almost universal HERESY."
- e. Blasphemy - "There is no direct reference to the idea of purchase or ransom ... or to the idea of sacrificial atonement ... [The] lamb without blemish [is] the Passover lamb and not the Lamb of God. [He admits] Objections might be taken to his views, especially on the doctrine of atonement, if it existed."
- f. Ransom to Satan, but not to God.

"I confess I have no repugnance to the primitive doctrine of a ransom paid to Satan. I can see no other possible form in which the doctrine of a ransom is at all tenable; anything is better than the doctrine of a ransom to the Father."

(*The Life and Letters of B. F. Westcott*, Vol. 2, p. 158, 373 334, 401, 224, 57. Vol. 1, p. 428-430. F.J.A. Hort, The 1st Epistle of St. Peter, 1:1-2:17. *The Greek Text with Introductory Lecture. Commentary and Additional Notes*, p.77, by James & Klock Publishing Co., Minneapolis, MN, reprint 1976).

11. Westcott on Baptism.

"The remission of sins has always been connected with Baptism, the Sacrament of incorporation ... We are placed in relation to God by Baptism." (*The Life and Letters of Brooke Foss Westcott*, Vol. 1, p.160).

12. Hort concerning Sin and Hell.

"The second death is probably a combination of the Deluge (Flood) and Sodom...It stands between the Garden of Eden and the Manna ... Finite sin cannot deserve infinite punishment." (*The Life and Letters of F.J.A. Hort*, Vol.1, p.118).

13. What NIV Editors, Armstrongism, and Jehovah's Witnesses think about Hell. They all agree!

- a. Armstrongism or the World Wide Church of God.
"The concept of Hell is part and parcel of folklore, as a place of punishment ... When a human being dies, he is DEAD." (Tomorrow's World, April 1971, p. 14, 18.)
- b. Jehovah's Witnesses.
"The doctrine of a burning hell ... after death cannot be true. A dead person is unconscious, inactive. The soul is dead." (*Let God be True*, 1952, p.99)
- c. Larry Walker, NIV Editor
"The committee did not feel absolutely bound to the Hebrew text...The other Canaanite deity, Mot (death) is personified. (*Let God be True.*, pp. 95-105)
- d. The Cults: Jehovah's Witness, Mormon, Unification Church.
 - (1). Jehovah's Witness – "Jesus is the Archangel Michael."
 - (2). Mormon – "Jesus is the brother of Lucifer."
 - (3). Unification Church – "Jesus appeared to Moon telling him to start the Unification Church."
- a. Westcott denies Christ is God.
"The Son of man was not necessarily identified with Christ." It is not said that Jesus glorified not himself, but the Christ. He never speaks directly of himself as God." (Ep. to Hebrew and Greek Text, p. 122; Gospel of John, pp. 184, 297; *Historic Faith*, p. 47)

14. Is Christ God?

- a. Westcott denies that Christ is God.
"Christ was and is perfectly man." "He never spoke directly of Himself as God." "He does not expressly affirm the identification of the word with Jesus Christ."
(*Historic Faith*, p. 62; The Gospel of John, the Authorized Version with Int. & Notes, pp. 297, 16)
- b. Madam Blavatsky denies Christ is God.
"There is not a word in so-called sacred scriptures to show that Jesus was actually regarded as God by his disciples. Neither before nor after his death did they pay him divine honours...there is not a single act of adoration recorded on their part." (*Isis Unveiled*, Vol. 2, p. 193)
- c. Kenneth Copeland denies Christ is God.
"He (Christ) never made the assertion that He was the Most High God ... He didn't claim to be God when He lived on earth. Search the Gospels for yourself. If you do, you will find that what I say is true." (*The Agony of Deceit*, pp. 101, 102, 114.)
- d. Christian Research Journal observes:
"For scholars agree that it was exactly this error (separating the man Jesus from the divine Christ) as promulgated by early Gnostics that the Apostle John was indicating when he coined the term Antichrist." (1 John 2:18-23) (*Crash Course on the New Age*, p. 29)

15. NIV Editors, Armstrongism, Jehovah's Witnesses on the subject of Hell.

- a. R. Laird Harris, NIV Editor:
"This view (hell) has some problems. It refers only to death, NOT to any punishment." (*The NIV, The Making of a Contemporary Translation*, pp. 58-71)
- b. Jehovah's Witnesses:

"Hell applies to the common grave of all mankind ... The words contain no thought or hint of pain." (New World Translation, Appendix.)

c. R. Laird Harris, NIV Editor:

"The NIV translators... came to a decision regarding the meaning of the word Hell ... the meaning GRAVE fits ... The translation GRAVE is the most appropriate one. The terms (hell & grave) are synonymous ... no more than darkness, dissolution, and dust of the tomb ... to lie in the dust ... decay or perish in the grave." (*The NIV, The Making of a Contemporary Translation*, pp. 58-71)

16. Westcott and Hort, J.B. Phillips on Hell:

a. Hort:

"Hell is figurative." (Hort's Commentary on 1 Peter)

b. Hort:

"We have no sure knowledge respecting the duration of future punishment, and the word eternal has a far higher meaning." (The Life and Letters of F.J.A. Hort, Vol. I, p. 149)

c. Westcott:

Hell is "not the place of punishment of the guilty" but Hades is "the common abode of departed Spirits." (Historic Faith, pp. 76-78)

d. J.B. Phillips, translator of J.B. Phillips Translation.

To the question, "Does Hell exist?" Phillips says, "I seriously doubt this." (See Ring of Truth and The Price of Success, p. 10)

e. Charles Filmore, of the Cult.Religion "Unity."

"There is no warrant for the belief that God sends men to everlasting punishment." (Christian Healing, p. 114)

16. DOCTRINE OR EXPERIENCE?

The replacement of doctrine by experience has wedged its way into the church. The book, *War on the Saints*, by Jessie Penn Lewis is a must for every Christian. It describes the spiritual deception which ensues when contact with God is sought through sense experiences rather than scripture.

"The evil spirits, as teachers, get men to receive their teachings ... by giving spiritual revelation to those who accept everything supernatural as from God ... the aim of the wicked spirit is to displace the Word of God as the rock-ground of life ... Their aim is to move the man by FEELINGS ... Believers too often look upon a communion with God as a thing of sense and not of spirit. When the believer is yearning for the SENSE of God's presence ... the subtle foe approaches. The counterfeit presence of God is given by the deceiving spirits working upon the physical frame ... upon the SENSES ... They set the mind on bodily sensations the believer is occupied with the SENSE of experience. His support is now within upon his experience, rather than upon ... the written word. Through his secret confidence that God has especially spoken to him, the man becomes unteachable ... Some of the suggestions made to the believer by deceiving spirits may be:

A. You are a special instrument of God, working to feed self-love.

B. You are more advanced than others, working to blind the soul to sober knowledge of itself."

(The book, *War on the Saints*, by Jessie Penn-Lewis is available through "Christian Literature Crusade, P.O. Box 1449, Ft. Washington, PA, 19034).

16. Ronald Youngblood, NIV Editor.

"It may be true at times that the NIV translators have been GUILTY of reading something into the text." (*The NIV, The Making of a Contemporary Translation*, pp. 128)

17. Ronald Youngblood, NIV Editor.

“Translations do evidence the theological convictions of their translators ... It is complex because of individuals who favor one Bible over another for ideological reasons and publishers who promote one version over another AT LEAST PARTLY FOR ECONOMIC REASONS.” (*The NIV, The Making of a Contemporary Translation*, pp. 167)

18. Dean John Burgon, on the motives of some translators.

"They desired to make Holy Scriptures witness to their own peculiar beliefs." (*The Causes of Corruption of the Traditional Text*, p. 89)

19. John R. Kohlenberger, a spokesperson for Zondervan, who publish NASB, Living Bible, Amplified Bible, NIV, and RSV. He is the author of a Hebrew/NIV Interlinear, *Words About the Word*, and *A Guide to Choosing Your Bible*.)

“Westcott and Hort ... all subsequent versions from the Revised Version (1881) to those of the present ... have adopted their basic approach ... and accepted the Westcott and Hort (Greek) Text.” (J.R.K., *Words About the Word*, 1987, p. 42).

20. Westcott and Hort Text followed by Subsequent Versions.

J.H. Greene's (*Introduction to the New Testament Textual Criticism*) Grand Rapids, MI, Wm. B. Erdman's Publishing Company, 1964, p.78 states: "The textual theories of Westcott and Hort underlie virtually all subsequent work in New Testament textual criticism."

21. Calvin Linton, NIV committee member. His views on inspiration of the Bible:

a. He believes the Bible is:

“God's message...”

b. He believes the Bible is:

“The wrong side of a beautiful embroidery. The picture is still there, but knotted, blurry--not beautiful, not perfect.”

c. He calls Christians:

“Amusingly uninformed, who presume the Holy Spirit dictated the actual words of the text of the original writers.” (*The NIV, The Making of a Contemporary Translation*, pp. 17-19)

22. Ronald Youngblood, NIV committee member.

"Most of the New Testament citations of the Old Testament are from the Septuagint ... they made primary use of the LXX, EVEN WHEN IT DISAGREED with the Hebrew.” (*The NIV, The Making of a Contemporary Translation*, pp. 45,46)

23. Bruce Walthe, NIV committee member.

“The NIV, in contrast to some other versions, sometimes opted for the LXX in preference to the MT (Masoretic Text).” (*The NIV, The Making of a Contemporary Translation*)

24. Ronald Youngblood, NIV committee member.

"It is now almost universally recognized that the Textus Receptus contains so many significant departures from the original manuscripts of the various New Testament books that it cannot be relied on as a basis for translation into other languages.” (*The NIV, The Making of a Contemporary Translation*, p. 111).

25. Jimmy Swaggart believes in a works salvation.

“The durability of His justifying grace is on the basis of obedience to God. A person can lose his

salvation through neglect or disobedience.” (“The Agony of Deceit,” pp. 140,141)

26. New Age Philosophy agrees with Swaggart.

“Justification by faith and salvation by faith are a hideous nightmare and have no place in the CODE OF MANHOOD OF THE NEW AGE.” (The Science of the Soul, p. 179)

27. Edwin Palmer, chief editor of the NIV.

"This (his NIV) shows the great error that is so prevalent today in some orthodox Protestant circles, namely the error that regeneration depends upon faith...and that in order to be born again man must first accept Jesus as Savior." (Edwin Palmer, The Holy Spirit, 1974, p. 83)

28. Dr. Franklin Logsdon, a committee member of the Amplified Bible, has renounced this version as well as the NASB. He states the following:

"As a member of the editorial committee in the production of the Amplified New Testament, we honestly and conscientiously felt it was a mark of intelligence to follow Westcott and Hort. Now, what you have in these books strikes terror to my heart.

It proves, alarmingly, that being conscientiously wrong is a most dangerous state of being. God help us to be more cautious, lest we fall into the snares of the Archdeceiver.

The books he is referring to are *Which Bible* and *True or False* by Dr. D.O. Fuller. These books exposed to Dr. Logsdon the corrupt Greek text Westcott and Hort used to underlay these new versions. The Amplified Bible is called an “expanded translation” because it adds to God's Word in direct opposition to God's Word. (Proverbs 30:6; Revelation 22:18).

29. Westcott denies a bodily resurrection agreeing with the philosopher, Socrates.

"Socrates (said) ... "such as have purified themselves by philosophy live wholly without bodies for the future ... the words are surely memorable... "

This agrees with the cult religion, UNITY.

“Eventually you will be able to have PURIFIED your mind and body ... to such a degree that you will be able to quicken it to spiritual expression as did Jesus the Christ.” (*Have We Lived Before?* by Unity, pp. 65-99)

30. Dr. Wilber N. Pickering, reference Westcott, and Hort:

"The dead hand of Fenton John Anthony Hort lies heavy upon us. The two most popular manual editions of the Greek text today, Nestle-Aland and U.B.S. rarely vary from the Westcott and Hort text. Why is this? Westcott and Hort are generally credited with having furnished the death blow (to the KJT and the Greek text which was used for the previous 1880 years). Subsequent scholarship has tended to recognize Hort's mistake. The Westcott and Hort critical theory is erroneous at every point. Our conclusions concerning the theory apply also to any Greek text constructed on the basis of it (Nestles-Aland, U.B.S. & etc.), as well as those versions based on such text (NIV, NASB, Good News for Modern Man, NEB, L.B., etc.)

31. Lewis Foster, committee member, admits that they do not use actual manuscripts or facsimiles in their new editions.

"The New Testament translators may choose to differ from the decision founded in the Greek text he is using (i.e. Nestles, UBS), but he does not deal with the manuscripts themselves. He works indirectly through the use of the modern Greek text.” (Selecting a Translation of the Bible, pp. 14/15).

32. Philip Comfort, a collaborator on "The New Greek-English Interlinear New Testament, NRSV, and author of *Early Manuscripts and Modern Translations of the New Testament*" says the following about the NASB.

“Although the NASB translators had claimed consideration was given to the latest available manuscripts with a view to determining the best Greek text, the evidence does not bear this out. On the contrary, the NASB does not reflect the import of the latest available manuscripts.”

33. Dr. Frank Logsdon, Founder of the NASB.

“I must under God renounce every attachment to the NEW AMERICAN STANDARD VERSION. I'm afraid I'm in trouble with the Lord ... We laid the groundwork: I wrote the format; I helped interview some of the translators; I sat with the translator; I wrote the Preface ... I'm in trouble; I can't refute these arguments; its wrong, terribly wrong; it's frighteningly wrong; and what am I going to do about it.

When questions begin to reach me at first I was quite offended ... I used to laugh with others ... However, in attempting to answer, I began to sense that something was not right about the NEW AMERICAN STANDARD VERSION. I can no longer ignore these criticisms I am hearing and I can't refute them ... The deletions are absolutely frightening ... there are so many ... Are we so naive that we do not suspect Satanic deception in all of this?

Upon investigation, I wrote my very dear friend, Mr. Lockman, explaining that I was forced to renounce all attachment to the NASV. The product is grievous to my heart and helps to complicate matters in these already troublous times ... I don't want anything to do with it.

The finest leaders that we have today ... haven't gone into it (the new version's use of a corrupted Greek text), just as I had not gone into it ... that's how easily one can be deceived ... I'm going to talk(to him (Dr. George Sweeting, president of Moody Bible Institute) about these things.

You can say the AUTHORIZED VERSION (KJV) is absolutely correct. How correct? 100% correct ... I believe the Spirit of God led the translators of the Authorized Version. If you must stand against everyone else, stand.”

Dr. Frank Logsdon

Co-founder NASB

Historical Evidence for the Received Text During the Early Modern Period (1453 -1881 A.D.)

I. THE RECEIVED TEXT WAS USED BY THE FOLLOWING:

1. The churches of the Reformation all used the Received Text.
2. The Erasmus Greek New Testament (1516) used the Received Text.
3. The Complutensian Polyglot (1522) used the Received Text.
 - a. Roman Catholic Cardinal named Ximenes (Sp. Jiménez), edited it, yet it was NOT based on the Minority text which evolved into the Westcott and Hort Greek Text of 1881, the text most Roman Catholic Bibles use today. The Complutensian Polyglot used the Received Text. It was called a Polyglot because it contained a number of languages in addition to Greek. It was published in Alcala, Spain.
4. Martin Luther's German Bible (1522) used the Received Text.
5. William Tyndale's Bible (1525) used the Received Text.
 - a. Tyndale was a great Bible translator who was martyred because of his Bible translation.
6. The Coverdale Bible (1535) used the Received Text.
7. The Matthew's Bible (1537) used the Received Text.
8. The Taverner's Bible (1539) used the Received Text.
9. The Great Bible (1539-41) used the Received Text.
10. The Stephanus Greek New Testament (1546-51) used the Received Text.
11. The Geneva Bible (1557-60) used the Received Text.
12. The Bishop's Bible (1568) used the Received Text.
13. The Spanish Version (1569) used the Received Text.
14. The Beza Greek New Testament (1598) used the Received Text.
 - a. This is the Greek Text that the King James Bible was based on, using the 1598, 5th Edition of Beza.
15. The Czech Version (1602) used the Received Text.
16. The Italian Version of Giovanni Diodati (1607) used the Received Text.
17. The King James Bible (1611) used the Received Text.

18. The Elsevier Brothers Greek New Testament (1624) used the Received Text
19. The Received Text in the New Testament IS the Received Text. It is the text that has survived in continuity from the beginning of the New Testament, itself.
20. It is the only accurate representation of the originals we have today!

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OMISSIONS OF THE NKJT, NASB, & NIV

Class 5b, Classes 6a and 6b

I. IDENTIFICATION:

1. The New King James Translation, when omitting a verse will use a footnote such as: "NU omits so and so verse." The "N" stands for the 26th Edition of the Nestle-Aland Greek New Testament and the "U" stands for the United Bible Society's Greek New Testament.
2. The NASB will put a footnote stating: "The most ancient MSS do not have this verse" or "The verse is not found in the earliest MSS (manuscripts). These footnotes are almost universally referring to two manuscripts:
 - A. "B" (Vaticanus)
 - B. "Aleph" (Sinaiticus)

Note: These two MSS (manuscripts) are unreliable as they disagree in over 3,000 places in the Gospels alone.

II. INVESTIGATION: WHOLE VERSES MISSING.

1. Matthew 17: 21 (NIV omits), (NKJT footnote "NU omits v.21.")
"Howbeit this kind goeth not out but by prayer and fasting."
2. Matthew 18:11 (NIV omits), (NKJT footnote - "NU omits v. 11), (NASV has it in brackets with "most ancient MSS do not contain this verse.")
"For the Son of man is come to save that which was lost".
3. Matthew 23: 14 (NIV omits), (NKJT footnote "NU omits v.14"), (NASB footnote: "This verse not found in earliest MSS")
"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."
4. Mark 11:26 (NIV omits), (NASB footnote "many MSS do not contain this verse."), (NKJT footnote "NU omits v. 26).
"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."
5. Mark 9:44 & 46 (NIV omits), (NASB footnote - "v.44 & 46 are not found in the most ancient MSS"), (NKJT footnote – "NU omits v. 44 & 46").
Verse 44: "Where their worm dieth not, and the fire is not quenched."
Verse 46: "Where their worm dieth not, and the fire is not quenched."
6. Mark 15: 28 (NIV omits), (NASB footnote: "Many MSS do not contain this verse"), (NKJT footnote "NU omits v.28").
"And the scripture was fulfilled, which saith, and He was numbered with the transgressors."

7. Luke 17: 36 (NIV omits), (NASB footnote - "Many MSS do not contain this verse"), (NKJT footnote - "NU omits v.36").

"Two men shall be in the field; the one shall be taken, and the other left."

8. Acts 8:37 (NIV omits), (NASB footnote "Many MSS do not contain this verse"), (NKJT footnote "NU omits v.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."

9. John 5:4 (Amp. & NIV), (NASB footnote - "Many MSS do not contain the remainder of v.3 nor v.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."

