

# *Outside the Bible*

*A Look Into How We Got the  
Holy Bible*

*Phoenix Sunday school*

*Stephen Kimball*

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Let's look into some verses that tell us why we have scripture and its importance to us.

II Timothy 3:1-17 (all) All scripture is given by inspiration of God

John 20:26-31 doubting Thomas and that scriptures were written that we might believe

I Nephi 3:136-195

I Nephi 3:235-256

Let's look into some of the confusion that exists today.

## **Why we need the Bible and Book of Mormon!**

Two Thoughts that seem to prevail today as we talk to people are

- Why do we need another Bible when we already have one?
- The bible is only there for inspiration and not meant to be followed literally

An Article written by Tim Boucher (5)

Tonight I got a very thoughtful letter from a reader who wanted to "prove" to me with Scriptural examples that the concept of universalism (that everybody eventually goes to heaven no matter what) was un-Biblical. This has prompted for me a question which I'd like to pose to all serious Christians, and dabblers alike. Actually, it's sort of a series of interlocking questions. Here goes:

1. What's more important, Jesus or the Bible? By that I mean, if we cultivate a sincere relationship with Christ in our hearts, then why do we need the Bible?
2. The Bible wasn't actually written by Jesus at all, right? It was written by his followers, in some cases well after he died. And some of these people never even met him (in the flesh anyway). When we ask the question of "Is such and such Biblical?" wouldn't it make possibly more sense to ask "Does the Bible accurately reflect Jesus' teachings?" And how can we figure out whether or not it does?
3. Perhaps more importantly, were Jesus' teachings as important as the actual sacrifice which he made for the world (as according to the Bible, of course)? If it was the sacrifice that truly counted, then why even bother with the Bible? Why not just be thankful for the sacrifice? (Another way of asking this question might be: what was more important, the ethical system propounded by Jesus or the symbolic act which he performed?)
4. Also in the letter that spawned this line of inquiry, the person writing me suggested that both the Old and New Testaments are "clear" on the issues of salvation and

entrance into Heaven. If they are so clear, how come we've had nothing but thousands of years of disagreement (sometimes bloody) and countless billions of pages of theological interpretation? Can there really be such a thing as a **single clear definitive** interpretation of *anything* at all in the Bible? If you claim that there can be, then why hasn't this interpretation by virtue of its authority and utter correctness risen to the top and brushed all others aside?

5. In [2 Corinthians 3:6](#), St. Paul explains that "the letter kills, but the spirit gives life." Isn't this an admonition for us to look for the underlying essence of the Bible, rather than any kind of single literalist interpretation? In that same section, Paul adds that we are all in a sense letters written by God, "written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts." So it seems that in the Bible itself we have instructions which in a sense could be considered un-Biblical, pointing us to something beyond the dead letters on paper to the "Spirit of the living God." Why don't people go straight for that, instead of getting mixed up with the Bible?

Hopefully this will turn into a fruitful discussion rather than a "Christians are stupid and inconsistent" type of argument. I'm not really interested in that so much as I am interested in hearing varying points of view from people who have strong beliefs in these areas. Thanks!

Info about Tim Boucher from Mr. Boucher himself

- *Itinerant (one who travels from place to place) scholar pursuing mastery in the personal and party sciences.*
- *Internet drifter, information hobo, keyword geneticist (where words come from), creative diplomat, social entrepreneur, 28 years old in early 2008.*

## **Bibles Available today**

Now when asked the question “Why do I need another bible?” just consider the number of different versions of the bible and the more difficult question is “Which bible should I use?” Clearly there was a need for something to bring a better understanding to the confusion that exists in choosing a bible. Surely the Lord would provide a plan for his people and a way of escape.

(See Appendix A for Bible Versions)

From Nov 2006 according to the [Christian Booksellers Association](#):

- Ranking Translation
- 1 New International Version
- 2 New King James Version
- 3 King James Version
- 4 New Living Translation
- 5 English Standard Version
- 6 Reina Valera 1960 (Spanish)
- 7 Holman Christian Standard Bible
- 8 New American Standard Bible update
- 9 The Message
- 10 New International Readers Version

## **Tree of Life Bookstore**

(1000 bibles available)

## **Barnes and Nobles Top Selling Bibles**

(3,345 bibles available)

1. Life Application Study Bible: New International Version (pub. Date June 1997)
  - a. “The *Life Application Study Bible* is today's #1 selling study Bible because it helps people see how the Scriptures are relevant to today's issues. This edition of the *Life Application Study Bible* lets you enjoy the best-selling Life Application features with the popular New International Version.”
2. Inspired by...The Bible Experience: The Complete Bible (Oct 2007)

3. The Daily Bible: New International Version (NIV), multi-colored paperback (April 1999)
4. Compact Holy Bible King James Version (KJV) (March 2003)
5. Comparative Study Bible, Revised Edition: NIV, NASB, Amplified Bible, KJV (July 1999)
6. The Word of Promise: New Testament Audio Bible (sept 2007)
7. Complete Audio Holy Bible KJV
8. NIV Study Bible
9. NIV Archaeological Study Bible: An Illustrated Walk through Biblical History and Culture
10. The Holy Bible: Containing the Old and New Testaments (NKJV)

### **Christianbook.com bestselling Bibles (Listed over 3,331 Bibles)**

1. TNIV Thinline Bible,
  - a. The full text of the TNIV is now available in the popular, go-anywhere Thinline setting. Endorsed by scholars and pastors across the country, the TNIV is the new translation for today's generation. It combines uncompromising reliability, the clarity of today's language, and the heritage of the most trusted translation, the NIV. The TNIV Thinline Bible is available in several innovative bindings. Because this Thinline edition was made from the same setting as the other TNIV text editions, everyone using a Zondervan TNIV text Bible is guaranteed to be on the same page, enhancing church community. Features: The full text of the TNIV, a fresh new translation of Scripture in today's language; Convenient Thinline edition--ideal for going wherever you go; New, easy-to-read design; Words of Christ in red letter; Made from the same setting as all other TNIV text Bibles--so everyone can be on the same page.
2. The NKJV Holy Bible, \$1.49
  - a. Thomas Nelson Publishers proposed a challenge that would put a Bible in the hands of one million people. One million people!—In communities across the country who have never heard or read God's Word. When the program met with unexpected popularity, they reached their goal of one million far faster than expected. So, did they end the challenge, happy with that impressive accomplishment? No! They increased the goal—to five million!

"Nelson's Million Bible Challenge" only works if we all work together. Skip lunch for a day and give five Bibles away to five different people. These people might be friends, family, co-workers, or even people you don't know—like the teen at the drive-through, the lady at the dry cleaners, or the person who checks you out at the grocery store. We can impact our communities like never before and fulfill the mission of putting the Word of God into the hands of people everywhere.