10. Acts 28:29 (omits Amp. & NIV)" (NASB footnote - "many MSS do not contain this verse"), (NKJT footnote, "NU omits v.29").

"And when he had said these words, the Jews departed, and had great reasoning among themselves."

III. INTERROGATION: PARTS OF VERSES MISSING:

1. Luke 11:2 (NASB, NIV, Amp. have these words missing)

"Our," "Which art in heaven," "Thy will be done, as in heaven, so in earth".

2. Luke 11:4 (NASB, NIV, Amp. omit)

"But deliver us from evil"

3. Matthew 6: 13 (NIV, NASB omit)

"For thine is the kingdom, and the power, and the glory, for ever. Amen,"

4. Matthew 1:25 (NIV, NASB, NKJT omit)

"Her firstborn"

5. 1 John 5:7 (NASB, NIV, NKJT omit whole verse).

NIV	NASB
6. Matthew 8:11. Omitted.	Footnote. "Most ancient versions do not contain this verse."
7. Luke 9:54,55, 56. V.54 - Some MSS, "them even as Elijah did." Vs. 55, 56, some MSS, "them, and he said, you do not know what kind of spirit you are of, for the Son of Man did not come to destroy men's lives, but to save them." v. 56 "and".	Bracketed showing it doesn't belong. v. 55, 56. "and said, you do not know what kind of spirit you are of; for the Son of man did not come to destroy men's lives, but to save them."
8. Luke 4:4.	Same – and no footnote, just left it out.

NIV	NASB
<p>"But by every word of God" is omitted.</p> <p>The NIV has a footnote to Deuteronomy 8:3 where in the NIV it says, "but on every word that comes from the mouth of the Lord." (Another deliberate deception on their part.)</p>	
<p>9. Acts 9:5. Omitted. "And the Lord said unto him" "It is hard for thee to kick against the pricks."</p>	<p>The same is missing with no footnote.</p>
<p>10. Acts 9:6. "And he trembling and astonished said, Lord, what wilt thou have me to do?" "And the Lord said unto him" omitted. (No footnote, they just omitted it.)</p>	<p>The same is missing with no footnote.</p>
<p>11. Mark 6:11. "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." (Omitted from the verse – no footnote.)</p>	<p>The same is missing with no footnote.</p>
<p>12. Romans 8:1. "Who walk not after the flesh, but after the Spirit." (Omitted.)</p>	<p>Omitted.</p>
<p>13. Revelation 1:11. "I am Alpha and Omega, the first and the last: and what thou seest..." (Omitted with no footnote.)</p>	<p>The same is missing with no footnote.</p>
<p>14. 1 John 4:3. The wording is the same in both. Notice how diabolical the wording is, making you THINK that if Jesus was from God, this would be the spirit of Antichrist." This is absolutely contradictory to Christianity. "But every Spirit that does not acknowledge / (If you break it here, you have a reverse meaning.) / Jesus is not from God. This is the Spirit of Antichrist." Note: "Christ is come in the flesh," is omitted in the NASB, NIV, NKJT, Amplified Bible.</p>	
<p>15. Ephesians 5:30. "...of his flesh and of his bones." (Omitted with no footnote.)</p>	<p>Same omitted with no footnote.</p>
<p>16. Romans 11:6. Omitted: "But if it be of works, then is it no more grace: otherwise work is no more work." (Footnote – "Some manuscripts.")</p>	<p>Same omitted with no footnote.</p>
<p>17. Matthew 1:25.</p>	<p>Same – (No footnote.)</p>

NIV	NASB
Omitted “firstborn.” (No footnote.)	
18. Matthew 5:44. Omitted: “Bless them that curse you, do good to them that hate you...which despitefully use you.” (Footnote – “Some late manuscripts.”)	Same – (No footnote.)
19. Luke 1:28. Omitted: “Blessed art thou among women.” (No footnote.)	Same – (Footnote – “Later MSS add.”)
20. Hebrews 1:3. Omitted “By Himself” (No footnote.)	Same – (No footnote.)
21. John 7:53 – 8:11. Says, “The earliest and most reliable manuscripts and other ancient manuscripts do not have John 7:53-8:11.”	Omitted. Footnote “John 7:53-8:11 is not found in most of the old MSS.”
Note: NKJT footnote: “NU brackets 7:53 through 8:11 as not in the original text. They are present in over 900 MSS.”	
22. Matthew 27:34, which is the fulfillment of prophecy concerning our Lord Jesus Christ as given in Psalm 69:21. Notice carefully how subtly the translators of the new versions have sought to deceive the unsuspecting with their chicanery. Notice the King James Translation of Matthew 27:34 and Psalm 69:21.	
Psalm 69:21 – KJT. “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” Note: Hebrew for “vinegar” is “chomets” and is translated all six places in the Old Testament as “vinegar,” and not once as wine.	Matthew 27:34 – KJT. “They gave him vinegar to drink mingled with gall: and when he had tasted <i>thereof</i> , he would not drink.” Note: All of our new versions: NIV, NASB, NAB (Catholic), NKJT, LBP, substitute “wine” for “vinegar.”
<p>Since Psalm 69:21 prophesies that the Lord would taste VINEGAR instead of WINE, the Bible would be inaccurate and in error if this change were to stand. It should be noted that the Greek word in Matthew 27:34, properly translated "vinegar", is "OXOS". The Greek word for "wine" in the New Testament is "OINOS" not "OXOS."</p> <p>Note in Mark's account (15:23), which took place at the same time and the same place SEEMS to contradict Matthew 27:34. Here is Mark's record:</p> <p style="padding-left: 40px;">"And they gave him to drink WINE (Gr. "Oinos") mingled with myrrh, but he received it not."</p> <p>What is the answer to this so-called contradiction? Simply--both are correct. Some tried to give Him wine mixed with myrrh and some tried to give him vinegar and gall. There could have been others who tried to give Him something else which is not recorded, BUT, there had to be those giving Him vinegar so as to fulfill the prophecy in Psalm 69:21.</p>	

NIV	NASB
<p>23. The denial of the value of Bible words ref. Luke 4:4:</p> <p>“And Jesus answered him, saying, It is written, That man shall not live by bread alone, BUT BY EVERY WORD OF GOD.” (Capitalized words are missing in the NIV, NASB, NAB (Catholic Edition), Amp. and LB Paraphrase.)</p> <p>Note: It is unbelievable how the LB Paraphrase states this verse.</p> <p>“But Jesus replied, It is written in the scriptures; Other things in this life are much more important than bread.” _____ (6 important words are missing.)</p> <p>Note: It is easy to see why the NIV with over 64,000 words missing from the Majority Text would want to leave part of this verse out. Leaving it in would probably result in unbearable conviction by the Holy Spirit!</p>	
<p>24. Matthew 27:35. This is the fulfillment of the prophecy concerning Christ given in Psalm 22:18. Notice what the NIV and other new version translators omitted.</p>	

KJT	NIV, NASB, AMP, LB Paraphrase, NAB (Catholic Ed.)
<p>“And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots” (Matthew 27:35).</p>	<p>“When they crucified him, they divided up his clothes by casting lots.” _____ _____.” _____ _____.” _____ _____.” _____ _____ (25 words missing).</p>
<p>25. Mark 15:28 – This is the fulfillment of Isaiah 53:12.</p>	
KJT	New Versions
<p>“And the scripture was fulfilled, which saith, And he was numbered with the transgressors” (Mark 15:28).</p>	<p>Omitted.</p>
<p>26. Mark 6:11. The new versions’ denial of a future judgment.</p>	
<p>“And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. <u>Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city</u>” (Mark 6:11).</p>	<p>The 23 underlined words are missing from the new versions.</p>

27. John 3:15. “should not perish” is omitted from the LB Paraphrase, NASB, NIV, NKJT (Footnote – NU omits”), Amp., and NAB (Catholic Edition. BUT, the Catholic Douay has it in.

28. Revelation 21:24. The Doctrine of Soteriology (Salvation) that is limited only to the saved is denied.

“And the nations of THEM WHICH ARE SAVED shall walk in the light of it: and the kings of the earth do bring their glory and honour into it” (Revelation 21:24).

Omits “them which are saved.”
Douay, NAB (Catholic Edition), NIV, NASB, LB Paraphrase, Amp., NKJT (Footnote – “NU omits”

THE TEXTUS RECEPTUS

DEFINITION: the Received Text. The Elsevier Brothers, enterprising publishers at Leyden and Amsterdam, Holland, took up the work of publishing the Greek Testament. In 1624, they published a neat little Testament. In 1633, they published a second edition. In the preface they printed these words, translated into English:

“Therefore, thou hast the text (textus) now revised (receptum), by all, in which we give nothing altered or corrupt.”

From these words came the words “Textus Receptus,” the Received Text.

- A. It is also known as (1). The Majority Text usually called the Byzantine Text by modern textual critics. This is because all modern critics acknowledge that this was the Greek New Testament Text in general use throughout the greater part of the Byzantine Period (A.D. 312-1453) For many centuries before the Protestant Reformation, this text was the text for the entire Greek Church, and for more than three centuries after the Reformation it was the text of the entire Protestant Church.
- B. It is found in the vast majority of the Greek New Testament manuscripts.
- C. It is the true text because it is that form of the Greek New Testament, which is known to have been used in the churches in unbroken succession, i.e.
 - (1). the Majority Text
 - (2). the Traditional Text,
 - (3). the Syrian Text
 - (4). the K (kappa) or Common Text,
 - (5). the Authorized Version

Modern Translators and Critics

I. Those Contacting the Dead

J.B. Phillips - Author of "The New Testament in Modern English," is published by MacMillan Publishing Co., a best-seller (1947). He is the author of the Foreword to the NASB Interlinear Greek-English New Testament published by Zondervan.

A. He was involved in necromancy at a time when he felt God was not near to him and was seeking comfort desperately.

B. In his biography, "Ring of Truth," Phillips discloses the following:

"Many of us who believe in, what is technically known as the communion of Saints, must have experienced the sense of nearness, for a fairly short time, of those we love soon after they have died. This has certainly happened to me several times. But the late C.S. Lewis, whom I did not know very well and had seen in the flesh once, but with whom I had corresponded a fair amount, gave me an unusual experience. A FEW DAYS AFTER HIS DEATH (C.S. Lewis) while I was watching television, HE 'APPEARED' sitting in a chair within a few feet of me and spoke a few words which were particularly relevant to the difficult circumstances through which I was passing. He was ruddier in complexion than ever, grinning all over his face and, as the old-fashioned saying has it, positively glowing in health. The interesting thing to me was that I had not been thinking about him at all. I was neither alarmed nor surprised. He was just there, larger than life, and twice as natural. A week later, this time when I was in bed, reading before going to sleep, HE APPEARED AGAIN, ever more rosily radiant than before, and repeated to me the same message, which was very important to me at the time. I was a little puzzled and mentioned it to a saintly Bishop. His reply was, 'My dear J.B, this sort of thing is happening all the time.' (J.B. Phillips, "Ring of Truth," p. 119)

C. His voice was withdrawn (Proverbs 10:31). Phillips, in his autobiography, states,

"I was still doing a fair measure of speaking in schools and churches until the late summer of 1961. And then, quite suddenly, my speaking, writing, and communication powers stopped. I was not in a panic, but I was certainly alarmed, and when a few week's rest brought me improvement, I canceled all speaking engagements for the rest of the year (age 55)."

D. Zacharias, a believer, experienced the same because,

"thou believest not my words." (Luke 1:20).

"But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? (16) Seeing thou hatest instruction, and castest my words behind thee. (17) When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. (18) Thou givest thy mouth to evil, and thy tongue frameth deceit. (19) Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son" (Psalm 50:16-20).

E. Phillips' mental breakdown: he describes it himself:

“I found the mental pain more than I could bear and I went as a voluntary patient to a psychiatric clinic. I was at the point of breakdown...which in popular parlance is called a nervous breakdown. The hardest thing of all to bear is what I can only describe as a nameless mental pain, which is, as far as I know, beyond the reach of any drug and which I have tried in vain to describe to anyone. One of the psychiatrists asked me to write down, as far as I could, the nature of the almost intolerable pain. He was a distinguished man in his field and was about to visit a number of mental hospitals in a South London Group.”

F. Phillips lists his condition as follows:

1. “There is a slow but inevitable diminution of the self and it is apparently leading to self-extinction.”
2. “Familiar things become somehow touched with horror...the sense of alienation means that one is not in one's own country or has strayed into a strange country by mistake.”
3. “A roaring, galloping torrent of condemnation (is) directed against the self's achievements. With remorseless energy, this particular "demon" rushes to and fro, up and down, in one's mind and with savage cruelty exposes everything that the self has done as being useless and worthless.” (Ibid, p. 197, 203.
4. “Demon...the hellish torments of the mind...utter despair...frightening experiences ...seized by irrational panic...despite the use of drugs the fears of childhood reappear with monstrous force The experiences are really evil and they sometimes are terrifyingly so. You may ask where the Christian faith comes in all this. The answer is that probably, emotionally, it is of little help at all. God, Himself, appears to be far away. (He writes of)...praying to an empty Heaven. I do not believe that there is any substitute {for the long, unhurried conversations between the sufferer and a compassionate trained Psychiatrist...I sat myself down for what must be a long siege, and so it has proved...I never thought, for example, that I should ever know the type of despair that leads people to self-destruction. I know it now.”

(Ibid p.p. 201,197,196,200,203,205,210,215,213).

G. Tampering in Spiritualism and the Word of God left J.B. Phillips with the hellish torments of the mind, fostered by a demon disguised as C.S. Lewis. How contrary to the Word of God in 2 Timothy 1:7, 8.

“For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. (7) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (2 Timothy 1:7-8)

1. In Psalm 119:89 the Lord says, “For ever, O LORD, thy word is settled in heaven.”

This is the price Phillips paid for perverting God's word on earth, that was already settled in Heaven, in his perverted "New Testament in Modern English."

2. Humanism, the philosophy of the psychoanalyst.

"Sigmund Freud (1856-1939), an Austrian neurologist was the founder of psychoanalysis and its doctrines. It deals with the causes and treatment of

neurotic states of a person. Also the interpretation of dreams and etc. A psychoanalyst, one who adheres to the basic doctrines of Freud." (Webster's Encyclopedia Unabridged.)

3. This man also failed to recognize that only God can heal the broken-hearted, not some psychoanalyst.

4. Notice in Luke 4:18, where Jesus, reading from Isaiah 61:1,2, says:

"He hath sent me to heal the broken hearted."

II. Evidently, your new version translators agree with Freud's philosophy that man can cure his own problems without the Lord.

A. The entire sentence is removed from the NASB, NIV, Good News for Modern Man, and all Catholic Bibles.

B. All Greek manuscripts kept it, except "B" and Aleph. Even the ancient Uncial, the Alexandrinus has it...

C. Ronald Youngblood, an NIV committeeman admits that his committee disregarded the majority text here.

III. Demons.

A. Communication with false spirits:

1. Isaiah 8:19, 20

2. 1 Chronicles 10:13, 14

3. Leviticus 20:27

4. Malachi 2:12

B. Demons know the truth:

1. Matthew 8:28, 29;

2. Acts 16:16,17;

3. Mark 5:2--6

C. Obsession with the dead:

1. Matthew 8:28;

2. Mark 5:2-1.7

D. They appear to be following the Lord, but are not:

1. Matt. 7:15, 16;

2. Acts 20:29;

3. 2 Corinthians 11:14, 15;

IV. Kenneth Taylor and his Living Bible.

A. Time Magazine, July 1972, had this to say about his loss of ability to speak.

"Mysteriously, halfway through the Paraphrase, Taylor lost his voice and still speaks in a hoarse whisper. A psychiatrist, who examined him, suggested that the voice failure was Taylor's psychological self-punishment for tampering with what he believed to be the Word of God.

B. There may be over 30 million "Living Bibles" in print today.

V. Phillip Schaaf and the "New American Standard Version."

A. Schaff had the same problem as Taylor with his voice. Schaff's son wrote that as early as 1854 his father was having voice problems.

"...his (P. Schaff's) voice so affected that he could not speak in public so as to be heard.

In 1892, "the power of articulated speech was gone." (The Life of Phillip Schaaf," by David S. Schaaf, 1897, pp. 171, 446.)

B. Psalm 31:18, "Let the lying lips be put to silence."

C. Schaff was a collaborator on the "New" Greek committee and director of the American Standard Version which formed the foundation of the NASB and the LB.

D. Could this be his judgment for the alteration of 30,000 changes from the majority text and the KJT in his NASB?

E. The "Living Bible" by Kenneth Taylor is a direct paraphrase of the work of Schaff.

F. Schaff went on to teach at Union Theological Seminary in New York City because they were, as he stated ...

"...so liberal as to allow for all my dissenting views on these and other points." (Ibid, p, 287).

G. This is the man who edited the NASB with its 30,000 changes from the majority text.

"It is better to trust in the LORD than to put confidence in man." (Psalm 118:8)

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TRANSLATION METHOD

I. TYPES OF EQUIVALENCE USED IN TRANSLATING.

A. KJT used VERBAL EQUIVALENCE and FORMAL EQUIVALENCE, which means that the words from the Greek and Hebrew were rendered as closely as possible into the English.

B. DYNAMIC EQUIVALENCE. "We are going to rephrase what the Word of God says by rewording it in such a way that you will read what WE think it means." In other words, "We can say it better than God can." (Isn't this Humanism attacking the omniscience of Almighty God? No wonder God said in 1 Corinthians that "the wisdom of this world is foolishness with God.")

(1) An example: The philosophy of Equivalence is seen in subtraction Satan used in the Garden of Eden.

Genesis 3:1. "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

Genesis 3:16, 17. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. (16) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;"

DYNAMIC implies "change" or "movement." The new versions take a sort of idiomatic rendering from the Greek, or Hebrew, into the English. It is idiomatic in the sense that they do not take a word-for-word method whenever possible. Instead they ADD to what was there, SUBTRACTED from what was there, and changed what was there. "Paraphrase is another word for it, although not claimed by the translators.

(2). For example, computer print-outs show that the NKJV has over 2,000 words that have been subtracted, changed or added to God's Word. The American Standard Version, by the same method has exhibited over 4,000 examples where the editors have added to, subtracted from, or changed the words by paraphrase.

(3). In the NIV there are also over 6,653 examples where the editors have done the same thing by adding, subtracting or paraphrasing. This is diabolical!

(4). Another example is direct denial of God's words. Notice in Satan's words in Genesis 3:4, "And the serpent said unto the woman, Ye shall not surely die: " as compared to God's words in Genesis 2:17, " But of the tree of the knowledge of

good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Two deaths were involved--physical and spiritual.

(5) Another example is adding to God's Word, as Satan did in Genesis 3:5, “... your eyes shall be opened,” etc. God never said that, did He?

(6) Another example of adding to God's Word is found in Genesis 3:3, “...neither shall ye touch it.” Eve added to God's Word, so, subtracting, adding, and changing is the heart of DYNAMIC EQUIVALENCY.