3. NIV Trimline Bible-in-a-Bag Chocolate/Pink Floral
4. The Word of Promise: NKJV New Testament Audio
5. Inspired by...The Bible Experience: The Complete Bible (Oct 2007)
6. Joyce Meryes' Everyday Life Bible Hardcover Amplified Version,
  - a. Reading this Bible will be like having Joyce Meyer sitting next to you, teaching you chapter-by-chapter and precept-by-precept!
7. NIV Adventure Bible,
  - a. When kids open The Adventure Bible, they embark on a great adventure, an exciting expedition of exploring and discovering treasures in God's Word. Now, this best-selling Bible has been revised to further enrich a child's first independent encounters with Scripture. It incorporates four color tip-ins throughout and identifying key Biblical characters and including important facts kids will want to know. Recommended for ages 8-12.
8. NIV Trimline Bible in a Bag
9. TNIV Faithgirlz! Bible,
  - a. Every girl wants to know she's totally unique and special. Here's a Bible that says that with *Faithgirlz!*™ sparkle! A girl can grow closer to God as she discovers the journey of a lifetime, in her language, for her world. The TNIV translation allows for accurate, everyday words she'll appreciate. With features written by Nancy Rue, this is a Bible every girl will cherish! Recommended for ages 8 and up.
10. NKJV Precious Moments Small hands bible
11. KJV Gift and Award Bible

## Simple Illustrations of the Differences in Scripture

### The Lords Prayer

After this manner therefore pray ye,  
 Our Father who art in heaven, hallowed by thy name.  
 Thy will be done on earth as it is in heaven.  
 And forgive us our debts, as we forgive our debtors.  
 And lead us not into temptation, but deliver us from evil.  
 For thine is the kingdom, and the power, and the glory, for ever. Amen.  
 Book of Mormon: 3 Ne 5:101-106

(notice in the Book of Mormon that “Thy Kingdom Come” and “Give us our daily bread” are both left out as compared to all the bible versions)

### **Mat 6:9-13**

After this manner therefore pray ye:  
Our Father which art in heaven, Hallowed be thy name.  
Thy kingdom come. Thy will be done in earth, as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil:  
For thine is the kingdom, and the power, and the glory, for ever. Amen.  
KJV

### **Luke 11:2-4**

And he said unto them, When ye pray, say,  
Our Father which art in heaven, Hallowed be thy name.  
Thy kingdom come. Thy will be done, as in heaven, so in earth.  
Give us day by day our daily bread.  
And forgive us our sins; for we also forgive every one that is indebted to us.  
And lead us not into temptation; but deliver us from evil.  
KJV

### **Matt 6:9-13**

This, then, is how you should pray: Our Father in heaven, hallowed be your name,  
your kingdom come,  
your will be done on earth as it is in heaven.  
Give us today our daily bread.  
Forgive us our debts, as we also have forgiven our debtors.  
And lead us not into temptation, but deliver us from the evil one.  
NIV

9-14 Vosotros, pues, oraréis así:  
Padre nuestro que estás en los cielos, santificado sea tu nombre.  
Venga tu reino. Hágase tu voluntad, como en el cielo, así también en la tierra.  
El pan nuestro de cada día, dánoslo hoy. 12 Y perdónanos nuestras deudas, como también nosotros perdonamos a nuestros deudores.  
Y no nos metas en tentación, mas líbranos del mal; porque tuyo es el reino, y el poder, y la gloria, por todos los siglos. Amén.  
(from RVR 1960 © 1960 Sociedades Biblicas en América Latina.)

9-13 Our Father in heaven, Hallowed be Your name.  
Your kingdom come. Your will be done On earth as it is in heaven.  
Give us this day our daily bread. And forgive us our debts, As we forgive our debtors.  
And do not lead us into temptation, But deliver us from the evil one.  
For Yours is the kingdom and the power and the glory forever. Amen.

NKJV

9-13 After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done, as in heaven, so on earth.

Give us this day our daily bread.

And forgive us our debts, as we also have forgiven our debtors.

And bring us not into temptation, but deliver us from the evil (one.)

ASV

9-13 Pray like this:

Our Father in heaven, may your name be honored.

May your Kingdom come soon. May your will be done here on earth,

just as it is in heaven. Give us our food for today,

and forgive us our sins, just as we have forgiven those who have sinned against us.

And don't let us yield to temptation, but deliver us from the evil one.

NLT

9-14 thus therefore pray ye: 'Our Father who [art] in the heavens! hallowed be Thy name.

Thy reign come: Thy will come to pass, as in heaven also on the earth.

Our appointed bread give us to-day.

And forgive us our debts, as also we forgive our debtors.

And mayest Thou not lead us to temptation, but deliver us from the evil, because Thine is the reign, and the power, and the glory — to the ages. Amen.

For, if ye may forgive men their trespasses He also will forgive

YLT

7-13"The world is full of so-called prayer warriors who are prayer-ignorant. They're full of formulas and programs and advice, peddling techniques for getting what you want from God. Don't fall for that nonsense. This is your Father you are dealing with, and he knows better than you what you need. With a God like this loving you, you can pray very simply. Like this:

Our Father in heaven,

Reveal who you are.

Set the world right;

Do what's best— as above, so below.

Keep us alive with three square meals.

Keep us forgiven with you and forgiving others.

Keep us safe from ourselves and the Devil.

You're in charge!

You can do anything you want!

You're ablaze in beauty!

Yes. Yes. Yes.



## The Message(MSG)

9 This, then, is how you should pray:

‘Our Father in heaven:

May your holy name be honoured;

10 may your Kingdom come;

may your will be done on earth as it is in heaven.

11 Give us today the food we need.

12 Forgive us the wrongs we have done,

as we forgive the wrongs that others have done to us.

13 Do not bring us to hard testing,

but keep us safe from the Evil One.

Good News Bible (GNB)

## Isaiah 7:14

KJV Therefore the Lord himself shall give you a sign; Behold, **a virgin** shall conceive, and bear a son, and shall call his name Immanuel.

NRSV uses young Woman

REB uses Young Woman

NWT uses Maiden

## MSG

13-17 So Isaiah told him, "Then listen to this, government of David! It's bad enough that you make people tired with your pious, timid hypocrisies, but now you're making God tired. So the Master is going to give you a sign anyway. Watch for this: A girl who is presently a virgin will get pregnant. She'll bear a son and name him Immanuel (God-With-Us). By the time the child is twelve years old, able to make moral decisions, the threat of war will be over. Relax, those two kings that have you so worried will be out of the picture. But also be warned: God will bring on you and your people and your government a judgment worse than anything since the time the kingdom split, when Ephraim left Judah. The king of Assyria is coming!"

## GNB

14 Well then, the Lord himself will give you a sign: a young woman who is pregnant will have a son and will name him ‘Immanuel.’

## Psalm 12:6-7

6 The words of the LORD are **pure words**: as silver tried in a furnace of earth, purified seven times.

7 **Thou shalt keep them**, O LORD, thou shalt preserve them from this generation for ever.

KJV

6 And the words of the LORD **are flawless**,  
like silver refined in a furnace of clay,  
purified seven times.

7 O LORD, **you will keep us safe**  
and protect us from such people forever.

NIV

6 The words of the LORD are **pure words**,  
Like silver tried in a furnace of earth,  
Purified seven times.

7 You shall keep them, O LORD,  
You shall preserve them from this generation forever.

NKJV

6 The LORD's promises **are pure**,  
like silver refined in a furnace,  
purified seven times over.

7 **Therefore, LORD, we know you will protect the oppressed,**  
**preserving them forever from this lying generation,**

NLT

MSG

6-8 God's words are pure words,  
Pure silver words refined seven times  
In the fires of his word-kiln,  
Pure on earth as well as in heaven.  
God, keep us safe from their lies,  
From the wicked who stalk us with lies,  
From the wicked who collect honors  
For their wonderful lies.

GNB

6 The promises of the Lord can be trusted;  
they are as genuine as silver  
refined seven times in the furnace.

7-8 The wicked are everywhere,  
and everyone praises what is evil.  
Keep us always safe, O Lord,  
and preserve us from such people.

## 2 Tim 2:15

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

KJV

15 Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

NIV

2 Tim 2:14-16

15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

NKJV

15 Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.

ASV

15 Work hard so God can approve you. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth.

NLT

15 be diligent to present thyself approved to God — a workman irreproachable, rightly dividing the word of the truth;

YLT

MSG 14-18 Repeat these basic essentials over and over to God's people. Warn them before God against pious nitpicking, which chips away at the faith. It just wears everyone out. Concentrate on doing your best for God, work you won't be ashamed of, laying out the truth plain and simple. Stay clear of pious talk that is only talk. Words are not mere words, you know. If they're not backed by a godly life, they accumulate as poison in the soul. Hymenaeus and Philetus are examples, throwing believers off stride and missing the truth by a mile by saying the resurrection is over and done with.