C. EUGENE NIDA popularized the Dynamic Equivalence method. He was with the Wycliffe Bible Translators, the American Bible Society, and the United Bible Society.

D. Some of the published works by NIDA and others about using this method are:

(1) 1947 – “Bible Translating” by Eugene Nida and published by the U.B.S.

(2) 1950 – “Translation or Paraphrase” (Nida)

(3) 1952 – “A New Method of Biblical Exegesis” (Nida)

(4) 1955 – “Problems in Translating the Scriptures” (Nida)

(5) 1959 – “Principles of Translating are Exemplified by Bible Translating.

(6) 1960 – “Message & Mission” (Nida)

(7) 1961 – “New Help for Translators” (Nida)

(8) 1964 – “Toward a Science for Translating” (Nida)

(9) 1966 – “The Bible Translators Use of Receptor Language Texts” (Nida)

(10) 1969 – “Theory and Practice of Translation” (Nida) and published in the Netherlands.

(11) 1966 – “Good News for Modern Man” came out using Nida's method of paraphrasing. In it is omitted the word “blood,” “*harma*” in Greek, 36 of the 103 times used in the New Testament. Of the 36 times, 16 of those refer to the blood of Christ. They substitute “death,” “sacrifice,” or some other word instead of “blood.” They tried real hard to get around 1 Peter 1:18, 19.

“Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; “

“But with the precious blood of Christ, as of a lamb without blemish and without spot:”

E. John MacArthur does the same thing, saying the blood of Christ is not essential. He says we are not saved by the blood of Christ.

F. Baptists. "The Association of Baptists for World Evangelism" published "By the Word," written by Lynn Silvernale. It is called "The Priority and Process of Bible Translation."

(1). She quotes Eugene Nida over and over in the book.

(2). She was over in Bangladesh and may still be; as far as I know~ She wrote the following:

"After a couple of years of translation experience, the translator and I found we were experiencing a considerable degree of frustration because we were making all these adjustments. (These adjustments were changes in God's Word by adding, subtracting, and changing the Word of God); yet, there was always the nagging question in the back of our minds: "Are we taking too many liberties with the text?" (Their consciences were being convicted.) "Is this really a faithful translation?" The translator was especially concerned about the warning in Revelation 22:18,19:

"For I testify unto every man that heareth the words of book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

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

(Silvernale, op. cit., p.34)

G. Baptist Mid-Missions. Some time back, Bibles International, a branch of Baptist Mid-Missions, there appeared some articles, which justified this Dynamic Equivalency translating.

H. TRANSLATION DEFINED. The word comes from two Latin terms: "trans" and "latus." "Trans" means "across" and "latus" means to lift or carry. The literal meaning of "translation," therefore, is "to lift or carry across." Therefore idiomatic.

Excerpts from the Preface of the New King James Translation

1. "The King James Translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted."
2. "In 1786 Catholic scholar Alexander Geddes said of the King James Bible, If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent."
3. George Bernard Shaw - became a literary legend in our century because of his severe and often humorous criticisms of our most cherished values. However he pays the following tribute to the scholars commissioned by King James:

"The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the WORD OF GOD divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result."

4. "For the New King James Version the text used was the 1967/1977 STUTTGART edition of the BIBLICA HEBRAICA, based on the BEN ASHER text, while frequent comparisons were made with the Bomberg edition of 1524-25. The Septuagint (Greek) Version of the Old Testament and the Latin Vulgate also were consulted...also the resources of relevant manuscripts from the DEAD SEA CAVES."
5. "The manuscript preferences cited in many contemporary translations of the New Testament are due to recent reliance on a relatively few manuscripts discovered in the late nineteenth and early twentieth centuries. Dependence on these manuscripts, especially two, the SINAITIC AND VATICAN MANUSCRIPTS, is due to the greater age of these documents. However, in spite of the age of the materials, some scholars have shown reasons to doubt the faithfulness of these manuscripts to the original text, since they often disagree with one another and show other signs of unreliability. The Greek text obtained by using this minority of sources and related papyri is known as the Alexandrian Text."
6. "Recent studies have caused significant changes ... and a growing number of scholars now regard the RECEIVED TEXT as far more reliable than previously thought."
7. "Readers may be assured that textual debate does not affect one in a thousand words of the Greek New Testament. Furthermore, no established doctrine is called in question by any doubts about the correct reading in this or that text. The Christian can approach his New Testament with confidence"

(You grossly underestimate a lot of Christians to expect them to believe that phony baloney, Rev. Younce.)

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EARLY PATRISTIC QUOTATIONS OF THE NEW TESTAMENT

Class Session 6b

Writer	Gospels	Acts	Pauline Epistles	General Epistles	Revelation	Totals
Justin Martyr	268	10	43	6	3 266 Allusions	330
Irenaeus	1,038	194	499	23	65	1,819
Clement Of Alexandria	1,017	44	1,127	207	11	2,406
Origen	9,231	349	7,778	399	165	17,922
Tertullian	3,822	502	2,609	120	205	7,528
Hippolytus	734	42	387	27	188	1,378
Eusebius	3,258	211	1,592	88	27	5,176
Totals	19,368	1,352	14,035	870	664	36,289

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MARK, THE LAST TWELVE VERSES – Sessions 7a & 7b

I. THE LAST TWELVE VERSES OF MARK, MARK 16:9-20, EXONERATED.

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels.”

A. JOHN WILLIAM BURGON, B.D., (1838-1888),

The last 12 verses of Mark involve 166 Greek words and 255 English words in our King James Translation of the Bible, and 27 doctrinal teachings.

B. THE TWENTY-SEVEN DOCTRINES AND WHAT THEY TEACH:

1. Mark 16:9

Doctrine 1. "Now when Jesus was risen..." The Doctrine of the Resurrection.

Doctrine 2. "... early the first of the Week." The Time of the Resurrection.

Doctrine 3. "...he appeared first..." The order of Christ's Resurrection appearances.

Doctrine 4. "...to Mary Magdalene." – The person to whom he first appeared.

Doctrine 5. "... out of whom he had cast seven devils." A miracle of Christ authenticated.

2. Mark 16: 10

Doctrine 6. "She went and told them that been with him." Mary's witness to Christ's bodily resurrection to disciples.

Doctrine 7. "... as they mourned and wept." A description of Christ's disciples' emotional condition.

3. Mark 16:11

Doctrine 8. "And they, when they heard that he was alive, and had been seen of her." Confirmation of Mary's testimony to the disciples of His bodily resurrection.

Doctrine 9. "...believed it not." The testimony of the disciples to their disbelief in His bodily Resurrection.

4. Mark 16:12

Doctrine 10. "After that he appeared in another form unto two of them, as they walked, and went into the country." Two others witnessed Christ's bodily resurrection.

Doctrine 9a. "...neither believed they them." Another example of disbelief in His resurrection.

5. Mark 16:13

Doctrine 11. “And they went and told (it) unto the residue:” Another testimony to many of His Resurrection.

Doctrine 12. “...neither believed they them.” Another example of disbelief in His Resurrection.

6. Mark 16:14

Doctrine 13. “Afterward he appeared unto the eleven as they sat at meat...” Christ appears again after His Resurrection.

Doctrine 14. “...and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” Christ rebuked them for not believing He had bodily risen from the dead.

7. Mark 16:15

Doctrine 15. “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” This is Christ’s Great Commission to preach the Gospel worldwide.

8. Mark 16:16

Doctrine 16. “He that believeth and is baptized shall be saved.” Two doctrines: believing is justification before God and “baptized” is justification before man.

Doctrine 17. “...but he that believeth not shall be damned.” Unbelief is un-justification before God, therefore, justification for Hell.

9. Mark 16: 17

Doctrine 18. “And these signs shall follow them that believe.” Special Apostolic miracle signs are promised during their lifetime.

Doctrine 19. “...In my name shall they cast out devils (demons).” Christ gives them power over the demons.

Doctrine 20. “...they shall speak with new tongues.” Apostolic speaking of the Gospel in foreign languages.

10. Mark 16:18

Doctrine 21. “They shall take up serpents...” Apostolic protection from deadly serpents promised.

Doctrine 22. “...and if they drink any deadly thing, it shall not hurt them.” Apostolic protection from poisonous drinks.

Doctrine 23. “...they shall lay hands on the sick, and they shall recover.” Apostolic physical healing for the sick promised.

11. Mark 16:19

Doctrine 24. “So then after the Lord had spoken with them, he was received up into heaven.” Christ’s bodily ascension into Heaven.

Doctrine 25. “... and sat on the right hand of God.” His position in Heaven.

12. Mark 16:20

Doctrine 26. “And they went forth, and preached everywhere.” The disciples’ obedience to God’s command to preach everywhere.

Doctrine 27. “...the Lord working with (them), and confirming the word with signs following, Amen.” Christ’s fulfillment of His promised Apostolic miracle-signs.

II. TWENTY-SEVEN DOCTRINES ELIMINATED OR BROUGHT INTO DOUBT.

Doctrine is teaching the word of God. These 27 doctrines have been either eliminated, or brought into doubt by many of the new versions based on the “B” (Vatican) and “Aleph” (Sinai) Greek manuscripts. Mark 16:9-20 is placed in doubt by many current Bible versions as to its genuineness. The following are a few.

A. THE RYRIE STUDY BIBLE STATEMENT OF DOUBT ABOUT MARK 16:9-20.

“These verses do not appear in two of the most trustworthy manuscripts of the New Testament, though they are part of many other manuscripts and versions. If they are not a part of the genuine text of Mark, the abrupt ending at Verse 8 is probably because the original closing verses were lost. The doubtful genuineness of Verses 8-20 makes it unwise to build a doctrine or base an experience on them (especially vv. 16:18).”

Perhaps Ryrie has been reading the Life of Griesback who was the first as seen in his 2nd Edition (1796/1806), to have omitted Mark 16:9-20. His opinion was that (at some very remote period, the original binding of the Gospel perished. It disappeared, perhaps from the Evangelist’s own copy, and that the present ending was by someone substituted in its place). I wonder if this had anything to do with Ryrie’s opinion. Perhaps he should have read Psalm 118:8 instead of Griesback.

B. The New American Standard Version (NASV)

“Some of the oldest MSS omit from verse 9 through 20. A few late MSS, and versions contain this paragraph, usually after Verse 8. A few have it at the end of the chapter...”

Then follows two and one-half lines of another alleged ending. Mark 16:9-20 is set off by them in brackets, showing that the NASV does not think the verses are genuine.

C. The New International Version Statement of Doubt.

“The two most reliable early manuscripts do not have Mark 16: 9-20.”

To indicate that the NIV does not think these verses are genuine, they separate them from Verse 8 with a straight unbroken line. The two manuscripts they are referring to, which are the basis for the NIV are the “B” (Vatican) and “Aleph” (Sinai).

D. Westcott & Hort.

They denied the infallibility of the Word of God in their introduction to their Greek New Testament of 1881.

“Little is gained by speculating as to the precise point at which such corruption came in. They may be due to the ORIGINAL WRITER or to his amanuensis if he wrote from dictation, or they may be due to one of the earliest transcribers. (Int. to Greek New Testament, p. 280)

The two basic manuscripts used in Westcott & Hort's Greek New Testament of 1881 was the “Aleph” (Sinai) and “B” (Vatican), therefore since the NASV, NIV, and most of your recent revisions follow the Westcott & Hort Greek New Testament, you can see why they all agree that Mark 16:9-20 should not be in the Bible.

These are your apostates, today, and perversions for the future.

There are only two manuscripts that leave Mark 16:9-20 out. Then which ones have it in them ? The following do: Eighteen (18) Uncials, Six Hundred (600) Cursive copies, every known Uncial or Cursive in existence and every known Lectionary of the east. One must remember that “Aleph” (Sinai) and “B” (Vatican) disagree with each other about 3,000 times in the Gospels alone.

III. SCHOLARS CONCLUSIONS CONCERNING VATICAN (“B”).

A. Dean Burgon Concerning Vatican (B).

Codex B comes to us WITHOUT A HISTORY: WITHOUT RECOMMENDATION OF ANY KIND, except that of its antiquity. It has traces of CARELESS TRANSCRIPTION IN EVERY PAGE. The MISTAKES which the original transcriber made are of PERPETUAL RECURRENCE.” (The Last Twelve Verses of Mark by Dean Burgon, p. 73).

B. Vercellone, a scholar.

Vercellone stated in his book in 1860, pp., the following concerning the Vatican “B” manuscript.

“They (the mistakes) are chiefly OMISSIONS OF ONE, TWO, OR THREE WORDS; BUT SOMETIMES OF HALF A VERSE, OR EVEN SEVERAL VERSES...I hesitate not to assert that it would be easier to find a folio containing three or four such omissions that to light on one which would be without any.”

C. Scrivner, (1818-1891), another scholar.

Scrivner states concerning the defects of the Vatican (“B”) manuscript.

“In the gospels alone, Codex B leaves out words or whole clauses no less than 1,491 times.” (Dublin University Magazine, Nov. 1859, p. 93).

D. Herman Hoskier, (1914)

Herman Hoskier was a great scholar in the Anglican Church (Church of England). His criticism of Vatican (“B”) manuscript follows.

“It is high time that the bubble of Codex B should be pricked...I had thought that time would cure the extraordinary HORTIAN HERESY...I seemed time to write a consecutive account of the CROOKED PATH pursued by Ms. B, which from ignorance, I trow—most people STILL CONFUSE with PURITY and neutrality...I present therefore an indictment against the Mrs. B and against Westcott and Hort, subdivided into hundreds of separate counts...If I now throw some bombs into the inner Citadel, it is because from that Keep there continues to issue a large amount of IGNORANT ITERATION OF HORT’S CONCLUSIONS, without one particle of proof that his foundation theory is correct. OVER 3,000 REAL DIFFERENCES between Aleph and B are recorded in the gospels alone.”(Hoskier’s book, “Codex B and Its Allies.” 2 Vols., 900 pp.)

IV. DETAILS OF CHART, PAGE 9, “EARLY CHURCH FATHERS SUPPORTING MARK 16:9-20.”

A. SECOND CENTURY (100-199 A.D.)

1. PAPIAS. (100 A.D) A writer who lived so near the time of the apostles that he made it his delight to collect their sayings. In his writings he records that “Justis surnamed Barsabas, how that after drinking noxious poison, through the Lord’s grace he experienced no evil consequences. “ The reference is to Mark 16:18 as none of the other gospels contain this promise.

2. JUSTIN MARTYR. (151. A. D. is the date of his first Apology.) He stated when speaking concerning the Apostles, that "After our Lord's ascension," which is nothing else but a quotation from last verse of Mark's gospel.
3. IRENAEUS. (180 A.D.), bishop of the Church of Lyons. In his third book, "Against Heresies," he deliberately quotes and remarks upon the 19th verse of the last chapter of Mark's gospel. Therefore, verses 9-20 were extant in the gospel of Mark at that time. Within 100 years or more after Mark, Irenaeus referred to Mark 16:19 showing his belief in the credibility of these verses.
4. HIPPOLYTUS. (190-227 A.D.), was a contemporary of Irenaeus. He was bishop of Portus near Rome from 190-227 A.D. In his writings in one of the fragments he quotes Mark 16:17,18 and when speaking of Christ has reference to Verse 19.
5. PESHITO SYRIAC VERSION. (100-199 A. D.) The Syriac Version is now called the Peshito and dated somewhere in the 2nd Century. It contains Mark 16: 9-20.

Later, another very ancient Syriac translation of the Gospels has come to light. This translation is now named the CURETONION SYRIAC, after its discoverer, Cureton. about 450 A.D., but may be claimed for the Third Century. It also contains Mark 16:9-20.

6. VETUS ITALA. (Old Latin) Version (100-199 Latin Vulgate was but a revision of this. It is of African origin and of almost apostolic antiquity. It was testimony to the genuineness of Mark's gospel in 16:9-20.

B. THIRD CENTURY (200-299 A.D.)

1. VINCENTIUS (256 A.D.). Bishop of Thibori (Located near Carthage), at the 7th Council of Carthage held under Cyprian, A.D. 256, (concerning the baptizing of heretics), in the presence of the 87 assembled African bishops, quoted Mark 16:17,18 which was recorded in the minutes .
2. ACTA PILATI (250 A.D.). The Apocryphal sometimes called the "Gospel of Nicodemus", which has been identified as an ancient forgery. It, nevertheless, contains Mark 16:15-18. Whatever it was forged from contained those verses.
3. CURETONIAN SYRIAC VERSION (200-299 A.D.). Refer to #5 in 2nd Century.
4. THEBAIC (SAHIDIC) Egyptian Version (200-299 A.D.) The Egyptian versions are exceedingly ancient and respectable. Fragment of the Thebaic or dialect of Upper Egypt which is a distinct version of considerably earlier date than that of Lower Egypt called the "Sahidic." One of these mss. fragments contains the last verse (20) of Mark's gospel. The "Coptic" Version of Lower Egypt will be identified later.

C. FOURTH CENTURY (300-399 A.D.)

1. APOSTOLIC CONSTITUTION. (200-300 A.D.)

Verse 15 is clearly alluded to in two places and verse 16 is quoted (with no variety of reading from the Textus Receptus), in an earlier part of the same ancient work.

2. EUSEBIUS (325 A.D.) (See John Burgon, "Last 12 Verses of Mark," pp. 41-51
3. MARINUS (325 A.D.), a contemporary of Eusebius. A competent witness to the genuineness of Verses 9-20.
4. APHRATES, the Persian. (337 A. D.) A Bishop and the earliest known Father of the Syrian Church. In the "First Homily" (which was dated A.D. 337), Verses 16, 17, 18 are quoted.

5. **GOTHIC OF ULPHILOS VERSION (350 A.D.)** A Gothic bishop of Cappadocia probably got his copies from Asia Minor. His copies bear the unequivocal evidence that Mark 16:9-20 is unimpeachable.
6. **AMBROSE (374-397 A.D.)**, Archbishop of Milan, freely quotes this portion of the gospel citing verse 15 some 4 times: Verses 16, 17, 18 each 3 times: Verse 20 once.
7. **JEROME (331-420 A.D.)**. At the request of Pope Damasus (332 A.D.) for new a revision, which resulted in the Latin Vulgate, he consulted several manuscripts, all of which contained the verses in question. His confirmation of Mark 16:9-20 is seen the Vulgate.
8. **THE LATIN VULGATE VERSION (382 A.D.)** includes Verses 9-20.
9. **MEMPHETIC (COPTIC) EGYPTIAN VERSION (300-399 A.D.)** This testimony is exceedingly ancient and respectable. This is the dialect of Lower Egypt, which contains Mark 16:9-20, and called the Coptic Version (Thebaic was the dialect of Upper Egypt, which had distinct version of their own, and dated earlier.
10. **AUGUSTINE (395-430 A.D.)** He quotes Verses 9-20; but, more than that, he brings them forward again and again and credits them to the gospel of St Mark. He states that St. Mark's narrative of the Resurrection was publicly read in the church.

D. THE FIFTH CENTURY (400-499 A.D.)

1. **CHRYSOSTOM (400 A. D.)** . In part of a Homily, he quotes Mark 16:19-20 and then adds, "This is the end of the Gospel." Elsewhere he has an unmistakable reference to Mark 16:9.
2. **VICTOR OF ANTIOCH (425 A.D.)**. He was a compiler of writings, more than an author. His work is rather a "catena" than a commentary. The writing of St. Mark's gospel by Victor was a compilation of Mark's gospel by another author who was really nothing but a copyist. Victor, though frequently a transcriber only, is observed every now and then to come forward in his own person, and deliver his individual sentiment. This he did, concerning vs. 9-20, in delivering a remarkable testimony. Here are his words:

"Notwithstanding that, in very many copies of the present Gospel, the passage beginning, 'Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene' be not found (certain individuals having supposed it to be spurious.) Yet we, at all events, inasmuch as in very many we have discovered it to exist, have, out of accurate copies, subjoined also the account of our Lord's ascension, (following the words 'For they were afraid,') in conformity with the Palestinian exemplar of Mark which exhibits the Gospel verity: that is to say, from the words, 'Now when (Jesus) was risen early the first day of the week.' See, down to 'with signs following. Amen.'" –and with these words Victor of Antioch brings his commentary or copy of St Mark to an end.

Here, then is the conclusion of a highly intelligent Father, writing in the first half of the 5th Century:

- a. That the reason why the last 12 verses of Mark 16 are absent in a few of the copies of Mark's gospel is because they have been deliberately omitted by the copyists. Probably the same reason the NIV has omitted approximately 64,000 words from the KJT. If they are opposed to their own particular doctrine, then just omit them!
- b. The ground for such omission was the subjective judgment of individuals, not the result of any appeal to documentary evidence. Victor, therefore, clearly held that the verses in question had been **EXPUNGED** in consequence of their (seeming) inconsistency with what is met with in the other gospels.

- c. Then, he, on the other hand, had convinced himself by reference to “very many” and “accurate copies,” that the verses in question are genuine.
- d. That in particular, the Palestinian Copy, which enjoyed the reputation of “exhibiting the genuine text of St. Mark,” contained the verses in dispute.

3. NESTORIUS (430 A.D.) In his writings, he quotes Verse 20.

4. CYRIL OF ALEXANDRIA (420 A.D.) In his writings he quotes verse 20.

5. PHILOXENION SYRIAC (400-499 A.D.).

Named after Philoxenus, a Monophysite Bishop of Mabug (Hierapolis) in Eastern Syria, caused a revision of the Peshito Syriac: to be executed by his Chorepiscopus, Polycarp, 508 A.D.; and by the aid of 3 approved and accurate Greek manuscripts.

- a. This revised version by Polycarp was again revised by Thomas of Hhorkel, in the Monastery of Antonia of Alexandria in 616 A.D.
- b. The Hhorklensian Revision (commonly called the “Philoxenian”) being the revision of a revised translation of the New Testament known to have been executed from mss. which must have been at least as old as the 5th Century.
- c. It exhibits the results of what may be called a collation of copies. Here there is a singularly important accumulation of manuscript evidence that attests to the authentication of Vs. 9-20.
- d. ...and yet, neither by Polycarp nor by Thomas of Hhorkel, are the last 12 verses of Mark's gospel omitted.

E. SIXTH CENTURY (500-599 A.D.)

- 1. HESYCHIS (500 A.D.) of Jerusalem. At his "Homily on the Resurrection," appeals to the 19th verse and quotes it as St. Mark's at length.
- 2. SYNOPSIS SCRIPTURAE SACRAE. An ancient work ascribed to Athanasius. It is, in any event, of much older date of the later uncials, as it rehearses in detail the contents of Mark 16:9-20.

A person could prolong the enumeration of Patristic authorities as by appealing to:

- a. Gregentius in the 6th Century.
- b. Gregory the Great, 7th Century.
- c. Modestus, Patriarch of Constantinople, 7th Century.
- d. Venerable Bede, 8th Century.
- e. John Damascene, 8th Century.
- f. Theophylact, 11th Century.
- g. Euthymius, 12th Century.

F. CONCLUSION

- 1. Evidence against Mark 16:9-20.

- a. The two Greek manuscripts, Vatican "B" and Aleph "Sinai," are the MSS almost all refer to as justification for omitting Mark 16:9-20, erroneously.
 - b. Manuscripts "B" and "Aleph" leave out words or whole clauses no less than 1,491 times. The mistakes are chiefly omissions of one, two, or three words; but sometimes of HALF A VERSE, a whole verse, or even several verses.
 - c. Herman Hoskier, a great scholar in the Anglican Church (England) wrote from his research that these 2 manuscripts disagree with each other in over 3,000 places in the Gospels alone.
 - d. Almost all of the new versions are based upon these two manuscripts.
2. Evidence FOR Mark 16:9-20.
- a. 18 Uncials.
 - b. 600 Cursive Copies.
 - c. Every known Uncial or Cursive in existence.
 - d. Every known Lectionary of the East.
 - e. Ten Early Bible Versions.
 - f. Three Church Fathers from the 2nd Century (100-199).
 - g. Four Church Fathers from the 3rd Century (200-299).
 - h. Six Church Fathers from the 4th Century. ((300-399).
 - i. Four Church Fathers from the 5th Century (400-499).
 - j. Two Church Fathers from the 6th Century (500-599).
 - k. These 19 Church Fathers come from approximately ten different countries:
 - Antioch in Syria.
 - Constantinople in Asia Minor.
 - Hierapolis in Asia Minor (E. Syria).
 - Caesarea in Judea.
 - Edessa in Assyria.
 - Carthage in North Africa (by Italy).
 - Alexandria in Egypt
 - Hippo in Africa.
 - Rome in Italy.
 - Portus in Italy, by Rome.
3. Many other sources could be quoted, too numerous to mention.
4. Remember, the Received Text, which is the foundation for the KJT, and supported by over 5,200 manuscripts, has Mark 16:9-20 without a question as to its inclusion in the text
5. Who will you believe?

It is better to trust in the LORD than to put confidence in man.” (Psalm 118:8)

G. THE NINETEEN EARLY CHURCH FATHERS VINDICATING MARK 16:19-20

	DATE	CHURCH FATHER	PLACE
1.	100 A.D.	Papias (Mark 16:18)	
2.	151 A.D.	Justin Martyr (Mark 16:20)	
3.	180 A.D.	Irenaeus (Mark 16:19)	Lyons
4.	200 A.D.	Hippolytus (Mark 16:17-18)	Portus, Near Rome
5.	256 A.D.	Vincentius (Mark 16:17-18)	Africa
6.	250 A.D.	Acta Pilati (Mark 16:15-18)	
7.	200's – 300's A.D.	Apostolic Constitutions (Mark 16:16)	
8.	325 A.D.	Eusebius (Mark 16:9-20)	
9.	325 A.D.	Marinus (Mark 16:9-20)	
10.	337 A.D.	Aphraates, the Persian (Mark 16:9-20)	
11.	374 – 397 AD.	Ambrose (Mark 16:15-18, 20)	Milan
12.	400 A.D.	Chrysostom (Mark 16:9, 19-20)	
13.	331-420 A.D.	Jerome (Mark 16:9,14)	
14.	395 – 430 A.D.	Augustine (Mark 16:12, 15-16)	Hippo
15.	430 A.D.	Nestorius (Mark 16:20)	
16.	430 A.D.	Cyril of Alexandria (Mark 16:20)	Egypt
17.	425 A.D.	Victor of Antioch (Mark 16:9-20)	Syria
18.	500 A.D.	Hesychius (Mark 16:19)	Jerusalem
19.	500's	Synopsis Scripturae Sacrae (Mark 16:9-20)	

H. THE 19 EARLY CHURCH FATHERS GROUPED BY DATES.

	DATES	CENTURY	NUMBER OF CHURCH FATHERS
1.	100 – 199 A.D.	2 ND CENTURY	THREE
2.	200 – 299 A.D.	3 RD CENTURY	FOUR
3.	300 – 399 A.D.	4 TH CENTURY	SIX
4.	400 – 499 A.D.	5 TH CENTURY	FOUR
5.	500 – 599 A.D.	6 TH CENTURY	TWO
	TOTALS	5 CENTURIES	19 FATHERS

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380-405 A.D. VULGATE By Jerome

Psalms made from the Gallican Psalter, the Old Latin revised from the Septuagint.

1382 A.D. Wickliffe

First complete translation of the Bible into English, from England.

Tyndale

1525 A.D. - New Testament

1531 A.D. - Pentateuch & Jonah

Used the Received Text.

1535 A.D. COVERDALE

Used the Received Text.

1537 A.D. MATTHEWS

Used the Received Text

1539 A.D. GREAT BIBLE

Used the Received Text

1539 A.D. TAVERNER'S Richard Taverner.

A slight revision of the Matthew's Bible with slight changes from the Vulgate.

GENEVA BIBLE

1537 A.D. - New Testament

1560 A.D. - Whole Bible

Used the Received Text

RHEIMS - DOUAY

1582 A.D. - New Testament

1601 A.D. - Old Testament

From the Latin Vulgate

1611 A.D. King James

Used the Received Text



ALL THE BIBLES LISTED IN THIS COLUMN FOLLOW THE WESTCOTT & HORT NESTLE/ALAND CORRUPT GREEK TEXT!

1881 A.D. English Revised Version

(Westcott & Hort Corrupt Greek Text)

1881 A.D. - New Testament

1885 A.D. - Old Testament

1901 A.D. AMERICAN STANDARD VERSION

1947 A.D. J.B. PHILLIPS, NEW TESTAMENT IN MODERN ENGLISH

1950 A.D. WATCHTOWER BIBLE - NEW WORLD TRANSLATION

1952 A.D. REVISED STANDARD VERSION

1958 A.D. AMPLIFIED NEW TESTAMENT

1960 A.D. NEW AMERICAN STANDARD BIBLE

1961 A.D. ENGLISH BIBLE

1962 A.D. LIVING BIBLE PARAPHRASE - KENNETH TAYLOR

1963 A.D. NEW AMERICAN STANDARD VERSION

1965 A.D. THE AMPLIFIED BIBLE

1967 A.D. LIVING NEW TESTAMENT - KENNETH TAYLOR

1967 A.D. NEW SCOFIELD REFERENCE BIBLE

1973 A.D. NEW INTERNATIONAL VERSION

1979 A.D. NEW KING JAMES BIBLE

1990 A.D. NEW REVISED STANDARD VERSION

1993 A.D. THE MESSAGE: BY EUGENE H. PETERSON

MAJOR KING JAMES BIBLE TRANSLATORS

Class Session 7b

A. Dr. Lancelot Andrews.

1. He was the president and director of the Westminster group that translated twelve books, altogether (Genesis to 2 Kings). The task of Company One.
2. He studied most of the modern languages and devoted himself chiefly to the Oriental languages, being educated at the University of Cambridge.
3. His manual for his private devotions was prepared by himself and written wholly in the Greek language.
4. "In his funeral sermon by Dr. Buckeridge, Bishop of Rochester, it is said that Dr. Andrews was conversant with FIFTEEN LANGUAGES. Certainly, he was a respected and superior translator." I don't know any of these modern translators of the ASV, NASV, NEV, NIV, Living Letters, or paraphrases who are conversant with as many as fifteen (15) languages.

B. Dr. William Bedwell was also in Company One, the Westminster Group translating Genesis through 2 Kings from Hebrew into English.

1. He had the reputation as being "an eminent Oriental scholar."
2. His fame for Arabic learning was so great that scholars sought him out for assistance. Another stated concerning him: "The honor of being the first who considerably promoted and revived the study of the Arabic language and literature in Europe."
3. In Antwerp, Germany, in 1612, he published in quarto an Edition of the Epistles of St. John in Arabic with a Latin version. I don't know anything about Arabic, but to have an edition of 1, 2, 3 John with Latin and Arabic would take a tremendously skilled and capable scholar.
4. He also left many Arabic manuscripts in the University of Cambridge with numerous notes.
5. For many years Dr. Bedwell was engaged in compiling an Arabic lexicon in three volumes (A lexicon is a dictionary.).
6. Dr. Bedwell also began a Persian dictionary, which is among Archbishop Land's manuscripts, still preserved in the BODLEIAN Library at Oxford.
7. Dr. Bedwell, with his knowledge of Arabic, Persian, and other Oriental languages, was greatly superior to our modern so-called translators.

Note:

Our modern translators will come to a word and put in a footnote or index at the bottom of the page, "The meaning of this Hebrew word is "uncertain." This is what you have in the NASB (1960), the NIV (1969), and the NKJV (1979). However, in the 1611, there was no question about words, because they knew their cognate languages well.

C. Dr. Miles Smith was in Company 3, the Oxford Group. This group translated 17 books from Isaiah through Malachi.

1. He was one of the twelve translators selected to revise the work after it was referred to them for final examination.

2. He was employed to write the most learned and eloquent preface to the King James Bible.
 3. There were 100 church fathers that wrote extensively from 100-300 A.D. There were 200 more who wrote from 300-600 A.D. He read through all of them in Greek and Latin and made his own comments on each of them.
 4. He was well acquainted with the rabbinical glosses and comments (Marginal comments in the Hebrew languages.).
 5. He was an expert in the Chaldea (related to the Hebrew), the Syriac and Arabic, so that they were almost as familiar as his native tongue.
- D. Sir Henry Savile was in Company Four, the Oxford group. They translated six books: the Gospels, Acts, and Revelation.
1. Very early in life he became very famous for his Greek and mathematical learning.
 2. He became a tutor in Greek and mathematics to Queen Elizabeth.
 3. He translated the histories of Cornelius Tacitus (a Latin Historian) from Latin into English.
 4. He also published from the manuscripts he had translated from the Greek into the English and Latin, the writings of "Bradwardin against Pelagius," "The Writers of English History Subsequent to Bede," and "Prelections on the Elements of Euclid." (Euclid was concerned with Geometry and wrote in Greek.) Savile must have had tremendous skill in language to do this.
 5. He is chiefly known, however, for being the first to edit the complete work of CHRYSOSTOM, the most famous of the Greek Fathers. John Chrysostom had many pages he had written to the people to whom he ministered, and SAVILE was the first to completely edit his work. His edition of 1,000 copies was made in 1613 and makes 8 immense folios. A folio is the size of large directory or encyclopedia. I don't know of any of the modern translators of the NEW PERVERSIONS who can come near the superiority and skill of this man.
 6. He was one of the most profound, exact, and critical scholars of his time.
- E. John Bois, Company Six of the Cambridge group. They translated all of the Apocrypha which were placed as history between the Old and New Testaments.
1. John Bois was carefully taught by his father. At the age of five he had read the Bible in Hebrew.
 2. When six, he could write Hebrew legibly and in a fair and elegant character.
 3. Later he distinguished himself by being able to speak and write the Greek language. This man was skilled in both the Hebrew and the Greek.
 4. Bois' library contained one of the most complete and costly collections of Greek literature that had ever been made.
 5. He was one of the twelve translators who were sent, two from each company, to make the final revision at Stationer's Hall in London. This lasted 9 months. If there was a problem in Hebrew or Greek, he had the answers.
 6. He took notes on all the proceedings of this committee. He was the secretary. His notes, by the way, are some of the evidence we have today telling us how they went about things.
 7. At his death, 83, he left some 30,000 pages of writing. He was a prolific writer, scholar, reader, and worker.

- F. Dr. John Overall received his doctor's degree at Cambridge University.
1. He was on the Old Testament Westminster group.
 2. He was long familiar with many languages. English and Latin were spoken fluently.
- G. Dr. Hadrian Savaria received his doctor's degree in 1590.
1. He was educated in several languages, especially Hebrew.
 2. He also published several Latin treatises.
 3. He was also on the Old Testament Westminster group translating the twelve books from Genesis through 2 Kings.
- H. Dr. Robert Tighe was characterized as "an excellent textuary and profound linguist."
1. He was assigned to the Old Testament Westminster group of translators.
- I. Geoffrey King was the Regius Professor of Hebrew at Cambridge University.
1. He was in the Old Testament Westminster group.
- J. Edward Lively was Chairman of the Old Testament Cambridge group that translated the ten books of 1 Chronicles through Ecclesiastes.
1. He was one of the best linguists in the world.
 2. He was the King's professor of Hebrew at Cambridge University.
 3. He was the author of a Latin exposition of five of the Minor Prophets, as well as a work on chronology.
 4. He had surpassing skill in the Oriental tongues.
- K. Dr. John Richardson was on the Old Testament group under Edward Lively.
1. He was a most excellent linguist.
 2. He often debated various scholars in the Latin language at the University of Cambridge.
 3. He later became Vice Chancellor at the University.
- L. Lawrence Chaderton - a member of the Old Testament Cambridge group.
1. He was thoroughly skilled with the Latin, Greek and Hebrew languages and a scholar to say the least.
- M. Thomas Harrison a member of the Old Testament Cambridge group
1. Because of his linguistic skill in the Hebrew and Greek idioms, he was one of the chief examiners in the University (Cambridge) of those who sought to be public professors of these languages.
- N. Dr. Robert Spaulding - a part of the Old Testament Cambridge group.
1. Dr. Spaulding succeeded Edward Lively as the Regius Professor in the Hebrew at Cambridge University.

- O. Dr. John Harding
1. He was one of the Old Testament Oxford group that translated the 17 books of Isaiah through Malachi.
 2. He had been the Royal professor of Hebrew in Oxford University for 13 years.
- P. Dr. Thomas Holland. He was with the Old Testament Oxford group
1. He had a wonderful knowledge of all the learned languages.
 2. He was mighty in the scriptures and so familiarly acquainted with the Church Fathers, as if he himself had been one of them.
- Q. Dr. Richard Riley - He was part of the Old Testament Oxford group.
1. He was considered so accurate in Hebrew studies that he was appointed the King's professor in that branch of Literature (at Oxford University).
 2. Dr. Riley was a great man of learning and wisdom and became Professor of Hebrew at Oxford University.
 3. As he was equally proficient in Greek, King James appointed him as one of the translators.
- R. Dr. Richard Brett, of the Old Testament Oxford group.
1. He was skilled and versed in the Latin, Greek, Hebrew, Chaldee, Arabic, and Ethiopic tongues.
 2. He published a number of works, all in Latin.
- S. John Peryn - A member of the New Testament Oxford group that translated 6 books: the Gospels, Acts, Revelation.
1. He was the King's Professor of Greek in the Oxford University. A man of great skill and learning.
- T. Andrew Downes, a member of the translation committee.
1. He was Regius Professor of Greek at Cambridge University for 40 years.
 2. What a privilege to have such a learned man to assist in this great work.
- U. Dr. William Dakins. A member of the New Testament Westminster group.
1. He became Bachelor of Divinity in 1601.
 2. The next year he was appointed Greek Lecturer at Trinity College, Cambridge University.
 3. He was considered peculiarly fit to be employed in this work, because of his skill in the original languages.
- V. On July 22, 1604, King James announced the appointment of 54 men as translators. The list included Anglican churchmen, Puritan churchmen, linguists and theologians, laymen and divines. All these had the privilege of calling on any scholar outside of the list if they so desired. A list of 47 revisers has been preserved, the other 7 may have died or resigned before the work began.
- W. The revisers were organized into 6 groups. 1. Two groups met at Westminster. One group had Genesis to 2 Kings and the other had Romans to Jude. 2. Two groups at Cambridge, one group had 1 Chronicles to

Ecclesiastes and the other had the Apocrypha. 3. Of the two groups at Oxford, one had Isaiah to Malachi and the other had Matthew to Acts and Revelation. These men were the great Hebrew and Greek scholars of the day.