GNB 15 Do your best to win full approval in God's sight, as a worker who is not ashamed of his work, one who correctly teaches the message of God's truth.

## Writing Materials

**Stone-** Stone was very plentiful in the Near East. It is the earliest writing Material mentioned in the Bible. (Ex 24:12, 31:18, 32:15-19, Job 19:24, Deut 27:2-3) Other well Known examples would be the Rosetta Stone or the Code of Hammurabi (6)

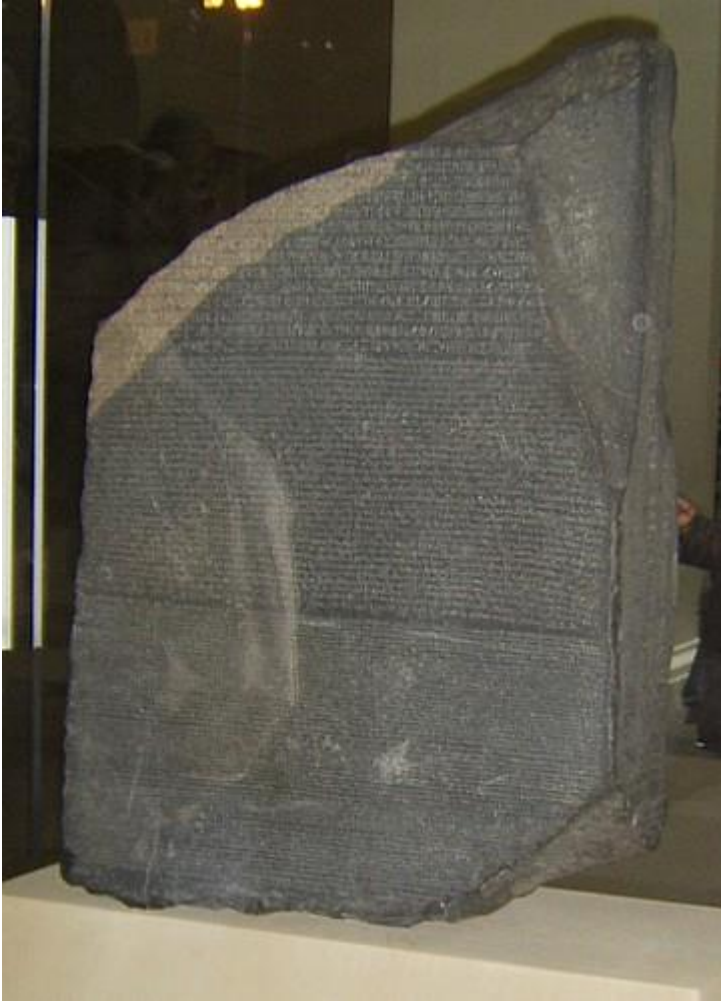


Figure 1 The Rosetta Stone taken from [http://z.about.com/d/golondon/1/0/B/F/-/-/Rosetta\\_Stone.jpg](http://z.about.com/d/golondon/1/0/B/F/-/-/Rosetta_Stone.jpg)

**Clay Tablets-** Also Common in the Near East and was easy to inscribe when it was wet and difficult to destroy when dried or Fired. Thousands of Clay Tablets have been found throughout the Tigris-Euphrates region (Turkey, Iraq, Syria). They mostly contained temple offerings, personal possessions, and history. They are bulky and heavy and not usually used for long writings. Some have been found as cylinders with a stick through the middle to turn as they were written on or read. One example is the Cyrus Cylinder (ca. 539 BC) which records his victory over the Babylon's now housed in a British Museum. (6)

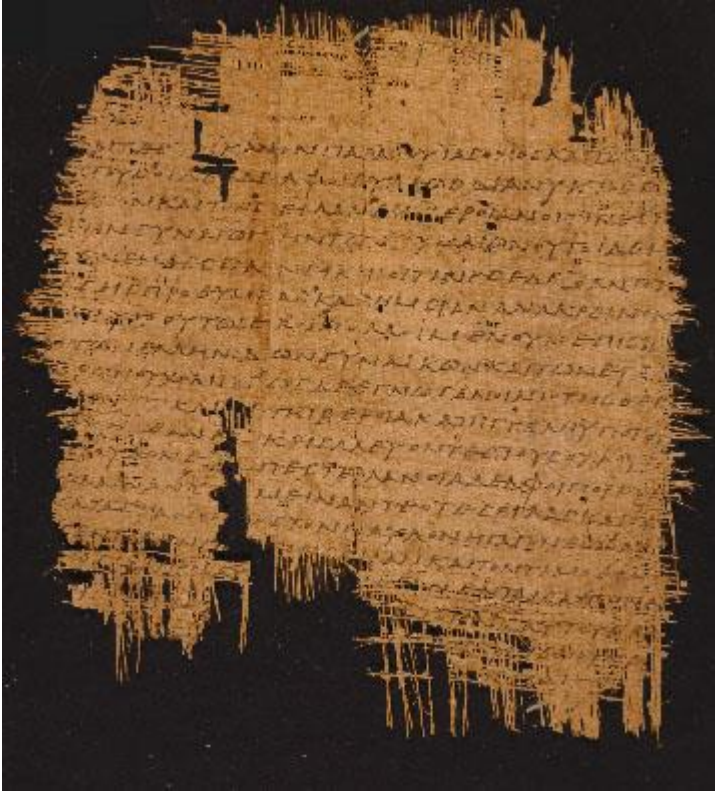


Figure 2 writing unknown <http://www.ichthus.info/CaseForChrist/02/ClayTablet.jpg>

**Papyrus-** A reed plant that grows in swamps along the Nile river. The Pith of the Reed was cut into strips from 12-15 inches and layed in two layers alternating Horizontal with Vertical. The natural sugar in the plant would bond them together as they dried flat under a heavy object. The front side being horizontal was the easiest to write on because it was smoother. It is thought that it is mentioned in scripture as bulrushes, reeds, flag, etc. It is believed that papyrus was used in the 3<sup>rd</sup> millennium B.C. According to Herodotus (accuracy?) that by the middle of the 5<sup>th</sup> century B.C. Papyrus was so common that he could not conceive of civilized people using anything else. It was easily made into scrolls and books because of its flexibility and weight. It was not as durable as other materials, not available in great quantities outside Egypt, susceptible to water and light damage and with age would become brittle and fall apart. It has typically only been found in dry climates. Since this was the writing material of choice for the prophets of the Old Testament many of these original documents are long gone. (6)

- Ex 2:3 Strong's number: 1573 Hebrew: gome' from 1572; properly, an absorbent, i.e. the bulrush (from its porosity); specifically the papyrus: -(bul-)rush.

- Job 8:11, Strong's number: 260, Hebrew: 'achuw of uncertain (perhaps Egyptian) derivation; a bulrush or any marshy grass (particularly that along the Nile): --flag, meadow.
- Isa 18:2, Isa. 35:7



**Figure 3** Greek text on papyrus c.AD 250 Egypt

**Leather-** Usually made from hides of sheep, goats, antelope, and other animals available with similar hides. It was more durable than paper but eventually will likewise crumble and be unreadable. There is evidence of Leather being used as early as 2900 B.C. A large number of the Dead Sea Scrolls in Qumran were leather (Isaiah scroll in particular).  
(6)

**Parchment-** also made from the skins of animals (sheep, calves, goats and antelope). They were soaked in lime water to make them white. Apparently the younger the animal the finer the quality one would have. Vellum was the finest quality of extra thin parchment. It was sometimes taken from unborn animals. It was expensive compared to papyrus but it was smoother and could be used on both sides. It was also lighter in color which made it easy to read. (6)



**Figure 4 Paul's letter to the Romans from the Chester Beatty museum--**  
<http://www.ichthus.info/CaseForChrist/02/intro.html>