- D. Each reviser first made his own translation, and then passed it on to be reviewed by each member of the group. When each group had completed a book it was sent to the other groups for their independent criticism. Therefore, each book went through the hands of the entire body of revisers.
- E. This great work was planned in 1604, and probably the first three years were spent in preliminary work and private study. The work of the translation really began in 1607; it was finished and the Bible published in 1611. It is also known as the "Authorized Version" (A.V.).
- F. The King James Translation far surpassed its rivals in superiority because it was not the work of one single person or of one single school. It was the deliberate work of a large body of trained scholars and divines of all classes and opinions. It was a national undertaking, in which no one had any interest at heart, only that of producing the best possible translation of the Scriptures from the Hebrew and Greek texts.

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A. How Mark 16:9-20 Is Footnoted in Today's Modern Bible Versions

1. The Living Bible Paraphrased - In their footnote the following is their comment concerning Mark 16:9-20.

"Verses 9 through 20 are not found in the most ancient manuscripts, but may be considered an appendix giving additional facts"

2. The New English Bible - Has in their footnotes concerning Mk. 16:9-20.

(b). At this point (ie. Verse 9) some of the most ancient witnesses (MSS) bring the book to a close".

"(c). Some witnesses (MSS) add this paragraph, which in one of them is the conclusion of the book.

"(a). Some witnesses (MSS) give Verses 9-20 either instead of, or in addition to, the paragraph 'And they delivered ... eternal salvation (here printed before Verse 9), and so bring the book to a close. Others insert further additional matter."

3. The Ryrie Study Bible - has the following in its footnotes.

"16:9-20 These verses do not appear in two of the most trust-worthy manuscripts of the N.T., though they are part of many other manuscripts and versions. If they are not a part of the genuine text of Mark, the abrupt ending at Verse 8 is probably because the original closing verses were lost. The doubtful genuineness of Verses 9-20 makes it unwise to build a doctrine or base an experience on them (especially vv. 16-18)."

4. Contemporary English Version (Text Copyright, 1995, American Bible Society). Their footnotes contain the following.

"16.9 One old ending to Mark's Gospel: Verses 9-20 are not in some manuscripts.

16.9,10 Another Old Ending to Mark's Gospel: Some manuscripts and early translations have both this shorter ending and the longer one (Verses 9-20)."

The following is what appears at the end of Verse 19 in the text.

ANOTHER OLD ENDING TO MARK'S GOSPEL

"The women quickly told Peter and his friends what had happened. Later, Jesus sent the disciples to the east and to the west with his sacred and everlasting message of how people can be saved forever."

5. The New King James Version - Footnote as follows.

"Verses 9-20 are bracketed in NU-Texts as not original. They are lacking in Codex Sinaiticus and Codex Vaticanus, although nearly all other manuscripts of Mark contain them."

6. The Revised Standard Version - They end Mark 16 with Verse 8.

In the footnotes they say "Other text and versions add as 16:9-20 the following passage:" (Then they quote Verses 9-20 in the footnotes).

Then under the above they have another paragraph that reads:

"Other ancient authorities add after Verse 8 the following: But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation."

7. New Scofield Reference Edition - Footnote as follows:

"(16:9) Verses 9-20 are not found in the two most ancient MSS., the Sinaiticus and Vaticanus; others have them with partial omissions and variations. But the passage is quoted by Irenaeus and Hippolytus in the second or third century."

8. Reach Out - The Living New Testament Illustrated - Their footnote reads as follows.

"Verse 9 through 20 are not found in the most ancient manuscripts, but may be considered an appendix giving additional facts."

9. The New International Version:

The text ends with Verse 8. There is a line beneath that. Underneath the line is this bracketed footnote:

[The two most reliable early manuscripts do not have Mark 16:9-20.]

They, then, quote their version of Mark 16:9-20 in the footnotes.

B. Excerpts from the Preface of the New King James Translation

1. "The King James Translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted."
2. "In 1786 Catholic scholar Alexander Geddes said of the King James Bible, If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent."
3. George Bernard Shaw - became a literary legend in our century because of his severe and often humorous criticisms of our most cherished values. However he pays the following tribute to the scholars commissioned by King James:

"The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the WORD OF GOD divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result."

4. "For the New King James Version the text used was the 1967/1977 STUTTGART edition of the BIBLICA HEBRAICA, based on the BEN ASHER text, while frequent comparisons were made with the Bomberg edition of 1524-25. The Septuagint (Greek) Version of the Old Testament and the Latin Vulgate also were consulted...also the resources of relevant manuscripts from the DEAD SEA CAVES."
5. "The manuscript preferences cited in many contemporary translations of the New Testament are due to recent reliance on a relatively few manuscripts discovered in the late nineteenth and early twentieth centuries. Dependence on these manuscripts, especially two, the SINAITIC AND VATICAN MANUSCRIPTS, is due to the greater age of these documents. However, in spite of the age of the materials, some scholars have shown reasons to doubt the faithfulness of these manuscripts to the original text, since they often disagree with one another and show other signs of unreliability. The Greek text obtained by using this minority of sources and related papyri is known as the Alexandrian Text."
6. "Recent studies have caused significant changes ... and a growing number of scholars now regard the RECEIVED TEXT as far more reliable than previously thought."
7. "Readers may be assured that textual debate does not affect one in a thousand words of the Greek New Testament. Furthermore, no established doctrine is called in question by any doubts about the correct reading in this or that text. The Christian can approach his New Testament with confidence"

(You grossly underestimate a lot of Christians to expect them to believe that phony baloney, Rev. Younce.)

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The King James Translation & Its Roots – Class 8a & 8b

I. LATIN VULGATE

VULGATE means commons or current. "It is a version of the entire Bible into the Latin. At the Roman Catholic Council of Trent (1545-63), the name "Vulgate" was given to Jerome's Version as the standard, authoritative Bible of the Latin, or Roman Church, translated or edited by Jerome. It was made at the end of the 4th Century. The New Testament (383-384 A.D.) and the Old Testament (390"-405 A. D.).

A. THE NEED. The old Latin text had been copied and recopied many times by independent and unauthorized individuals who possessed a Greek manuscript and some familiarity with both languages. They were not scholars and their copies were filled with errors, additions, omissions, and changes due to hand copying, with scarcely any two alike. The Old Testament was a translation from a translation; not from the Hebrew.

Damascus (366-389) the Pope, as the Bishop of Rome had, by this time, come to be called, was interested in the Scriptures and a friend of Scholars. There was a need for a standard, authoritative text. Damascus called Jerome in 382 A.D., he went to Rome and, at Damascus' request, undertook the work.

B. JEROME. (Latin name, Eusebius Hieronymus). He was born at Stridon, Dalmatia, about 340-342 A.D. and died in Bethlehem in 420 A.D. His parents were supposed to be Christians and gave him a good classical education. He had a good foundation in Greek and began the collection of a library.

1. At Rome he studied Latin and Rhetoric under the best.
2. A short time later he went to Gaul, (France, and began a serious study of Theology.
3. He went to Antioch where, during an attack of fever, he had a dream which caused him to abandon his studies. In the dream he was summoned to judgment and asked who he was. His answer, "I am a Christian." A stern answer," said, "You are not Christian, for where your heart is there is your treasure."
4. From Antioch he went into a nearby desert and spent five (5) years (374-379 A.D.) in severe self-discipline and diligent study, including the Hebrew under a converted Jewish rabbi.
5. In 379 A.D., he returned to Antioch and then went to Constantinople where he probably continued his study in Greek.
6. In 382 A.D., he returned to Rome and became secretary and close friend of Pope Damascus and began the preparation for the Latin Vulgate.
7. At this time, he was an excellent Latin scholar and writer, a good Greek scholar, and fair at Hebrew.

- C. THE TRANSLATION. In 383 A.D., he had revised the Gospels, somewhat sparingly, in order to avoid too much opposition. Early the next year (384) the remainder of the New Testament, more hastily revised, appeared.
1. In 384, Damascus died and Jerome had won the favor of several noble ladies in Rome by his plain preaching and attractive teaching of asceticism. One was Paula, a widow, and her 3 daughters. This teaching produced many enemies.
 2. In 385 he, Paula, and one of her daughters left for Palestine after a season of study in Egypt under the famous teacher, Didymous the Blind, they settled in Bethlehem (386). Here they built a monastery in 389, over which Jerome ruled, and a nunnery, over which Paula ruled.
 3. A large library was collected for his use about this time.
 4. A Roman Psalter, having been much used and carelessly copied, needed a revision, and Jerome was urged to make it. Therefore arose about 387 A.D., the GALLICAN PSALTER, so-called because of its popularity in Gaul.
 5. About the same time he began his translation of the Old Testament from the Septuagint, as he has written. Only Job and Psalms have come down to us.
 6. His increasing study and knowledge of the Hebrew enabled him to realize the unsatisfactory condition of the existing Septuagint and Old Latin texts, therefore a revision from the Hebrew.
 7. He spent the next 15 years (390-405) in making a new revision, not an authorized, as by the King, but as a private enterprise. About halfway through he suffered a long illness, but in 398 he continued until the Old Testament was complete in 405 and died in Bethlehem in 420 A.D.
 8. Therefore the Latin Bible of Jerome, which came to be known as the Vulgate, was a composite work of four parts:
 - a. The Old Testament, except the Psalter, a translation from the original Hebrew. This is when the storm of indignation and opposition broke loose. In those days the Septuagint was considered inspired and authoritative. The Roman Church accused him of unlawful innovations, sacrilege, disturbing the peace of the church and shaking the foundations of her faith, etc. His hot temper and stinging words of his tongue and pen added fire to the flames. In his introductions to the various books he was neither slow nor mild in his replies to the "two-legged donkies", as he called the ignorant priests.
 - b. The Psalter, the Old Latin revised from the Septuagint. Note: (This is the Galilean Psalter, first used and widely circulated in Greek. It was revised from the Septuagint with the help of other Greek Versions. It was finally, under Pope Pius V (1566-72), adopted by the Roman Church and is embodied in the Vulgate.
 - c. The Gospels, the Old Latin, revised from the original Greek. Only important alterations were made, smaller blunders and inaccuracies were left uncorrected in order that, as far as possible, the familiar language they were used to would remain undisturbed. The remainder of the New Testament being still less changed provoked little opposition.
 - d. The remainder of the New Testament, the Old Latin more hastily and superficially revised.
- D. THE APOCRYPHA. Jerome did not desire to translate these books because they were not in the Hebrew Canon and he did not consider them canonical. He did yield after much pressure from friends and made a hasty translation.

- E. FINAL TRIUMPH. Gradually the opposition subsided. Augustine, who had previously refused to allow it to be read in the churches, now turned from criticism to praise.
1. Jerome died, sorely grieved by the fierce criticism of his work. What a shame this disappointed old man could not have lived a few more years to see the triumph of his translation. By the 7th Century, his translation was the Bible in use. The Latin Vulgate continued to be the Bible of Western Europe and North Africa and was the source of many other translations, down to the time of the Reformation beginning in 1517. The Latin language and Latin Bible held sway for about 1,000 years over the Western world.

II. THE MAZARIN BIBLE.

Johann Gutenberg, of Mainz, Germany, is said to have invented the printing press (1450) and in 1454 he invented printing from moveable type. The first book from the press was the Latin Vulgate (1455) called the "Mazarin Bible". The reason was because copies of it were found in the library of Cardinal Mazarin at Paris.

III. WYCLIFFE TRANSLATION

- A. Wycliffe's Version is the first complete translation of the Bible into the English language from the Latin Vulgate. New Testament in 1380 and Old Testament in 1382.
- B. John Wycliffe, 1320-1384, was born in Yorkshire, England, and died in Lutterworth, Leicestershire.
- C. England was a Roman Catholic country at this time. Who would rule England--the King or the Pope? The Pope demanded payment from the King and Wycliffe took the people's side. As one of the King's chaplains he made a notable reply in 7 brief, vigorous statements denying all rights of the Pope to demand the people to pay tribute to the church.
- D. In Wycliffe's time it took a copyist 10 months to produce one copy of his Bible.
- E. The Wycliffe Bible is a manuscript Bible written before the invention of printing (1450).
- F. Wycliffe's Early Life:
 1. Graduated from Oxford University approximately 1351.
 2. (1356). Became Fellow of Merton Hall, Oxford.
 3. (1361). Master of Biblical College, Oxford.
 4. (1365) Warden of Canterbury Hall.
 5. (1367) Received degree of Doctor of Theology.
 6. (1374) Appointed Rector at Lutterworth, where he lived until his death.
 7. During all this time he was the most popular and greatest professor at Oxford, and his lectures were regularly attended.
- G. He was called the "Morning Star of the Reformation," also called the first Protestant.
- H. His opposition to the Papacy:

1. In 1377 he issued a statement of "heresies" in 19 articles and laid it before the Pope. The Pope (Urban V) issued 5 bulls against him. A council was held in the Archbishop's palace at Lambeth and Wycliffe defended his position by Scripture. Government officials and the populace of London broke into the meeting, closing the conference and setting Wycliffe free.
2. Wycliffe's Theology:
 - (1). He condemned one's trust in good works.
 - (2).He denounced the priest's power to pardon, the indulgences, and their absolutions.
 - (3).He called the sale of indulgences "a subtle merchandise of Antichrist's clerks to magnify their counterfeit powers and to get worldly goods and to cause men not to dread sin."
 - (4) Christ is the only Mediator.
 - (5).He was labeled "anathema" by the papacy for condemning the Eucharist teaching of transubstantiation. He committed the "unpardonable sin" by teaching that Christ's resurrected body remains in heaven and is not present in the element of the Eucharist.
- I. He was brought to trial at Oxford in 1382 and the power of the papacy and his clerical enemies was so strong that he was expelled from the Oxford University. His teaching there was ended, but he was permitted to return to his quiet parsonage at Lutterworth until his death.
- J. Wycliffe's Death: On December 28, 1384, while conducting a service in the Lutterworth Church, he was suddenly stricken with paralysis; probably from overwork. He was carried out and never spoke again. He died December 31, 1384. He was a great and brave scholar, patriot, and lover of the Gospel.
- K. Wycliffe's Bible:
 1. He believed in the right and duty of everyone to read the scriptures for themselves and the best way for the people to break the power of Romanism was to place a Bible in the hands of the people.
 2. His translation was from the Latin Vulgate into English.
 3. The New Testament was completed about 1380 and the Old Testament about 1382.
 4. Part of the Old Testament was done by one of his disciples and fellow workers, one Nicholas de Hereford. He was suddenly summoned to London, charged with heresy, and excommunicated.
 5. After Wycliffe's death, about 4 years in 1388, a revision was made of the whole Bible. It was the work of John Purvey, Wycliffe's former curate at Lutterworth.
 6. It had wide circulation, was copied by hand, the rich paid sometimes as much as \$300.00 in our money for a copy.
 7. One historian tells that a whole load of hay paid for the use of a complete New Testament for just one day.
- L. Wycliffe's Influence and the Lollards.

1. He instituted and superintended an order of itinerant preachers who went from town to town throughout England, preaching, teaching, and reading the English Bible to the common people. They preached everywhere, passing out tracts and pamphlets.
2. Many were Oxford University grads and had caught Wycliffe's faith and zeal.
3. They were not church clergy but voluntary workers, working with the clergy where possible, otherwise working independently.
4. The nickname "Lollards" probably came from the old German "lollen" (to sing softly), referring their singing of Psalms and hymns, or from middle English "loller" (a vagabond).
5. Within 10 years after Wycliffe's death they become a power, attacking Romish doctrines practices and demanding the Parliament to make drastic reforms.
6. The Roman Church passed a series of laws against heresy and a period of torture and persecution was inaugurated.
7. Many godly men were imprisoned and put to death.

M. His Enemies, the Roman Church:

1. Here is a description of his death by one of his monk enemies:

"On the day of St. Thomas the Martyr, Archbishop of Canterbury, John Wycliffe, the organ of the devil, the enemy of the church, the confusion of the common people, the idol of heretics, the looking glass of hypocrites, the messenger of schism, the sower of hatred, the storehouse of lies, the sink of flattery, was suddenly struck by the judgement of God, and had all his limbs seized with the palsy. That mouth which was to speak high things against God and against his saints or holy church, was miserable drawn aside, and afforded a frightful spectacle to the beholders; his tongue was speechless and his head shook, showing plainly that the curse which God had thundered forth against Cain was also inflicted on him."

2. Archbishop Arundel complained to the Pope of:

"...that old pestilent wretch, John Wycliffe, the son of the old serpent, the forerunner of Antichrist, who had completed his iniquity by inventing a new translation of the Scriptures. "

3. In 1415, the Council of Constance, which consigned John Huss and Jerome of Prague to a cruel death, demanded that the bones of the notorious heretic, Wycliffe, be taken out of consecrated ground and scattered at a distance from the sepulcher. No one was found to carry out the decree.
4. Thirteen years later (1428), 44 years after Wycliffe's death, Clement VIII ordered no further delay; the grave was torn up, his bones were burned and his ashes thrown into the River Swift.

N. Wycliffe's Influence Continued:

1. His words and fame went all over Europe.
2. His teaching spread to Bohemia and stirred John Huss and Jerome, whose martyrdom set all Bohemia on fire.
3. His was the only English Bible for 145 years.

4. Wycliffe's translation (English) exists in about 170 manuscript copies, of which 30 contain the original translation of 1382, and the remaining 140 Purvey's revision of 1388, all written before 1430.
5. In 1850, two English scholars, Forshall and Madden, after 22 years of labor on the 170 manuscripts published the entire Bible in 4 large quarto volumes.
6. An excellent reprint of the New Testament was made in 1879.

O. As a sample of his English, the following is a translation of the Lord's Prayer:

"Our Fadir that art in hevenes, hal ewid be thi name, Thi Kingdom comme to, Be thi wille done in heven so in erthe; Gyve to us this dai oure breed over other substance, and forgive to us oure dettis as we forgyven to oure detouris; and leede us not in to temptacioun, but delyvere us fro yvel".

IV. TYNDALE TRANSLATION

WILLIAM TYNDALE was born in 1484 and on Friday, October 6, 1536. he was executed. He was strangled while being tied to the stake, and then his body was burned. He was probably born in Gloucestershire, England, about 1484.

- A. His country had been evangelized by Wycliffe and his followers.
- B. He was skilled in Greek and Latin and studied Greek and Theology under the renowned New Testament scholar, Erasmus, who taught at Cambridge University from 1511-14. Erasmus' Greek New Testament appeared in 1516, but Tyndale wanted the people to have a translation in their own language, English.
- C. He left London and sailed to Hamburg, Germany, in May, 1524--an exile for his faith, never to see his homeland again.
- D. After a short stay he went to Wittenberg, where he visited Luther and saw the Reformation in full swing, seeing the people reading the Bible in their own language.
- E. Here he translated some of the New Testament using Erasmus' Greek Testament (3rd Edition 1522), his Latin translation, Luther's German translation.
- F. He proceeded to Cologne where his work was printed by some who had business connections with England. They could produce and transmit the books quickly and cheaply. 3,000 copies were to be printed.
- G. The city senate, devoted to Rome, found out about Tyndale's work and ordered the printers to stop. He left, went to Worms which was a thriving German city and strong for Luther and the Reformation.
- H. In October 1525 he reached the city and his New Testament was printed. Early in 1526 his New Testament began to pass into England, concealed in cases of merchandise, barrels, bolts of cloth, sacks of flour and corn, and every secret way possible. Approximately 18,000 copies were printed between 1525- 1528.
- I. He also wrote three other great works.
 1. "The Parable of the Wicked Mammon", a treatise on the doctrine of justification by faith.

2. "The Practice of Prelates." He denounced King Henry VIII's divorce of Catherine in favor of Anne Boleyn who was the aunt of Charles V. She was friendly to the Reformers but her uncle, Charles V, was a strict Roman Catholic and hated Tyndale and the Reformers. Under him it was a crime punishable by torture, burning, or burial alive for anyone to read, purchase, or possess any New Testament books and for any lack of respect to the images and the Saints. Those in opposition were labeled "heretics."
 3. "Obedience of a Christian Man" - freedom of the country from the Pope and suppression of monasteries.
- J. At Antwerp, Germany, he spent his last 2 years. He was betrayed by a so-called friend while dining with him. He was arrested as a heretic. His house was confiscated of all his books and possessions. He was taken to the Castle of Vilvorde, the great state prison of the low countries, 18 miles from Antwerp, and remained there 16 months until he was executed.
 - K. While in prison he led to Christ the keeper, his daughter and others of his household. He was skilled in 7 languages: Hebrew, Greek, Latin, Italian, Spanish, English, and Dutch.
 - L. Whatever language he was speaking you would have thought it was his native tongue.
 - M. We scarcely realize the horrible cost in suffering and deprivation it was to a man with the great ambition to give the people the living Word in their own language. (Little do we know how much we owe to this great, heroic, scholarly, pure and unselfish martyr, William Tyndale.
 - N. Before Tyndale's death he appointed his friend as literary executor. His name was John Rogers who had a B.A. degree from Cambridge. He published Tyndale's translation from Greek and Hebrew to English under the name of Thomas Matthew, which was known as the "Matthew's Bible".

V. THE COVERDALE BIBLE

- A. The first complete printed English Bible appeared just 10 years after Tyndale's first New Testament in 1535.
- B. MYLES COVERDALE, born 1488, probably in Yorkshire, died 1569 in London, England. He was not familiar with the original languages and his Bible was a translation of a translation, or a secondary translation, from German and Latin into English.
- C. While Tyndale was imprisoned, a Bible was printed at either Zurich or Antwerp, dated October 4, 1535, and then suddenly it appeared in England (the Coverdale Bible). The second edition was published in 1537 with the king's most gracious license.
- D. Coverdale's Bible was inaccurate in places as it was not translated from the originals; but, a compilation from various sources:
 1. Matthews Bible (1537),
 2. Luther's German Bible (1522),
 3. Latin Vulgate,
 4. Paganini's' Latin Bible (1528),
 5. The Swiss-German (Zurich) Bible by Zwingli and Judah (1529),
 6. Tyndale's or some additional Latin or German version.

- E. He was not so much a translator as a careful editor and compiler.
- F. He did not have the learning or the resourcefulness of Tyndale and he knew it. He did see the opportunity and the need, although not anxious for the work, yet he was willing to do his best.
- G. He was a noble character, not a leader but a follower. He was modest, gentle, and sympathetic, considering the opinions and interests of others.

IV. THE MATTHEW'S BIBLE (1537)

- A. The compiler was John Rogers, a B.A. at Cambridge in 1525.
- B. In 1534, he left England and went to Antwerp where he became friends with Tyndale. Before Tyndale was martyred, he had appointed his friend as his literary executor.
- C. He gathered all of Tyndale's work of translation into one volume. He furnished it with introductions, summaries of chapters, and some controversial marginal notes.
- D. It is known as the first Revision of the Tyndale Bible.
- E. He knew that if the name "William Tyndale," and that of his associate, should appear with the title, it would hinder the sale of the Bible by the King and Queen.
- F. He, therefore used the name "Thomas Matthew" and it became known as the "Matthews Bible".
- G. It is not known whether this was a pseudonym for John Rogers, or the name of a helper, or that of some merchant who backed the work financially.
- H. It is thought to have been printed at Antwerp and sent over to England in sheets, to be completed by the printers in London.
- I. It arrived at the London printers, Whitechurch and Grafton. Grafton handed it over to Cranmer (Bishop and advisor to Henry) who passed it on to Cromwell (Bishop and advisor to Henry).
- J. Let us recapitulate before we go further to see how Cranmer, Cromwell and Anne Boleyn's influence played an important part in getting the Matthews Bible authorized for sale by King Henry VIII.
 1. (1525?) Cardinal Wolsey, minister to King Henry was a strict Roman Catholic, as was Fisher, Bishop of Rochester, England, and Bishop Sir Thomas More.
 2. Charles V was emperor of the whole country, including Germany. He was a strict Roman Catholic also, and hated the Reformers. The city of Worms, Germany, was strong for Luther and the Reformers which the emperor had to put up with.
 3. Cardinal Wolsey died and Thomas Cromwell became chief advisor to Henry. (1530?)
 4. Cromwell agreed with Tyndale that the supremacy of the Pope should be suppressed. The king agreed.
 5. Cromwell had influenced King Henry VIII to ask Tyndale to come to England. -- Stephen Vaughan was sent to Germany to induce Tyndale to come back to England and write some more about the suppression of the pope.

6. Cromwell had Henry read Tyndale's "Obedience of a Christian Man" which endorsed the freedom of the country from the Pope and suppression of monasteries. The was the reason the king wanted him to come and write some more. -- Tyndale declined.
 7. Meanwhile, Tyndale wrote "The Practice of the Prelates," which denounced Henry's divorce as a wicked attempt of the clergy to tamper with the Law of God.
 8. King Henry read it and his wrath was kindled against Tyndale. Vaughan was ordered to return to England and stop his pursuit of Tyndale's return.
 9. King Henry had previously divorced Catherine and married Anne Boleyn who was aunt of Charles V, Emperor over Germany.
 10. His new wife was sympathetic to Tyndale and the Reformers.
 11. The papal supremacy was abolished by an Act of Parliament (1533?).
 12. Bishop Sir Thomas More and Bishop Fisher of Rochester, England, friends of the Papacy and enemies of Tyndale and the Reformers, were in prison awaiting execution.
 13. Anne Boleyn, who was against the Papacy and her uncle, Charles V, a strict Roman Catholic, put quite a strain between England and Germany.
- K. Cranmer told Cromwell "he thought it was the best translation he had yet seen." He wanted King Henry to license its circulation "until such time as we Bishops shall set forth a letter, which, I think, will not be till a day after doomsday."
- L. Cromwell introduced it to the King and within a week or ten days he was able to announce that the king had AUTHORIZED THE SALE AND READING of the Matthews Bible within his realm.
- M. Within a year after Tyndale's death, the king who despised him and his work had authorized the sale and reading of his Bible. This is amazing, considering it contained the offensive prologue and much other highly controversial matter, which, even yet, would be offensive to the king.
- N. The Matthews Bible is the Tyndale Bible complete, as far as his translation went.
- O. It is the first Tyndale Revision, and forms the real basis of almost all later revisions. This includes The Great Bible, the Bishops Bible, and the King James Translation. All of these came from Tyndale through the Matthews Bible.

CONCLUSION:

It is amazing that 11 years before, Tyndale's New Testament was publicly burned; now it is published under another name with the king's consent. This is "Amazing Grace" as we stand in awe. We realize "How Great Thou Art" as we seek "To God Be the Glory" with our lives.

VII. THE TAVERNER'S BIBLE (1539)

- A. Translator, Richard Taverner, an Oxford Scholar, a lawyer, and had a reputation as a Greek scholar.
- B. He was one of the company who suffered persecution at Oxford upon the first circulation of Tyndale's New Testament (1528).
- C. He was licensed to preach in the reign of Edward VI.

- D. The Old Testament is Matthews revision, with slight changes from the Vulgate. The New Testament revision shows marks of his Greek scholarship.
- E. The Bible was dedicated to King Henry VIII in dignified and courteous language. It appeared in 1539 in two volumes.
- F. It was reprinted only once, being superseded by the Great Bible which was circulated and used by Royal Authority.

VIII. THE GREAT BIBLE (1539)

- A. The translator was Myles Coverdale who was assisted by efficient scholars in dealing with the original languages.
- B. The Translation. The Old Testament is based upon Matthews Bible and corrected by the Latin text (often inaccurate) of Munster (1535). The New Testament is Tyndale's revised by comparison with the Latin of Erasmus and the Vulgate.
 1. This is a revision of Matthew's revision of Tyndale and Coverdale.
- C. The Purpose. Two English Bibles, Coverdale's and Matthew's were now being sold by authorization of the King (Henry VIII?).
 1. Coverdale's Bible was inaccurate in places by not being translated from the originals, but was a compilation from different sources.
 2. The Matthews Bible contained a controversial prologue and notes which, in essence, were from the Bible of William Tyndale.
- D. The Fear. Cromwell was fearful that the Bishop (Gardiner) and his friends would unmask the pseudo-Matthews Bible and cause the king to investigate he prologue and controversial notes.
 1. Cromwell, therefore, appealed to Coverdale to prepare another Bible, which would be free from objectionable notes and the offensive prologue.
- E. The Printing. England was not yet equipped for such beautiful and extensive work as was desired, so permission from the French king (Francis I) was secured and it would be printed in Paris, France.
 1. Coverdale and Grafton went over to superintend the work.
 2. The Inquisition was on and soon after their arrival an order for confiscation came from the Inquisitor General, and the printer was arrested.
 3. Coverdale and Grafton fled back to London, England.
 4. Coverdale by shrewd management contacted the printer (Regnault) in Paris, and bought and transferred the presses, type, printer, etc. back to England.
 5. The first edition was ready for distribution in 1539.
- F. The Name. It was called the "Great Bible" because of its size and adornment.
 1. The type page was 13 and 1/4 by 7 and 1/2 inches.
 2. It is also called the "Cranmer Bible" because Cranmer the preface to the second edition.

3. It is also called the "Cromwell Bible" because Cromwell helped in its preparation

4. Also called the "Whitechurch Bible" from the name of one of its printers.

G. Authorized by the King. King Henry VIII of England accepted and authorized the Bible, and Cromwell issued a Royal proclamation commanding that it be read publicly in every church in the land.

1. That a copy be placed in every church, accessible to anyone at any time who wished to read it, but could not afford to own a copy.

2. The parson (preacher) was to "expressly provoke, stir, and exhort every person to read it."

H. The Frontispiece. The engraving by Holbein, as a frontispiece is of special interest.

1. It measures 14 by 9 inches and tells of the change that had taken place. (Note - in 3 years, 1536-1539, the Bible was forbidden, then secretly tolerated, then licensed, then commanded to be read!)

2. Above is the Savior, looking down on the King from the clouds.

3. From the Savior's mouth, two Latin scrolls, one containing the words of Isaiah 55:11, the other those of Acts 13:22.

4. King Henry is pictured kneeling bareheaded with his crown lying by his feet.



1. King James Title Page by Hans Holbein. Source: Wikipedia

5. He answers, "Thy word is a lantern unto my feet."

6. Immediately below the King who is seated upon his throne and holding in each hand a book on which is written "The Word of God."

7. One of these he is handing to Cranmer with the words "These things command and teach" (I Timothy 4:11).

8. The other he holds out to Cromwell and the nobles with the words "I make a decree that in all my kingdom men shall tremble and fear before the living God."

9. A third scroll, falling downward and over his feet, speaks to the Prelates. "Judge righteously, ye shall hear the small as well as the great (Deuteronomy 1:16,17).

10. Lower down Cranmer and Cromwell are distributing Bibles to kneeling priests and laymen, saying, "Feed the flock of God which is among you", and a preacher is expounding I Timothy 2: 1,2.

11. At the extreme left a prisoner at a jail window joins the cry of delight, as if he too, were delivered from a worse bondage.

I. Cromwell's work was done but his achievements and opposition to the Papacy caused a Roman Catholic reaction and rebellion throughout the kingdom. He was beheaded by the will of the reactionists in 1540.

IX. THE GENEVA BIBLE (New Testament - 1557, whole Bible - 1560)

A. THE TRANSLATOR was William Whittingham, an Englishman of great learning and related to John Calvin by marriage.

1. It was a revision of Tyndale's Bible with an introduction by Calvin.
2. It was the third revision of Tyndale's Bible.

B. THE HISTORICAL SITUATION - The last years of Henry VIII's reign were stormy ones.

1. The wholesale confiscation and destruction of images, shrines, and other symbols, the plundering of monasteries and monks, along with the wrecking of buildings connected with worship caused a Roman Catholic reaction and rebellion throughout the kingdom about 1540.
2. Cromwell was beheaded by the reactionists.
3. The king was in danger and forced to make some restorations. In 1543, all Tyndale Bibles were prohibited and all notes and controversial matter in the Matthews Bible were effaced. -- In 1546, Henry prohibited every Bible and New Testament, except the Great Bible, and it was confined to the upper class. There was an extensive burning of Bibles. Henry died in 1547.
4. After Henry's death, his son Edward VI reigned until his death in 1553. His reign was intensely Protestant. Bishops were removed and reformers took their place. The Roman Catholic rituals were abolished again, Clergymen were permitted to marry and all restriction of the reading of the Bible were removed.
5. "BLOODY MARY" (1553-1558). Next to reign was Mary, the daughter of Henry VIII and Catherine, a strict Roman Catholic and fierce in her persecution of Protestants.
 - (a) She made England subject to the pope.
 - (b) She started the fires of martyrdom for all who opposed openly Roman Catholic teaching. It was a reign of terror.
 - (c) About 300 illustrious martyrs perished in the awful fires of Smithfield.
 - (d) Coverdale barely escaped.
 - (e) Cranmer was burned at the stake.
 - (f) Fortunately her reign was short and she died in 1558.
 - (g) The Geneva Bible was a result of the persecution under "Bloody Mary."
6. Next ELIZABETH became queen (1558-1603). She was the daughter of Henry VIII and Anne Boleyn.
 - (a) At her coronation a copy of the Holy Scriptures (Verbum Veritatis, the Word of Truth) was presented to her.
 - (b) She graciously received it, kissed it, pressed it to her heart and promised to "diligently read therein."
 - (c) The Geneva Bible being so much better than the Great Bible, and was backed by great names such as Knox, Calvin, Beza, and others.

- (d) It became very popular in England among the common people after it appeared in 1560 and Elizabeth gave her silent consent to its distribution and use.
- (e) Her desire was to not favor either Papist or Reformers nor any party, but to be fair to all.
- (f) It was issued as late as 1644 and ran through more than 160 editions.

C. THE TRANSLATION - The New Testament appeared in 1557 and was the product of one man, Willian Whittingham.

1. It was the revision of Tyndale's with an introduction by Calvin.
2. It was the first to use the division of the text into verses.
3. The Old Testament was based mainly upon the Great Bible.
4. The entire Bible (1560) was revised from a careful collation of the Hebrew and Greek manuscripts, along with a comparison of the Latin versions and the standard French and German versions.
5. It was dedicated to Queen Elizabeth in bold and simple language without flattery or ridicule. It contained explanatory notes, but without controversial bitterness.

X. THE BISHOPS BIBLE (1568)

A. THE OCCASION. The Geneva Bible gained widespread popularity and was undermining the authority of the Great Bible and the power of the bishops. Nonconformity was in the air.

- a. Archbishop Parker and the bishops felt something should be done, so in 1564 he organized a revision committee containing 8 or 9 bishops, therefore the name "The Bishops Bible".

B. THE TRANSLATION. The plan was to follow the Great Bible with attention to the Latin versions, avoid places of controversy, mark places not edifying so they could be passed over and to displace words which would offend good taste.

C. THE RECEPTION. It was never popular and Elizabeth gave no attention to it nor her formal sanction or authority.

1. It was cumbersome and costly, not suited for the general public nor satisfying to scholars.
2. The work is described as "the most unsatisfactory and useless of all the old translations."
3. 20 editions were issued, the last being in 1606.

XI. ROMAN CATHOLIC VERSION

A. The RHEIMS-DOUAY BIBLE

1. When Queen Elizabeth came to the throne in England, the Roman Party was forced into the background, many moved to France.
2. In 1568, William Allen of Oxford founded at Douay, in France, an English Roman Catholic college for the training of priests and any English Catholics who might desire a college education. Many refugees from England



2. Rheims-Douay Bible. Source: Wikipedia

went there. Political troubles compelled the removal of the college from Douay to Rheims in 1578.

3. Allen projected a plan for an English Bible for English Catholics. It was carried out by Gregory Martin, an Oxford man, learned in the Hebrew and Greek and who renounced Protestantism.
4. In 1582, the entire translation was completed and the New Testament was published in Rheims.
5. The Old Testament was delayed for lack of funds. In 1593 the college was forced to leave Rheims and was returned to Douay. In 1609-10 the Old Testament was published at Douay.

B. THE TRANSLATION.

1. The Douay Bible is a translation of a translation, or a secondary translation of the Latin Vulgate.
2. It is strongly fortified by controversial notes confirming and defending Roman Catholic teaching and practices, and attacking Protestant heresies.

C. THE CONTENTS. The Old Testament contains our 39 books plus 11 additional books, which are called the Apocrypha, making 50 in all.

1. The New Testament contains the same 27 as ours; but following are the added books termed by the Catholics

D. THE VALUE.

1. The translation is extremely literal. It often used Latinisms, which had not become anglicized and would require knowledge of Latin to understand them.
2. Its chief fault is its blind English. It contains some interpolations without comment.
3. The Psalms are especially defective and unsatisfactory.
4. The translation was made from the "Galilean Psalter" which was revised from the Septuagint, which was translated from the Hebrew. Therefore, we have Hebrew, Greek, Latin, and English, or, a translation of a translation of a translation of the original!