**Wooden or Ivory Tablets-** Flat pieces were covered with a thin, smooth layer of plaster or wax and used for temporary messages. Interestingly this book mentions that Ezekiel possibly refers to this type of material in Ch. 37. (6)

**Potsherds (Ostraca)**- pieces of broken pottery used for jotting notes. Some have been found containing biblical text.



**Figure 5** Ostraca of Cimon, an [Athenian](#) statesman, showing his name. This file is licensed under the Creative Commons Attribution ShareAlike 2.5 [http://en.wikipedia.org/wiki/Image:AGMA\\_Ostrakon\\_Cimon.jpg](http://en.wikipedia.org/wiki/Image:AGMA_Ostrakon_Cimon.jpg)

**Precious Metals (Gold, Silver, Copper, Bronze, Iron)**- copper scrolls were found in Qumran. An amulet was found in 1985 that is dated in the mid-seventh century B.C. and would be ranked as the oldest biblical text found. (6)

- I Ne 1:61,70,87,118,127,145
- I Ne 1:158-170
- I Ne 5:218
- I Ne 5:218 Moses and convincing of Jesus Christ
- Jacob 1:1-4
- Jacob 2:66-70
- Mosiah 9:169 Plates of Ore
- Mosiah 12:14-18 Plates of Gold
- Alma 17:52 twenty-four plates
- Ether 1:2 twenty-four plates
- Church History p. 25 3<sup>rd</sup> and 4<sup>th</sup> paragraph
- Church history p. 31 Testimony of 8 witnesses





Figure 6 Taken from the Dead Sea Scrolls <http://www.ichthus.info/CaseForChrist/02/intro.html>

**Paper-** introduced in about 900 A.D from central Asia to Egypt. Gutenberg Bible was introduced using a combination of parchment and paper.

**Ink-** was generally made from charcoal, gum and water. However this did not stick to parchment and a different form was used. (6)

- 3 John vs 13

### **Families of Manuscripts**

1. **Byzantine** (or Majority Witness) makes up some 80% or more of the manuscripts and variations, plus some of the ancient versions. Moreover, those in this family are almost entirely identical and uniform. Most are from the Eastern Mediterranean. (6)
2. **Alexandrian manuscripts** and readings mainly come from Egypt. These readings tend to subtract (or conversely, say some, the Byzantine tends to add to the Alexandrian). 5-10% of the manuscripts are in this family. Even though they tend to be older, they do not agree with themselves as much as the Byzantine manuscripts do. (6)
3. **Western manuscripts** come from the Western Mediterranean and make up about 5% of manuscripts, plus some versions and Fathers. Also not uniform, they tend to add. (6)
4. **Caesarean manuscripts** contain mixed readings from other families. Some scholars deny that this is even a family as such. These supposedly came from Caesarea. They number less than 5% of the total (6)

**Manuscripts.** About 5,366 of all kinds,

**Papyri** There are about 100 (many mere scraps). Most date from before 300 AD. Most belong to the Alexandrian family. (6)

**Majuscules** Mostly sheepskin parchment in capital letters called uncials. Most are from before the 9th century. There are some 274 majuscules and about 80% of them are from the Byzantine family, 10% from the Alexandrian and the rest from the Western and Caesarean families. The most important ones: Codex Sinaiticus (discovered near Mt. Sinai), Codex Vaticanus, Codex Bezae, Codex Alexandrinus. Some are palimpsests - a parchment was erased by scraping and then written over, but by careful study we can read the original writing. (6)

**Miniscules** were written in cursive handwriting in small letters, some on parchment but most on paper. They usually date from after the 9th century and are by far the largest number of manuscripts (2,795). About 90% are from the Byzantine family. (6)

**Lectionaries** are collections of the N.T. for public reading in Church services, usually numbered sections of the Gospels. Of the 2,209, some 245 are uncial majuscules and 1,964 are in cursive miniscule script. Most are Byzantine. (6)

**Miscellaneous** portions have been found among ancient inscriptions on the walls of the Catacombs, or on ostraca (some 1,624 small scraps of pottery) or amulets. (6)

We must be wary of criticism and its efforts!!

**Higher Criticism** – as opposed to lower criticism deals with finding the author, date and location of the original writings.

**Textual criticism or lower criticism**- The examination of documents or manuscripts with the intent of getting as close to what the original documents stated as in removing copying errors, transcription error, etc.

### **The Old Testament vs. The New Testament and Canon**

- Little disagreement vs. Lots of disagreement
- When were the books gathered together?
- If we were going to put together scriptures without any knowledge of The Bible as we know it, how would we do it?
- How we decide what is canon and who it comes from?
- Modern Day Example (current history)
- Who has authority?
- Writings that mention another writings within the Bible. (i.e. Jesus quoting Isaiah)

### **The Old Testament**

- Still Unclear as to when it was assembled and what was in it (1).
  - There is evidence to suggest that prophecy cease about 400 B.C. (Malachi) from some Jewish traditions (1)
  - Duet 4:9 was it oral or did they write them down. (1)
  - Exodus 17:14-16 (write it in a book for a memorial)
  - Exodus 24:1-7 (vs. 4 Moses wrote all the words)
  - Deut 31:9-13 (Moses wrote the law to be read every 7 years)
  - II Kings 22:8-13, 23:1-3 Josiah finding the book of the laws (7<sup>th</sup> Century?)
  - Daniel 9:2 Daniel understood by the books
  - 2 Peter 3:15 Paul writing unto you
  - Luke 20:28 Moses Wrote
  - Matthew 23:34-35 First murder in Able to the last in Zechariah-which would put history from Genesis to Chronicles (24:20-22)
  - Luke 24:44 which was in the Law of Moses, the prophets, and the psalms
  - The Septuagint (c. 250-100 B.C.)
1. Origen (C. 185-253) Biblical Scholar (1)
  2. Philo of Alexandria (c. 20b.c. –A.D. 50) well educated Jew from Alexandria-doesn't quote the book of the Apocrypha (1)

3. Josephus- (c. A.D. 37-100) Jewish Historian mentioned only 22 books (combining Ruth and Judges, Jeremiah and Lamentations) (1)
4. Melito-(c. 170 A.D.) Bishop of Sardis-mentions book names in a letter to a friend Onesimus (1)
5. Athanasius- (c. 296-373) bishop of Alexandria (1)
6. Jerome (c. 345-420) biblical scholar of the Latin church fathers (1)
7. Tyrannius Rufinus (c. 345-411) church father listed books of the Old Testament (1)

Books Mentioned in the Old Testament but their whereabouts are unknown or part of other books:

- The Book of Jasher (Joshua 10:13: 2 Samuel 1:18)
- The Book of the Annals of Solomon (1 Kings: 8:12-13)
- The Annals of Samuel the Seer, the Annals of Nathan the Prophet, the Annals of Gad the Seer (1 Chr 29:29)
- The Annals of Nathan the prophet, the Prophecy of Ahijah the Shilonite, and the Visions of Iddo the Seer (2 Chr. 9:29)

### **Old Testament Apocrypha**

There is also Pseudepigraphal Books such as Testament of Job, Apocalypse of Abraham, and the Testament of Moses but they were never seriously considered Canon. They are thought to be fiction of Jewish writers and later expanded or rewritten by Christians according to Wegner. (1)

- King James 1611 original Bible
  - [Protestant names](#)
  - [Roman Catholic names](#)
1. I esdras ([3 Esdras](#))
  2. II Esdras ([4 Esdras](#))
  3. Tobit
  4. Iudeth ([Judith](#))
  5. The Rest of Esther ([additions to Esther](#), [Esther 10:4-16:24](#))
  6. Wisdom ([Wisdom of Solomon](#), [Wisdom](#))
  7. Ecclesiasticus ([Sirach](#))
  8. Baruch with the Epistle of Ieremiah (some separate into 2, [Baruch 6](#), [Esther 10:4-16:24](#))
  9. The song of the three Children ([Prayer of Azariah and Song of the Three Young Men](#), [Daniel 3:24-90](#))
  10. The Story of Susanna ([Daniel 13](#))