E. GALLICAN PSALTER. It was first used and widely circulated in Gaul (France). It was revised from the Septuagint with the help of other Greek versions and contains some of Origen's symbols. It was, finally, under Pope Pius V (1566-72), adopted by the Roman Catholic Church and is embodied in the Vulgate. The ROMAN PSALTER, a slight revision from the Septuagint was used in Rome and Italy until replaced by the Gallican. The HEBREW PSALTER, translated from the Hebrew, the best of all, never became popular because it represented too many departures from the old, familiar versions.

XII. THE KING JAMES TRANSLATION of 1611, the 5th Revision of Tyndale.

A. HISTORY & BACKGROUND

1. Queen Elizabeth, 1558-1603, of England. After the death of Elizabeth, Presbyterian Scotland gave her king, James VI, to be also James I of England (1603-25), uniting the two realms. In 1604, a conference as called at Hampton Court by the Puritans asking for some changes in the church services and a new prayer book of Scriptures that did not have so many

mistranslations. These were taken from the Great Bible and the Bishops Bible, but many were rendered and corrected in the Geneva Bible. Dr. Reynolds, President of the Corpus Christi College, Oxford, was the spokesman for the moderate Puritans. The question was: "Should they use the much-maligned Geneva Bible or should a new translation be made?"

2. None of the three Bibles then in use was accepted as the Bible of the English nation. 1. The Great Bible was antiquated and cumbersome, 2. The Geneva Bible, with its popular form was a favorite with the people in general, and even the clergy, but not with the King and the government, because of its Puritan notes, 3. The Bishops Bible was an inferior production, disrespected by scholars, and unsuitable to the needs of the people. A new Bible was needed to unite the English people.
- B. The King went to work and on July 22, 1604, he announced the appointment of 54 men as translators. The list included Anglican churchmen, Puritan churchmen, linguists and theologians, laymen and divines. All these had the privilege of calling on any scholar outside of the list if they so desired. A list of 47 revisers has been preserved, the other 7 may have died or resigned before the work began.
- C. THE PERSONNEL. The revisers were organized into 6 groups. 1. two groups met at Westminster. One group had Genesis to 2 Kings and the other had Romans to Jude. 2. Two groups at Cambridge, one group had 1 Chronicles to Ecclesiastes and the other had the Apocrypha. 3. Of the two groups at Oxford, one had Isaiah to Malachi and the other had Matthew to Acts and Revelation. These men were the great Hebrew and Greek scholars of the day.
- D. THE PROCESS. Each reviser first made his own translation, then passed it on to be reviewed by each member of the group. When each group had completed a book it was sent to the other groups for their independent criticism. Therefore, each book went through the hands of the entire body of revisers.
- E. VALUE. This great work was planned in 1604, and probably the first three years were spent in preliminary work and private study. The work of the translation really began in 1607; it was finished and the Bible published in 1611. It is also known as the "Authorized Version" (A.V.).

It far surpassed its rivals in superiority because it was not the work of one single person or of one single school. It was the deliberate work of a large body of trained scholars and divines of all classes and opinions. It was a national undertaking, in which no one had any interest at heart, only that of producing the best possible translation of the Scriptures from the Hebrew and Greek texts.

- F. In 1997, approximately 810,000,000 copies had been printed into 300 languages since 1611.

As of today, January of 2018, the King James Translation of the Bible, after 417 years with 6 Billion copies printed and distributed, is still the best selling and most distributed book of all time. It was originally written in three languages: Hebrew, Greek, Aramaic, over a span of approximately 2,000 or more years, by more than 40 authors, including kings, prophets, poets, musicians, and fishermen.

Its books include letters, poetry, songs, legal documentation, eyewitness accounts, biographies, historical literature, and documents. It has been translated into 2,454 languages of the world's estimated 6,500 total languages.

THE KING JAMES TRANSLATION: STILL THE BEST!

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ASCETICISM & MONASTICISM

Monks and monasteries have been termed as "Christian Monasticism." It began in Egypt and its founder was Anthony of Thebes. About the year 270, he took up the life of a monk in his native village. After some 15 years he went to live alone in a cave in the desert; therefore, became what is known as a hermit, i.e., one who withdraws from the world and lives alone. Many followed his example. Others lived in large houses called "monasteries" in which each monk had his cell. From Egypt monasticism spread rapidly over the entire East.

In the Middle Ages, the church deteriorated and the reaction of those seeking spiritual satisfaction resulted in asceticism and monasticism. They should have returned to the pure teaching of Scripture, instead.

In the East, in the 4th Century, men separated themselves from society and became hermits. This form of monasticism was widely practiced in the Eastern Church.

In the West, cloister life developed. This is monasticism in the usual sense of the word. In their monasteries and convents, the monks and nuns practiced asceticism. The monks of the middle Ages rendered great services to the cause of Civilization. Amidst the tide of barbarism that flooded the western part of the Empire, the monasteries stood as islands of refuge. They served as inns for the traveler and hospitals for the sick. These also became a refuge for the Word of God. Many papyri, lectionaries, and uncials, minuscules, manuscripts and ancient copies have been found in some of the monasteries, preserved from the great persecutions that down through the ages have sought to destroy God's Word.

As time passed, if one wished to be a Christian in a higher sense, one would become a monk or a nun. These were called the "Religious." Even today, Roman Catholic priests who serve in regular churches, that is "in the world," are called "secular" priests. Those who enter the monastery are called the "religious" priests.

The underlying error of monasticism as a method of attaining holiness is thinking that sin is cleansed by fleeing from the world instead of forgiveness through Jesus Christ. (Acts 13:38, 39).

Almost exclusively the monks were Gentiles, to answer your question. (I hope this doesn't cause a divorce!)

In I Timothy 4:1-5; Romans 14:17; I Corinthians 8:8; Colossians 2:16,17; and Acts 10, reference Cornelius, refutes the above.

Note: The Essenes or the Qumran sect, where the Dead Sea Scrolls were located, were a sect comprised of a group of priests and laymen pursuing a communal life of strict dedication to God--a form of the above. Your Roman Catholic Church of today follows the same error as the Essenes.

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From Christ to the Fall of Rome. (476 A.D.) 8b

1. First were the APOSTLES, taught by Christ. -- The APOSTOLIC FATHERS were taught by the Apostles. The CHURCH FATHERS followed the Apostolic Fathers.
2. APOLOGISTS - Those who defend what they believe to be the truth; in this case, the Word of God.
3. HISTORY - In the first two centuries there was a great attack upon the church and the word of God.
 - A. In the last half of the second century, two heresies (departure from the truth) became a menace.
 - (1). GNOSTICISM - too intellectual to believe that Christ was God and the Savior. They went as far as to maintain that Christ never dwelt on this earth in human form.
 - (2). MONTANISM - taught that Christ's promise of the Holy Spirit (Comforter) had not been fulfilled on Pentecost, but that the coming of the Holy Spirit was now at hand and that the end of the world was near.
 - B. The Heresies of Gnosticism and Montanism brought forth what is known as the APOSTLES' CREED.
 - (1). Creed comes from the Latin, "credo," meaning "I believe." A creed is a statement of belief in opposition to these heresies
 - (2). The Apostles Creed was so named, NOT because it was composed by the apostles, but because it is a summary of the apostles' teachings.
4. The APOLOGISTS:
 - A. Justin (Martyr). His mother and father were heathen. He was born in Shechem in the province of Samaria.
 - (1) He studied Philosophy and was converted after a study of the Old Testament Prophets.
 - (2) He wrote several books defending Christianity.
 - (3) About the year 153, while in Rome, he wrote his famous "Apology." He battled the heretic, Marcion.
 - (4) About 165 while in Rome, he was beheaded for his faith. For that reason, he is called Justin Martyr.
5. The APOSTOLIC FATHERS - They lived in the first half of the Second Century. We know the names of five of them:
 - A. Clement of Rome.
 - B. Hermas of Rome (A.D. 95).
 - C. Ignatius of Antioch, who was bishop there about 70 - 110 A.D.
 - (1). He knew well the disciples and was a disciple of Polycarp. He was martyred for his faith.
 - (2). His 7 epistles contain:

Matthew	Ephesians	1 & 2 Thessalonians
John	Philippians	1 & 2 Timothy
Acts	Galatians	1 Peter
Romans	Colossians	
1 Corinthians	James	

D. Polycarp of Smyrna, who was bishop there about 110 A.D.

E. Barnabas, probably of Alexandria.

F. Hippolytus (A.D. 170-235) has written more than 1300 references to the Bible.

A brief inventory at this point will reveal that there were some 32,000 citations of the New Testament prior to the time of the Council of Nicea (325). These 32,000 quotations are by no means exhaustive, and they do not even include the 4th Century writers. Just adding the number of references used by one other writer, Eusebius, who flourished prior to and contemporary with the Council of Nicea will bring the total citations of the New Testament to over 36,000.

G. Why are the quotations of the Fathers important?

(1) Apostolic Fathers (75-150 A.D.). Taught by Apostles or students of the Apostles.

(2) Church Fathers (approx. 150 A.D. to 400 A.D.). Successors to the Apostolic Fathers.

a. The quantity of their writings was enormous, yet much is lost; however, in what is still existing much of the Old Testament and practically all of the New Testament can be reproduced from their quotes.

b. Quotations for the Fathers go from approximately 20 years before completion of New Testament until the time of our earliest manuscript copies.

(3) The Fathers are a great proof of the accuracy of the text we have today. We know:

— When and where they lived.

— THEY COULD NOT HAVE QUOTED FROM A TEXT THAT DID NOT EXIST!

6. The CHURCH FATHERS - Of these outstanding men were Irenaeus and Tertullian in the western part of the Roman Empire; and Clement and Origen in the eastern part of the Empire.

A. IRENAEUS - born sometime between 115 and 142 A.D.

(1) He was raised in Smyrna. There he saw Polycarp and heard him preach. He quotes from Matthew, Mark, Luke, Acts, 1 Corinthians, 1 Peter, Hebrews, Titus.

(2) He moved to Lyons in Gaul (France) and became bishop of the church there.

(4) In the year 200 A.D. he suffered a martyr's death.

B. TERTULLIAN was born between 105-155 in Carthage, North Africa.

(1) He studied law and practiced in Rome. He was a great student of Philosophy and History and had an excellent legal mind. He quotes the Gospels 3,800 times and the rest of the New Testament 3,200 times.

(2) After his conversion he returned to Carthage and became a presbyter in the church.

(3) He was a great defender of the person and work of Jesus Christ and of Christianity.

C. CLEMENT OF ALEXANDRIA - a teacher in the theological school in Alexandria, Egypt.

D. ORIGEN. A pupil of Clement who became more famous than his teacher. He compiled over 6,000 works and used over 18,000 quotes from the New Testament.

(1) The greatest scholar the church had produced up to this time. (185-253 A.D.).

(2) He was a deep and original thinker and wrote many large and learned Books.

(3) His book, "Against Celsus," was a brilliant answer to this heretic.

Note: Celsus was a heathen who, in the year 177 A.D., wrote a book entitled "True Discourse, which was against Christianity. He had a keen mind and many of his arguments are still used by unbelievers today.

E. CYPRIAN - was a great defender- of Christianity. He cited the Old Testament about 740 times and the New Testament 1,030 times.

(1) He was born in Carthage, North Africa, about 200 A.D. and lived in that city all of his life.

(2) In 246 A.D. he was converted to Christianity.

(3) He was a rich and well-educated man and became a famous teacher of rhetoric (speech).

(4) In 248 A.D., he became a bishop in that city.

(5) In 258, he was beheaded as a Christian martyr.

(6) He wrote, "There is one God, and Christ is one, and there is one Church and one Chair." By "one chair," he meant "one center of authority."

7. THE BATTLE OVER THE DOCTRINE OF THE DEITY OF CHRIST. Was Christ actually God in human flesh?

A. The two giants who opposed each other concerning this great and important fundamental doctrine were ARIUS (against) and ATHANASIUS (who endorsed the doctrine).

B. ATHANASIUS stated: "Jesus, whom I know as my Redeemer, cannot be less than God.

(1) This was the all-important and basic: doctrine upon which rests the salvation of all humanity. If Christ is not God, then we have no Savior or salvation. The only one who can pay for the sin of someone else is the One who is sinless; that is Jesus Christ, who is God manifest in human flesh. (2 Corinthians 5:21 and Philippians 3:9).

C. ARIUS - His Philosophy.

(1) His Character. He was a pious man of a blameless life and an able preacher.

(2) The heathen believes in many gods and Arius reasoned that, if the Son is God and the Father is God, it would mean there are two Gods; therefore, falling back into heathenism.

- (3) His Teaching. He taught that Christ was somewhat like God, but not fully God. -- That Christ is the first and highest of all created beings. Christ does not exist from eternity and is not of the same substance or essence as the Father.
- (4) This is human reasoning as opposed to the word of God, of which are Jehovah's Witnesses, Mormons, New Age Philosophy, and many other such cults.

D. THE COUNCIL OF NICAEA (325) was called by Emperor Constantine to settle the matter, as the controversy raged.

- (1) Nicaea, a small town in Asia Minor", on the shores of the Bosphorus, about 45 miles from Constantinople.
- (2) They met in a great hall in the emperor's palace, where more than 300 bishops were present.
- (3) The decision was that the views of Arius were condemned as heresy and a statement of the true doctrine that Christ was fully God in human flesh was adopted as the faith of the church and is known as the NICENE CREED.
- (4) Arius himself, and a few bishops refused to sign the Nicene
- (5) Athanasius, until the day of his death he had to battle continuously for the doctrine of the Deity of Christ. We have the same battle today, which has been raging for almost 2,000 years.

8. From the last half of the 4th century to the first half of the 5th century, three great Church Fathers who defended the faith were:

A. AMBROSE - (340-397) Born in the western part of Germany and educated in Rome. He was fearless in his defense of Christian living.

- (1) He resided in the city of Milan, Italy, and became bishop there in 374 A.D.

B. JEROME - (340-420) The last years of his life he spent in Bethlehem as a monk (386-420). He was about the only western churchman who knew Hebrew. He learned it from Jewish Rabbis when he lived in Antioch and Bethlehem.

- (1) He translated the Old Testament from the Hebrew into the Greek, known as the "Vulgate."
- (2) It was his noblest achievement.

C. AUGUSTINE - (354-430 A.D.) Born in Tagaste, North Africa. He was schooled in Carthage, became a learned professor, and accomplished public speaker.

- (1) He became bishop of Hippo in his native country of North Africa and was a vigorous defender against heretics.

come under a special responsibility as teachers before the divine Judge. Hence our appreciation of the need of carefulness.

The Greek text that we have used as the basis of our New World translation is the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence.^a But we have also taken into consideration other texts, including that prepared by D. Eberhard Nestle^b and that compiled by the Spanish Jesuit scholar José María Bover^c and that by the other Jesuit scholar A. Merk.^d Where we have varied from the reading of the Westcott and Hort text, our footnotes show the basis for our preferred reading. We give some definiteness to the background for the renderings of our text by showing in our footnotes the most ancient manuscripts and versions upon which we call for support. Besides this, we have offered alternative English renderings of the Greek text, and variant readings of said manuscripts and versions. Thus in our footnotes we have provided a sort of critical apparatus for our translation, rather than a commentary on the Scriptures.

^a Besides using the 1948 Macmillan Company edition of this text, we have availed ourselves of the two exhaustive volumes prepared under the supervision of S. C. E. Legg, A.M., and published by the Oxford Clarendon Press, on Matthew and Mark, *Novum Testamentum Graece Secundum Textum Westcott-Hortianum—Evangelium Secundum Matthaeum* (1940) and *Evangelium Secundum Marcum* (1935).

^b The 18th edition of *Novum Testamentum Graece* by D. Eberhard Nestle, elaborated by D. Erwin Nestle, published in 1948 by the Württemberg Bible Society, Stuttgart, Germany.

^c *Novi Testamenti Biblia Graeca et Latina* by Joseph M. Bover, S.J., dated 1943 and published at Barcelona, Spain.

^d The 1948 printing of the 6th edition of *Novum Testamentum Graece et Latine* by Augustinus Merk, S.J., and printed at Rome, Italy.

Archaic language we have disposed of altogether, even in prayers and addresses to God. This means we have everywhere dropped using the now sanctimonious formal pronouns *thou, thy, thine, thee* and *ye*, with their corresponding verb inflections. The original Bible was written in the living language of the people of the day, Hebrew, Aramaic, and Greek; and so the Bible characters addressed God and prayed to him in the same everyday language that they employed in speaking to their fellow creatures on earth. The translation of the Scriptures into a modern language should be rendered in the same style, in the speech forms current among the people.

We offer no paraphrase of the Scriptures. Our endeavor all through has been to give as literal a translation as possible, where the modern English idiom allows and where a literal rendition does not for any clumsiness hide the thought. That way we can best meet the desire of those who are scrupulous for getting, as nearly as possible, word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage.

~~Watch has been kept against taking liberties with texts for the mere sake of brevity or short cuts and against substitution of a modern parallel, where the rendering of the original idea makes good sense. To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, we know, has imposed a restriction upon our diction, but it makes for good cross-reference work and for a more reliable comparison of related texts or verses. At the same time, in order to bring out the richness and variety of the language of the inspired writers, we have avoided the rendering of two or more Greek words by the same English word, for this hides~~

Shown are Pages Eight and Nine from the Foreword of the “New World Translation of the Christian Greek Scriptures (Published by the Watchtower Society in 1950) showing they used the same corrupt Westcott and Hort text of 1881 as the “Modern” Bible Versions do. They also relied upon the Nestle-Aland Text. These facts never appeared again, in print, in any of their following translations. From 1950 on, they kept the identities of their source texts and translators “secret.” This was the only edition these facts were revealed in.

MANUSCRIPT COPIES, THEIR CARE AND PREPARATION

I. THE OLD TESTAMENT:

A. To prepare a manuscript, the utmost care and strictest rules were observed. Some of the rules, as described in the Talmud, are as follows. The Talmud period was about 100-500 A.D.

1. The parchment must be made from the skin of clean animals.
2. It must be prepared by a Jew only.
3. The skins must be fastened together by strings taken from clean animals.
4. Each column must have no less than 48 or more than 60 lines.
5. The entire copy must be first-lined, and if three words were written in it without the line, the copy was worthless.
6. The ink could only be black and prepared according to a special recipe.
7. No word nor letter could be written from memory, the scribe must have an authentic copy before him.
8. Each word must be read and pronounced aloud before writing it.
9. He must reverently wipe his pen each time before writing the word for "God," and he must wash his whole body before writing the word "Jehovah."
10. One mistake on a sheet condemned the sheet.
11. If three mistakes were found on any page, the entire manuscript was condemned.
12. The revision of a roll must be made within 30 days after the work was finished; otherwise, it was worthless.
13. Every word and letter was counted, and if a letter were omitted, an extra letter inserted, or if one letter touched another, the manuscript was condemned and destroyed at once.

These are only a few, as the list goes on ...

B. Some of these rules may appear extreme and absurd, yet they show how sacred the Holy Word of the Old Testament was to its custodians, the Jews. They give us strong encouragement to believe we have the Old Testament exactly as God gave it to them.

II. THE NEW TESTAMENT MANUSCRIPTS:

- A. The papyrus sheets, upon which the New Testament was originally written, were tender; therefore, MANY original manuscripts doubtless soon perished.
- B. During the first three centuries, copies were carefully prepared.
- C. The Roman Emperor, Diocletian, (302 A.D.) induced severe persecution of Christians and ordered all the Christian Scriptures to be destroyed and many copies were burned.

1. To escape death, a few Christians gave up their copies, but many manuscripts were concealed and preserved, and the work of multiplying them continued.

E. New churches were rapidly being formed in various parts of the Empire and the demands for the Scriptures were increasing.

F. Papyrus was giving way to vellum.

G. After Constantine made Christianity the state religion (312 A.D.), he ordered 50 vellum copies to be made for the churches of Constantinople.

H. Under government protection, copies could be safely and carefully made, and many were. The number of manuscripts increased steadily until the invention of printing (1450), as thousands of them were in circulation.

I. About this time Greek was soon to cease as being the ONLY language in which the New Testament was USED were made in other languages. Hundreds of copies were made in other languages.

J. In the time of Christ it was held that Moses received the Law from Jehovah; that he handed it down to Joshua, Joshua to the elders, the elders to the prophets, the prophets to those of the Synagogue, and on to the family of Scribes. All of this would give sanctity, reverence, and care to the Word of God.

K. The warning of the Old Rabbi to the young scribe shows how jealously the transmission of the sacred text was guarded:

"Take heed how thou dost do thy work, for thy work is the work of Heaven; lest thou drop or add a letter of a manuscript, and so become a destroyer of the world."

III. THE PRESERVATION OF THE NEW TESTAMENT:

A. From the 4th Century onward there was an increasing number of manuscripts as UNCIALS gave way to the minuscule. Those copies could be multiplied faster.

B. They were preserved with great care.

C. From the 6th or 7th Century on, the monks collected, preserved, and copied the manuscripts. The monasteries became places of safety during troublous time.

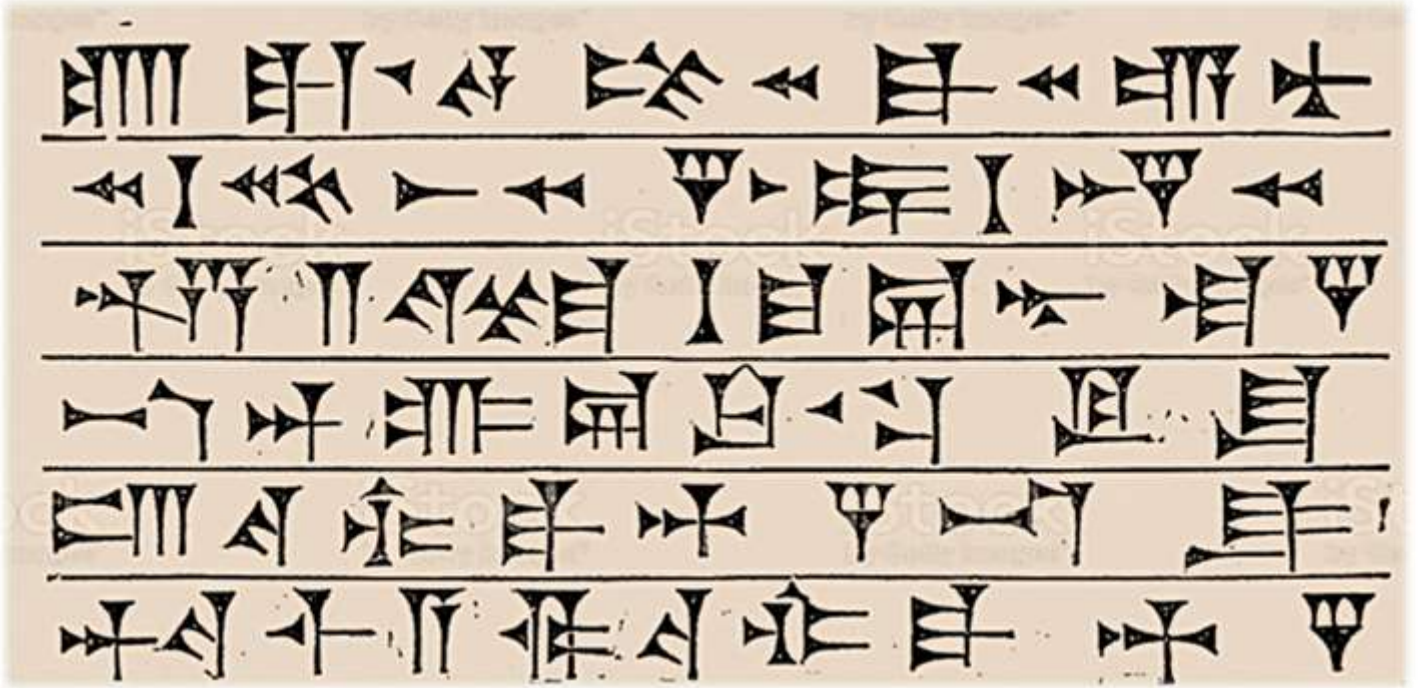
D. During the Dark Ages, preceding the Reformation, many manuscripts were destroyed, yet many valuable manuscripts escaped destruction and have been found in various monasteries and other places. However, additional ones are being found each year.



1. Illustration: Monk Copyist - Dark Ages

Heritage Baptist Bible Church
P.O. Box 573
Walnut Grove, MN 56180
Dr. Max D. Younce, Pastor

Phone: 1-507-859-2519
Web: <https://heritagebbc.com>



Specimen of Assyrian Cuneiform Writing from a slab found in Nimroud, now in the British Museum.

The King James Translation: Still the Best!

Test Number One

DATE: _____ NAME: _____ GRADE: _____

PART ONE: WORDS

1. What brought about the inclusion of the 14 Apocryphal books into the Roman Catholic Bible?

A. _____

B. _____

2. The same council also passed what other decision which is contrary to Scripture?

3. Give two passages that refute Question 2.

A. _____

B. _____

4. Give 4 reasons why the Apocrypha does not belong in the canon of Scripture?

A. _____

B. _____

C. _____

D. _____

5. Describe Megilloth: _____

6. What books make up the Megilloth?

A. _____

B. _____

C. _____

D. _____

E. _____

Write the Memory Verses - Matthew 4:4 & 24:35

7. MATCH THE FOLLOWING TO THE LETTERED LIST BY WRITING THE CORRECT NUMBER IN THE BRACKETS ON PAGES 3 AND 4.

- | | |
|------------------------|-----------------------|
| 1. Apocrypha | |
| 2. Targums | 24. Asceticism |
| 3. Aramaic Language | 25. Masorah |
| 4. Talmud | 26. Esoteric |
| 5. Gnosticism | 27. Antiquity |
| 6. Homologoumena | 28. Hedonism |
| 7. Codex | 29. Extant |
| 8. Biblical Manuscript | 30. Septuagint |
| 9. Polyglot | 31. "B" |
| 10. Antilegomena | 32. "Aleph" |
| 11. Biblical Criticism | 33. Facsimile |
| 12. Canon | 34. Folio |
| 13. Pentateuch | 35. Monism |
| 14. Cuneiform | 36. Tetragrammaton |
| 15. Vellum | 37. Pantheism |
| 16. Parchment | 38. Antisemitism |
| 17. Papyri Fragments | 39. Syntax |
| 18. Lectionaries | 40. Epitome |
| 19. Ostraca | 41. Amanuensis |
| 20. Ancient Version | 42. Etymology |
| 21. Modern Version | 43. Pseudepigrapha |
| 22. Psalter | 44. Uncial Manuscript |
| 23. Octavo | 45. Mishna |
| | 46. Miniscule |

- (). a. An exact copy.
- (). b. Skins from sheep and goats.
- (). c. A condensed account of literary work.
- (). d. An edition of the Scriptures that shows other comparative ancient versions.
- (). e. The study of individual words.
- (). f. The first five books of the Bible.
- (). g. Syria
- (). h. Ancient
- (). i. One basic substance or principle as the basis for reality.
- (). j. LXX
- (). k. A Paraphrase of Scripture of the Old Testament into the Aramaic Language.
- (). l. Superior knowledge, your intellectuals of today.
- (). m. A modern version after 1450.
- (). n. Jewish Civil and Religious Laws.
- (). o. Rules for grammatical sentences.
- (). p. No act is sinful.
- (). q. Secretary
- (). r. Undisputed books in the Canon.
- (). s. A collection of explanatory notes and writings of the Old Testament.
- (). t. Uncanonical books.
- (). u. A manuscript in book form instead of a scroll.
- (). v. Book admitted into the Canon, afterwards disputed.
- (). w. The Science of securing the exact words of the original Biblical manuscripts.
- (). x. A book edition, measuring about 6 inches by 9 inches.
- (). y. All nature is God.
- (). z. Spurious writings under false names ascribed to Biblical characters.
- (). aa. Service books to be read in church on special days throughout the year.
- (). bb. A select few with special knowledge or interest.

- (). cc. Hostile toward the Jewish people.
- (). dd. The oldest Semetic language known.
- (). ee. A book containing the Psalms.
- (). ff. Four pages of a book.
- (). gg. Self-denial.
- (). hh. Vatican or Vaticanus
- (). ii. Hand-written copy in Hebrew or Greek.
- (). jj. A translation of the Hebrew Old Testament into the Greek.
- (). kk. A measuring rod for Scripture.
- (). ll. Scripture written on broken pottery.
- (). mm. Still existing.
- (). nn. Hebrew word for God.
- (). oo. A translation made before the printing press.
- (). pp. The skins of conies or antelopes.
- (). qq. Sinaiticus
- (). rr. Small, written parts of the Bible, found mostly in Egypt.
- (). ss. Manuscripts written in capital letters.
- (). tt. Oral Law.
- (). uu. Manuscripts written in small letters.

The King James Translation: Still the Best!

Test Number Two

Date: _____ Name: _____ grade: _____

1. Give the Memory Verses: 1 Peter 1:23 and 25.

2. Who was the author of the "Biblica Hebraica"? _____

3. What about his nationality? _____

4. He believed the Scriptures were without error. True or False? _____

5. In his first two editions of 1906 and 1912, he followed what text in his translations? _____

6. In 1937, in his Third Edition, he followed what corrupt texts?

A. _____

B. _____

7. Does the Samaritan Pentateuch follow the Standard Masoretic Text? Yes or No? _____

8. Aquila's Version was written in Hebrew and also contains the Apocrypha. True or False? _____

9. What did Gerhard Kittel produce that is used by almost all pastors today? _____

10. Between what years did Gerhard Kittel use his poisonous pen? _____

11. What was the result of Gerhard Kittel's hatred for the Jews? _____

12. What Three Versions of the 2nd Century are referred to in the Preface of some of the new translations?

A. _____

B. _____

C. _____

13. What is the meaning of "Diatessaron" _____

14. What great teacher wrote the Hexapla? _____

15. This great, massive work was copied many times by the scholars. True or False? _____

16. This great work was placed in the library at? _____

17. Why do we not have it today? _____

18. The words "Textus Receptus" mean? _____

19. The Minority Text used by Westcott & Hort is also called?

A. _____

B. _____

20. The Codex Sinaiticus is missing what?

A. _____

B. _____

C. _____

The King James Translation: Still the Best!

Test #3

Name: _____

Date: _____

Grade: _____

1. Give the Memory Verses: Matthew 7:15 and Matthew 23:27

2. What is the code classification for the Codex Vaticanus? _____

3. What is the code classification for the Codex Sinaiticus? _____

4. What is the code for the Leningrad MS? _____

5. The Majority Text is also known as?

A. _____

B. _____

C. _____

D. _____

6. Who was the conservative and fundamental champion who defended the Majority Text against the Westcott & Hort Minority Text? _____

7. The Received Text held sway in the Greek Church from about _____ to _____, and in the Protestant Church, as a whole from A.D. _____ until about _____, that being about _____ years.

8. The Minority Text has infiltrated the church for about _____ years.

9. The care and preparation (copies) of the manuscripts followed the rules as described in the Talmud. What is the Talmud? _____

10. Name 4 of the many rules that had to be followed in the copying of the manuscripts?

A. _____

B. _____

C. _____

D. _____

11. Who, in 302 A.D., induced severed persecution against the Christians and ordered all the Scriptures, Epistles, and copies to be destroyed? _____
12. Who made Christianity the accepted state religion in 312 A.D.? _____
13. From the 7th Century on, who deserves the credit for preserving, collecting, and copying the manuscripts?

14. The Codex Sinaiticus was found where? _____
15. It was found by whom? _____
16. When was it found? _____
17. Where is it today? _____
18. The Codex Vaticanus is presently located where? _____
19. Eberhard Nestle and Kurt Aland put out 26 editions of the N/A Greek New Testament from _____
to _____?
20. What text did they follow? _____
21. The N/A Greek New Testament differs from the Majority Text in how many places? _____
22. What is the lie and deception that all new versions are sold under? _____

23. Where is the Leningrad Codex located today? _____

"The King James Translation: Still the Best!"

TEST # 4

NAME: _____

MEMORY = _____

DATE: _____

EACH WRONG ANSWER = 4 Off

GRADE: _____

1. Write the Memory Verse: _____

2. Who helped lay the ground work for the NASV and later denounced any affiliation with it, labeling it as fraudulent and corrupt? _____

3. What committee member admits that they do not use the actual manuscripts or facsimiles in their new editions? _____

4. One of the NIV editors stated that the NIV translators at times have been guilty of reading something into the text that isn't there. Who is this? _____

5. Who authored "The New Testament in Modern English" and wrote the forward to the NASB "Interlinear Greek-English New Testament"? _____

6. Describe 4 things about this so-called Bible scholar.

- A. _____
- B. _____
- C. _____
- D. _____

7. Who was the Austrian neurologist who founded the doctrines of psychoanalysis? _____

8. Since only God can "heal the broken hearted", this verse is removed frOM all your new versions. Where is it found in the KJT? _____

9. Who is the man who authored the Living Bible paraphrase and also lost his voice? _____

10. Were in the Psalms does it state "Let the lying lips be put to silence? _____

11. Who was the collaborator in the "New Greek" committee and directors of the A.S.B. and also lost his voice?

12. When you see a footnote in the NKJT such as "NU omits so and so verse", what does "NU" refer to?

13. List 5 verses that are missing in the NIV

A. _____

B. _____

C. _____

D. _____

E. _____

14. The NKJT has deceived most people into thinking it only updated obsolete 1611 English words. The truth is--from the preface--it used what corrupt Hebrew and Greek text for its translation?

A. Hebrew _____

B. Greek- _____

THE KING JAMES TRANSLATION: STILL THE BEST!

TEST # 5

NAME: _____

Memory Verse = _____

DATE: _____

Each Wrong Answer = _____

GRADE: _____

1. Write the Memory Verse: (Jeremiah 7:28).

2. Ref. the New King James Translation Preface in which it perpetrates two major lies to its readers. What are they?

A. _____

B. _____

3. About how many words have been changed in the NEW KING JAMES TRANSLATION?

4. The New King James Translation distorts and adds confusion to the Doctrine of Hell 10 times in what way?

5. Ref. Question 5, what else is confusing concerning Hell?

6. In the preface of the New King James Translation it states:

"A special feature of the New King James Translation is its CONFORMITY TO THE THOUGHT FLOW of the 1611 Bible. The reader discovers that the sequence and selection of words, phrases, and clauses of the new edition, while MUCH CLEARER, are so close to the traditional..."

Is this statement true or false? _____

7. The New King James Translation distorts the Doctrine of Prophecy. Give one example.

8. The New King James Translation denies the Doctrine of Inspiration in 2 Timothy 3:16 that "All scripture is given by the inspiration of God." Give one example.

9. The New King James Translation and the other new versions deny the Doctrine of a Future Judgment. Give one example:

10. The New King James Translation and the other new versions, also, omit "should not perish" from what verse? _____

11. Who is the publisher of the New King James Translation? _____

12. What religion is he? _____

13. The new versions (NIV, NASV) begin in Genesis with their putting the Hebrew word into the text instead of translating it. Give one example. _____

14. The New King James Translation used what method for its translation in 1611? _____

15. Define your answer.

16. All of the new versions and paraphrase editions use what method of so-called translation.

17. Describe it.

18. Who popularized this method and has written many books to support it? _____

The King James Translation: Still the Best!

Test Number Six

Name: _____

Memory Verse = _____

Date: _____

Each Wrong Answer = _____

Grade: _____

1. Write the Memory Verses: Colossians 2:8, 18:

2. In what year did Westcott and Hort put forth their Greek Text? _____

3. Rudolph Kittel's Biblica Hebraica, 3rd Edition, came out in _____?

4. This edition differed from the Standard Masoretic Text in about how many places? _____

5. What was the Biblica Hebraica Stuttgartensia? _____

6. Give one example from Genesis where the new versions deceive their readers into thinking they are easier to read.

A. Scripture: _____

B. Explanation: _____

7. In the NKJT, their footnotes are flooded with "NU" references. What does "NU" stand for?

A. "N" = _____

B. "U" = _____

8. When you see a footnote that says "most ancient MSS (manuscripts)," what is this usually referring to?

9. These manuscripts disagree with each other, in the Gospels alone, about how many times? _____

10. For a mental quick reference, where in Luke, in one chapter, can you give three references and state what is missing in the new versions?

- A. Luke _____. Missing? _____
- B. Luke _____. Missing? _____
- C. Luke _____. Missing? _____
11. What does the NIV do to convince its readers that Mark 16:9-20 does not belong as part of God's Word?
- A. _____
- B. _____
12. What is missing from the NIV from the Lord's Prayer in Luke 11:2 and 4?
- A. Verse 2: _____
- B. Verse 4: _____
13. What manuscripts are opposed to Mark 16:9-20?
- A. _____
- B. _____
14. What manuscript evidence do we have for Mark 16:9-20?
- A. _____
- B. _____
- C. _____
- D. _____
15. About how many doctrinal teachings are embodied in Mark 16:9-20? _____
16. What other evidence is in support of Mark 16:9-20? _____
- _____
17. Who was the founder of psychoanalysis and the foundation for our psychiatrists and psychologists?
- _____
18. About how many changes are in the Westcott and Hort New Testament Greek Text from that of the Textus Receptus? _____
19. Who used the Received Text prior to the King James Bible translators in 1611?
- A. _____
- B. _____
- C. _____
- D. _____

(1). Edited by? _____

(2). It was called a _____ because _____

(3). It was published where? _____

20. Who was Helen P. Blavatsky? _____

21. Give several views of Westcott and Hort:

A. _____

B. _____

C. _____

D. _____

E. _____

22. What was the name of a great champion of God's Word, who lived between 1813 and 1888, who wrote defending the inclusion of Mark 16:9-20 in the Bible? _____