11. The Idole Bel and the Dragon (**Daniel 14**)
12. The prayer of Manasseh
13. I Maccabees (**spelling only- Machabees**)
14. II Maccabees

(1,13,14-Historical), (3,4,10,5,11-Religious), (7,6,8,12, 9-Wisdom or Ethical Teaching), (2 Apocalyptic)

--Some Problems with the Apocryphal writings:

- II Maccabees 12:38-45 (DRA) ch 12:40-45 Prayer for the dead Vs. Heb 9:27
- Bel and the Dragon vs. 1-2 King Cyrus? vs. 29-42 Habakkuk still alive? Daniel in lions den 7 days? Compare to Daniel 6:16-24(KJV)
- Tobit is said to live in Nineveh about 722 BC and yet saw the division of the united kingdom in 931 BC
- Antiochus Epiphanes is made to die 3 separate times. (I didn't find references to look up)

#### **Pro vs. Cons to make Canon (1)**

Pros

1. Possible allusions to books (Heb 11:35 to 2 Macc 7,12)
2. New Testament Authors quote from the Septuagint which had the Apocrypha in it. The recently found Alexandrian Codex's contain the Apocrypha
3. Found in the Dead Sea Scrolls
4. Early Christian Art
5. Clement, Origen and Irenaeus who were Church Fathers accepted some of the writings
6. Council of Trent deemed them Canon.

Cons

1. NT never quotes from them
2. None claim to be the word of the Lord in its writing
3. OT is confirmed by many sources vs. Apocrypha
4. Philo never quotes from these books and there is little evidence to suggest two different canons originated in Palestine and in Egypt.
5. Historical inaccuracies
6. Theological differences as in example above
7. Never universally accepted. No Church father accepted them until Augustine (c. 350-430 AD)
8. Not one is written in Hebrew language according to a biographer of the KJV Alexander McClure.

#### Old Testament Apocrypha

(All taken directly from Wegner, Paul D. (1999) *The Journey from Texts to Translations, The Origin and Development of the Bible*)

1. **Wisdom of Solomon**-Latter part of first century B.C.-Describes the benefits of wisdom and the joys that accompany righteous living, as well as punishments for the wicked.
2. **Sirach**-about 180 B.C. Very similar to the biblical Book of Proverbs, it includes moral and ethical maxims, proverbs, songs of praise, theological and philosophical reflections on life, and customs of the day.
3. **Tobit** about 180 B.C.-Tobit, a righteous Israelite living in Nineveh, is an example to the rest of the captives even in the midst of great adversities. Tobit becomes blind and prays to God to restore his sight. At the same time in Media, Sarah, Tobit's niece, prays to God for deliverance from the demon Asmodeus. God sends an angel named Raphael to deliver them both.
4. **Judith** about 150 B.C. Nebuchadrezzar sends Holofernes to punish the people west of Babylon for their insubordination. The people of Judea pray to God for help; in answer Judith beguiles Holofernes, getting him thoroughly drunk, and then decapitates him.
5. **1 Esdras** about second to first century B.C. - Begins abruptly by describing the reinstatement of Passover by King Josiah in Jerusalem about 633/621 B.C. and continues to Ezra's reforms about 458 B.C., but the majority of the book emphasizes Ezra's reforms.
6. **1 Maccabees** about latter part of second century B.C. Covers Judean history from the accession of Antiochus IV (epiphanes) in about 175 B.C. to the reign of John Hyrcanus I (134-104 B.C.)
7. **2 Maccabees** about end of second century to beginning of first century B.C.- Covers Jewish history from the time of the high priest Onias III and the Syrian King Seleucus IV (c. 180 B.C.) to the defeat of Nicanor's army (c. 161 B.C.).
8. **Baruch** about second to first Century B.C. - Claims to be a letter sent from Baruch to Jerusalem to be read on a feast day as a confession of their sin (1:14).
9. Epistle of Jeremiah about third to first century B.C. - Letter from Jeremiah to Jewish captives, soon to be taken to Babylon, describing the folly of idolatry.
10. **2 Esdras** about first century A.D. - Apocalyptic book dealing with the problem of why an all-powerful, loving God allows great evils to befall mankind. The reason is man's sinfulness.
11. **Additions to the Book of Esther** about latter part of second to first century B.C.- These six additions to the Greek text of Esther were apparently introduced to highlight the religious aspect of the story that the author thought was lacking.
12. **Prayer of Azariah and Song of the Three Young Men** about second to first century B.C. Before being thrown into the fiery furnace (Dan 3:23), Abednego (Azariah in Hebrew) prayed, asking God to bring glory to his name through the ordeal. It was followed by the song of the three young men who sang praise and glory to God.
13. **Susanna** about second to first century B.C. - Susanna is tried and found guilty because of the lies told by two elders of Israel. Daniel, however, has a vision from God and comes to the rescue.
14. **Bel and the Dragon** about second to first century B.C. - Daniel outwits the priests of Bel and shows that their great statue of Bel, the patron deity of Babylon, was a worthless idol. Next, Daniel kills a dragon that the Babylonians believed was a god. Daniel is thrown into the lions' den, but on the seventh day is removed and his enemies are thrown in.
15. **Prayer of Manasseh** about second to first century B.C. - 2 Chronicles 33:10-13 says Manasseh prayed to God while in captivity and asked forgiveness for his many sins. This work supposedly records this prayer.

## **The New Testament (1, 7)**

1. Ignatius of Antioch- birth Unknown possibly Martyred in about 110 AD bishop of Antioch in Syria. Doesn't quote from the books but probably alludes to Matthew, Luke, John, Romans and a few others.
2. Polycarp of Smyrna- (c. 69-155), bishop of Smyrna, at least 16 works referenced and canon. Doesn't mention Matthew, Luke (?), Colossians, 1 Thess, Titus, Philemon, James, 2 Peter, 1, 2, 3 John, Jude, and Revelation.
3. Marcion- (he was a heretic that rejected the Old Testament and chose only 11 NT books.
4. Valentinus- 2<sup>nd</sup> to 3<sup>rd</sup> century A.D. founder of the Roman and Alexandrian schools of Gnosticism,
5. Justin Martyr- about 100 A.D. to 165 A.D., Greek philosopher-Apologist, mentions several but not all books of our current canon
6. Irenaeus- about 130-202 A.D., early church father became bishop of Lyon, Gaul (France), trained by Polycarp
7. Clement- about 155-220 A.D. 1<sup>st</sup> known Christian scholar, apparently wrote commentaries on all canonical Scriptures and even some disputed writings
8. Tertullian- about 160-220 A.D., theologian from Carthage, includes Wisdom of Solomon and *Shepherd of Hermas*
9. Eusebius- about 265-339 A.D., church father, apparently inherited Origen's library,

-The Following two tables were taken exactly from <http://www.ntcanon.org/> created by Glenn Davis and Last revised in 2002.

## **Early Christian Authorities**

An early Christian authority is included in this survey if he or it gives important evidence on the development of the canon of the New Testament (perhaps even having some influence on it) and did so before ~400 CE, when the first complete manuscripts of the [Vulgate](#) were issued. The early 'authorities' fall into these categories:

- early Church fathers (Ignatius, Polycarp, Justin Martyr, Irenaeus, Clement, Tertullian, Origen, Eusebius, Didymus the Blind)
- early heretics and their followers (Marcion and Marcionites, Valentinus and the Valentinians)
- lists of canonical books (Muratorian Canon, Athanasius' Festal Epistle)
- series of manuscripts (Peshitta, Vulgate)
- Muratorian Canon (From 1, Weber)-a Latin fragment is possibly the best glimpse into what was determined to be of God. From this 4 questions that might have played a role in determining canon.
  - Was the book written by an apostle or at least someone of recognized authority?
  - Did it agree with the canon of truth?
  - Did it have universal acceptance?

<b>Authority</b>	<b>Date CE</b>	<b>Form of evidence provided on the development of the canon of the New Testament</b>
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- Does it have a self-authenticating divine nature?



<a href="#">Ignatius of Antioch</a>	~110	7 letters with quotations and allusions to Christian writings as scripture. There are no citations by name.
<a href="#">Polycarp of Smyrna</a>	~110	1 letter with ~100 quotations and allusions to Christian writings as scripture. There are no citations by name.
<a href="#">Marcion</a>	~140	founded a sect with its own "New Testament" collection. There was one Gospel, based mostly on the Gospel according to Luke
<a href="#">Valentinus</a>	140-150	Valentinus and his followers - Heracleon, Ptolemy, Marcus - were Gnostic heretics so their doctrines mostly survive in the writings of the orthodox, such as Irenaeus, who summarized the Valentinian views before attacking them. The Gospel of Truth from Nag Hammadi probably derives from the Valentinians, but this is not certain.
<a href="#">Justin Martyr</a>	150-160	many of his writings survive; he was the most prolific Christian writer up to his time.
<a href="#">Irenaeus</a>	~180	two of his writings survive in translations (Latin and Armenian). There are quotations and allusions to Christian writings as scripture, and citations by name.
<a href="#">Clement</a>	180-200	many of his writings survive; in them are about 8000 citations - over 1/3 of them from pagan sources. There are citations by name.
<a href="#">Tertullian</a>	200-210	Tertullian was the most prolific writer of the Latin Fathers in pre-Nicene times (before 325 CE). There are citations by name.
<a href="#">Muratorian Canon</a>	200-300	a manuscript discovered in the Ambrosian Library in Milan with a catalogue (in Latin) of the New Testament writings with comments
<a href="#">Origen</a>	220-350	only a small part of his works survives, but this fills volumes There are citations by name.
<a href="#">Eusebius</a>	300-330	much of the works of Eusebius survives, but here we only use his famous classification in [Eusebius]
<a href="#">codex Sinaiticus</a>	~350	a manuscript discovered in 1859 containing a 4th-century New Testament
<a href="#">Athanasius</a>	~367	his 39th Festal Epistle of 367 CE has a list of canonical books
<a href="#">Didymus the Blind</a>	350-398	some of his exegetical writings have survived, including six commentaries discovered in 1941
<a href="#">Peshitta</a>	~400	a series of manuscripts of the Bible in Syriac including 22 New Testament books
<a href="#">Vulgate</a>	~400	a series of manuscripts (over 10,000) of the Bible in Latin, whose New Testament coincides (more or less) with the present one

**Table: Writings and Authorities**

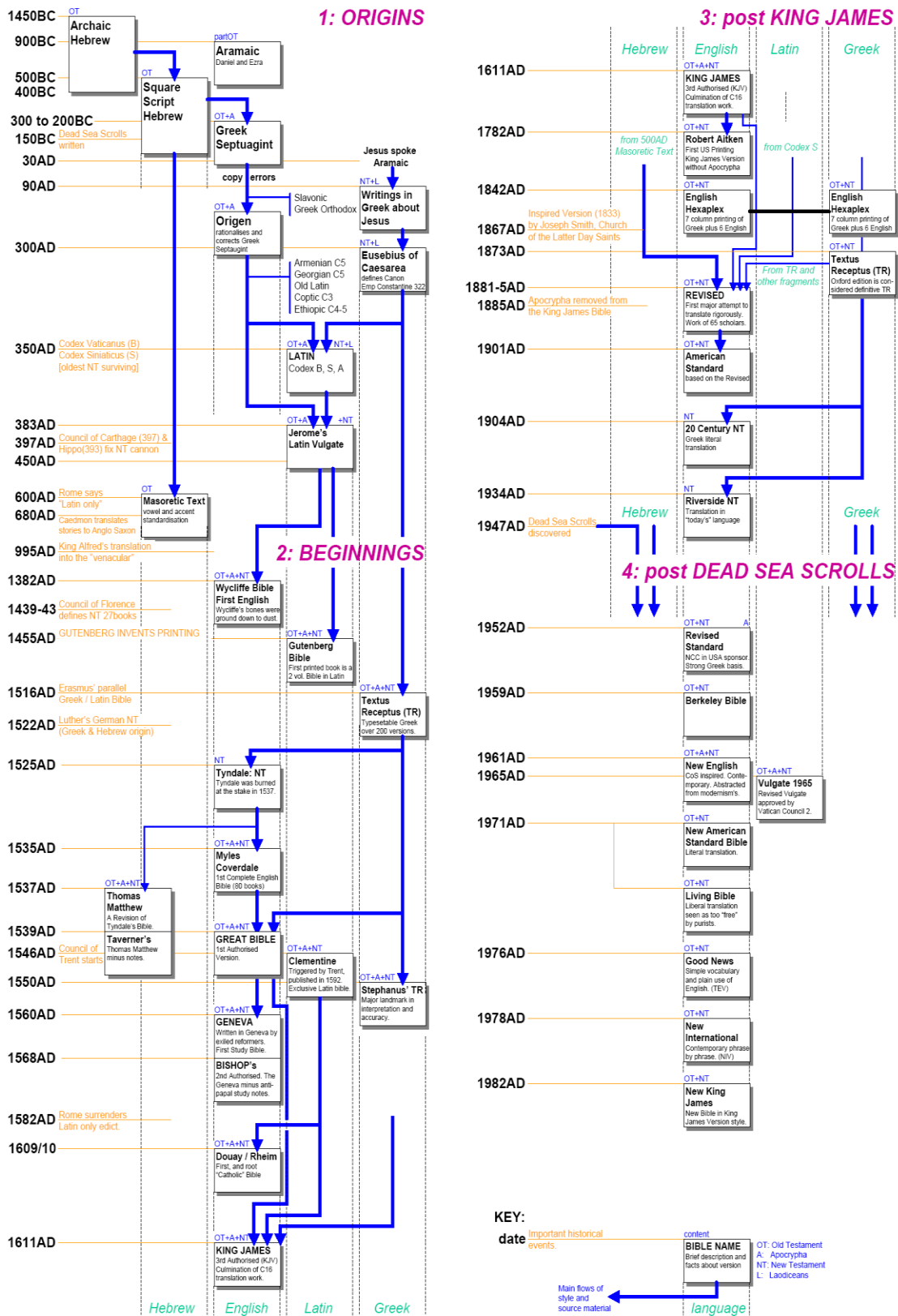
Each symbol in the large table below corresponds to a specific authority and a specific writing. The symbols summarize the opinion of the authority about the writing. If the symbol is blue, select it with the mouse to jump to the evidence. The symbols have this meaning:

Symbol	Opinion of Authority
✓	accepted; true; scriptural; or quoted from very approvingly
✓	possible approving quotation or allusion
✗	acceptable, but only with changes
?	dubious; disputed; or useful for inspiration
✗	spurious (in the classification of Eusebius)
✗	false; heretical; heterodox; quoted from very disapprovingly
.	not mentioned or quoted from; opinion unknown

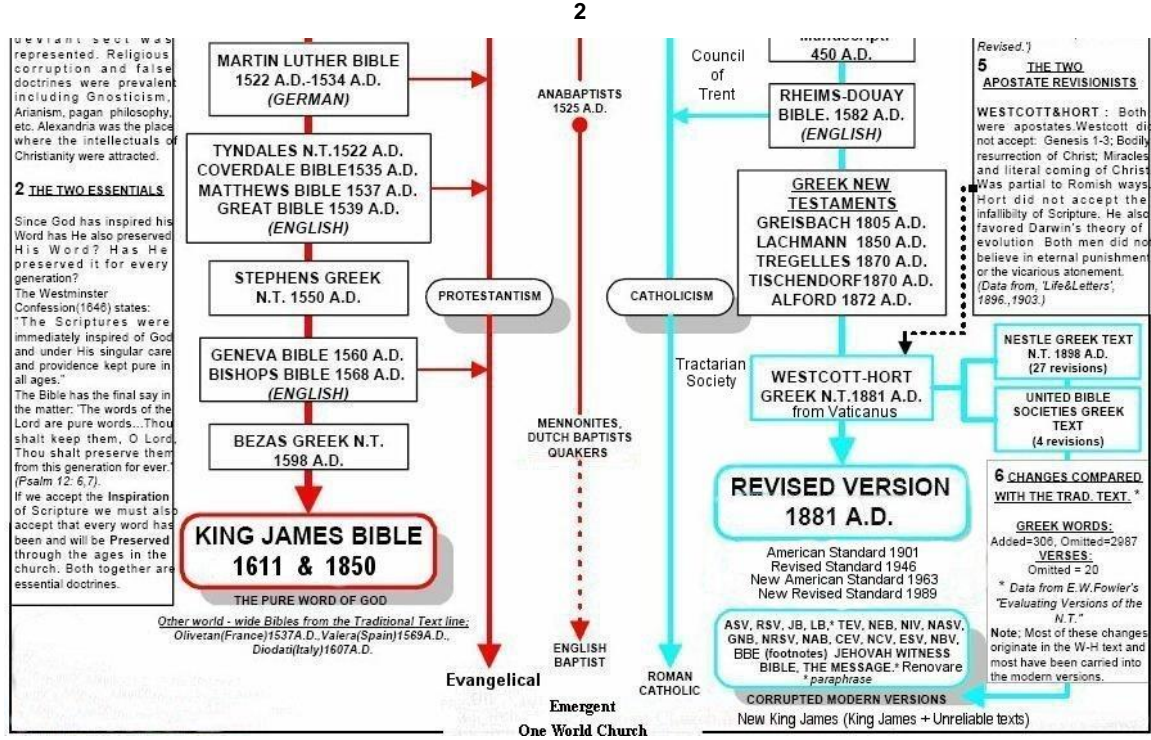
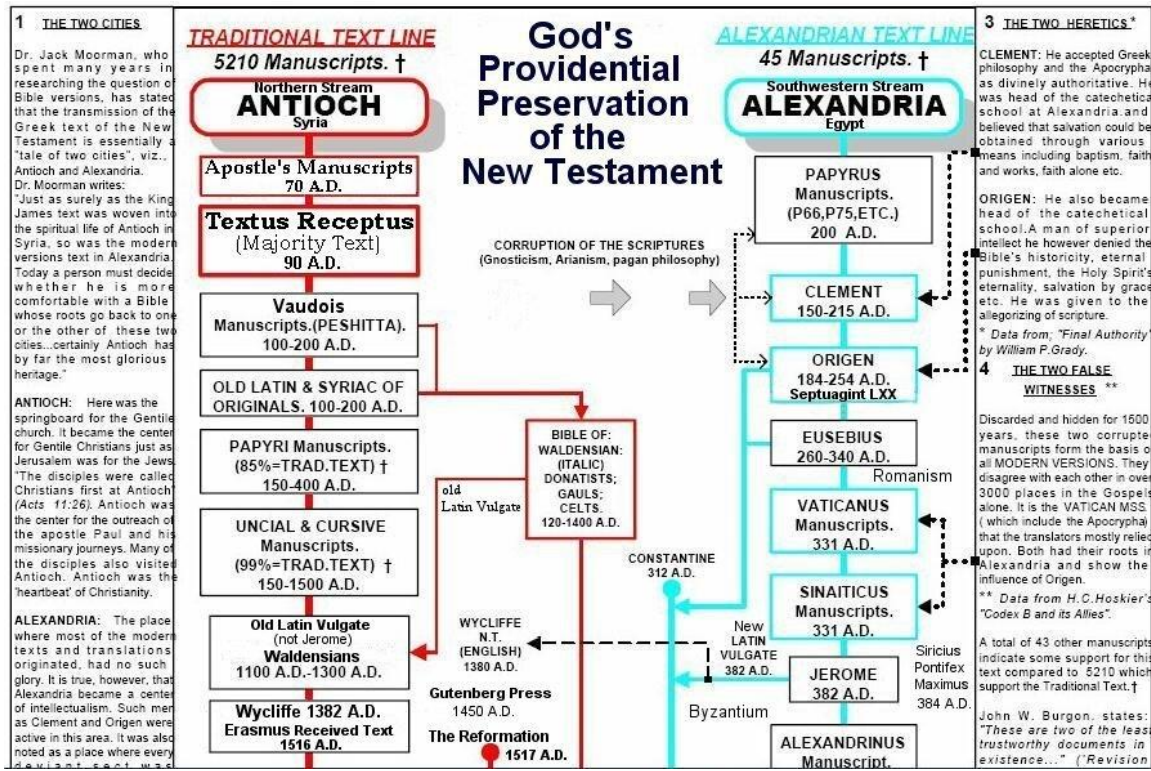
	Ig	Po	M	Va	JM	Ir	C	T	MC	O	E	CS	A	D	P	V
<a href="#">Gospel according to Matthew</a>	✓	✓	✗	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Gospel according to Mark</a>	.	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Gospel according to Luke</a>	✓	✓	✗	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Gospel according to John</a>	.	.	✗	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Acts</a>	✓	✓	✗	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Romans</a>	✓	✓	✗	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">I Corinthians</a>	✓	✓	✗	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">II Corinthians</a>	.	✓	✗	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Galatians</a>	.	✓	✗	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Ephesians</a>	✓	✓	✗	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Philippians</a>	.	✓	✗	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Colossians</a>	✓	.	✗	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">I Thessalonians</a>	✓	✓	✗	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">II Thessalonians</a>	.	✓	✗	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">I Timothy</a>	.	✓	✗	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">II Timothy</a>	.	✓	✗	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Titus</a>	.	.	✗	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<a href="#">Philemon</a>	.	.	✗	.	.	.	✓	✓	✓	✓	✓	✓	✓	.	✓	✓
<a href="#">Hebrews</a>	.	✓	.	.	.	✓	✓	✓	.	✓	?	✓	✓	✓	✓	✓
<a href="#">James</a>	.	.	.	.	.	✓	.	.	.	?	?	✓	✓	✓	✓	✓
<a href="#">I Peter</a>	.	✓	.	✓	.	✓	✓	✓	.	✓	✓	✓	✓	✓	✓	✓
<a href="#">II Peter</a>	.	.	.	.	.	.	.	.	.	?	?	✓	✓	✓	.	✓
<a href="#">I John</a>	.	✓	.	✓	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓

<a href="#">II John</a>	.	.	.	.	.	✓	.	.	✓	?	?	✓	✓	×	.	✓
<a href="#">III John</a>	.	✓	.	.	.	.	.	.	.	?	?	✓	✓	×	.	✓
<a href="#">Jude</a>	.	.	.	.	.	✓	✓	✓	✓	✓	?	✓	✓	✓	.	✓
<a href="#">Revelation of John</a>	.	.	.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	.	✓
<a href="#">Gospel of Thomas</a>	.	.	.	.	.	.	.	.	.	×	×	.	.	.	.	.
<a href="#">Gospel of Truth</a>	.	.	.	✓	.	×	.	.	.	.	.	.	.	.	.	.
<a href="#">Gospel of the Twelve</a>	.	.	.	.	.	.	.	.	.	×	.	.	.	.	.	.
<a href="#">Gospel of Peter</a>	.	.	.	.	.	.	.	.	.	?	×	.	.	.	.	.
<a href="#">Gospel of Basilides</a>	.	.	.	.	.	.	.	.	×	×	.	.	.	.	.	.
<a href="#">Gospel of the Egyptians</a>	.	.	.	.	.	✓	.	.	.	×	.	.	.	.	.	.
<a href="#">Gospel of the Hebrews</a>	.	.	.	.	.	✓	.	.	.	?	×	.	.	.	.	.
<a href="#">Gospel of Matthias</a>	.	.	.	.	.	.	.	.	.	×	×	.	.	.	.	.
<a href="#">Traditions of Matthias</a>	.	.	.	.	.	✓	.	.	.	.	.	.	.	.	.	.
<a href="#">Preaching of Peter</a>	.	.	.	✓	.	✓	.	.	.	×	.	.	.	.	.	.
<a href="#">Acts of Andrew</a>	.	.	.	.	.	.	.	.	.	.	×	.	.	.	.	.
<a href="#">Acts of Paul</a>	.	.	.	.	.	.	.	×	.	?	×	.	.	.	.	.
<a href="#">Acts of John</a>	.	.	.	.	.	.	.	.	.	.	×	.	.	.	.	.
<a href="#">Epistle to the Laodiceans</a>	.	.	.	.	.	.	.	.	?	.	.	.	.	.	.	✓
<a href="#">I Clement</a>	.	.	.	.	.	✓	✓	.	.	?	.	.	.	✓	.	.
<a href="#">Epistle of Barnabas</a>	.	.	.	.	.	✓	.	.	.	?	×	✓	.	✓	.	.
<a href="#">Didache</a>	.	.	.	.	.	✓	.	.	.	?	×	.	?	✓	.	.
<a href="#">Shepherd of Hermas</a>	.	.	.	.	.	✓	✓	?	?	?	×	✓	?	✓	.	.
<a href="#">Apocalypse of Peter</a>	.	.	.	.	.	✓	.	✓	.	×	.	.	.	.	.	.
	Ig	Po	M	Va	JM	Ir	C	I	MC	O	E	CS	A	D	P	V

# History and Lineage of the English Bible



<sup>1</sup> Flow chart comes from [http://www.gentles.info/BibleHistory/Index\\_History.html](http://www.gentles.info/BibleHistory/Index_History.html)



2 This diagram comes from <http://www.buzzardhut.net/index/htm/Biblehist.htm>

1. **Latin Vulgate**-Jerome's (c. 347 to 9/30/420) real name was Eusebius Sophronius Hieronymus and was born in what is now Croatia. Jerome was commissioned by Pope Damasus I in 382 to make revisions of the old Latin translations. He translated directly from the Jewish bible the Tanakh although some parts do come from the Septuagint. He called the books in the Septuagint that were not in the Hebrew canon apocrypha and non-canonical. They are found in the Vulgate. He did revise the four gospels from the best available Greek manuscripts. How much of the rest of the New Testament he did is unknown (8).
2. **Wycliffe Bible**-first English bible translated by John Wycliffe in the 1380's. Wycliffe was well known for his opposition to the Roman Catholic Church as they taught contrary to what the scriptures said. He had followers call Lollards and an assistant named Purvey, and some scribes that helped him translate the Latin Vulgate into English. Wycliffe caused quite a stir with his comments against the Roman Catholic Church. One such belief was that the church should be more like the church in which Christ set up (in the area of wealth). The Monks were very wealthy and did not like his belief. There many writing Wycliffe made include his 12 thesis which were all comments against the Roman Catholic Church. 44 years after Wycliffe had died, The Council of Constance declared Wycliffe (on May 4, 1415) a stiff-necked heretic and banned by the church. It was declared that his books be burned and his remains be exhumed. This last did not happen till twelve years later, when at the command of Pope Martin V Wycliffe's bones were dug up, burned, and the ashes cast into the river Swift which flows through Lutterworth (9).
  - a. **John Hus** (also spelled Huss) a follower of Wycliffe was burned at the stake in 1415 with Wycliffe's bibles among others used for kindling for asking to oppose a church that threatened anyone with a non-Latin version of the bible (among other beliefs). The last words of John Hus were that, "*in 100 years, God will raise up a man whose calls for reform cannot be suppressed.*" In 1517 Martin Luther's' 95 thesis were nailed to the church at Wittenberg. (9)
3. **Gutenberg Bible**-Johann Gutenberg invented the printing press in the 1450's and the first book ever printed was the Latin language Bible in Mainz, Germany. Only 22 known bibles are known to exist today. Apparently Gutenberg was taken by his business partners and died in poverty. (9)
4. **Erasmus**- also known as Desiderius Erasmus of Rotterdam, Published a Greek-Latin Parallel bible in 1516 of the NT. This book was apparently used by Luther and Tyndale to produce there own version of the NT. Erasmus apparently did what he could to stay out of the reformation and tried to stay neutral to competing parties. Erasmus' translation is the start of Greek NT known as the Textus Receptus. (9)
5. **Thomas Linacre (1460-1524) and John Colet (ca. 1467-1519)** - Two men also given some credit as to the start of the reformation. Thomas Linacre learned Greek and studied the Gospels comparing them to the Latin. He declared them the truth or we are not Christians and the Latin he considered very corrupt in comparison to the Greek. John Colet did some translation of the Greek to English but did not complete a bible. (9)
6. **Tyndale New Testament**- William Tyndale (1494-1536) was the first man to ever print the New Testament in the English language. Tyndale spoke and published views that caused both the Roman Catholic and Church of England to

declare Tyndale a Heretic. His NT translation had his views in notes and commentary. He was burned at the stake in 1536 by agents of Henry III and the Anglican Church (which was the Church of England).

*Tyndale enrolled at Oxford in 1505, and grew up at the University. He received his Master's Degree in 1515 at the age of twenty-one! He proved to be a gifted linguist. One of Tyndale's associates commented that Tyndale was "so skilled in eight languages – Hebrew, Greek, Latin, Spanish, French, Italian, English, and German, that whichever he speaks, you might think it his native tongue!" This gift undoubtedly aided him in his successful evasion of the authorities during his years of exile from England.*

*When he left England, his knowledge of Hebrew, if he had any, was of the most rudimentary nature; and yet he mastered that difficult tongue so as to produce from the original an admirable translation of the entire Pentateuch, the Books of Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First Chronicles, contained in Matthew's Bible of 1537, and of the Book of Jonah, so excellent, indeed, that his work is not only the basis of those portions of the Authorized King James Version of 1611, but constitutes nine-tenths of that translation, and very largely that of the English Revised Version of 1885. (9)*

Tyndale was apparently tricked by a friend and Captured by the Henry VIII and imprisoned for 500 days of horrible conditions. His last words as he was strangled and then burned at the stake were "Lord, open the king of England's eyes." Three years later Henry VIII published the 1539 English Matthew Bible. Tyndale was believed by a vast majority of histories to translate using the Latin Vulgate but is believed by some to have used Erasmus translations and the best available Hebrew and Greek texts. (9)

7. **Martin Luther (Hans Luder)**- Nov 1483-Feb 1546, Luther was a Christian Theologian and Augustinian monk. One story in Luther's life was he was traveling when a bolt of lightning struck very near which caused him to cry out to St. Anne for protection and he promised to become a monk. Luther was originally enrolled in law school but changed directions to become a monk. It was during this time that Luther took to in depth Christian studies and thus lead him to his famous 95 Thesis that were nailed to the door of the church at Wittenberg during Halloween of 1517. At one point he was asked by Pope Leo X to renounce his beliefs. He asked to have some time to think about it. He considered it in prayer and then made the following statement: "*Unless I am convinced by proofs from Scriptures or by plain and clear reasons and arguments, I can and will not retract, for it is neither safe nor wise to do anything against conscience. Here I stand. I can do no other. God help me. Amen.*" Luther completed the entire bible in German apparently based on the Textus Receptus in 1534. He also apparently befriended Tyndale while Tyndale was in exile. (9)
8. **Coverdale Bible**- Oct 4<sup>th</sup>, 1535 the first complete English Bible was printed by Coverdale thus the name Coverdale Bible. He was a follower of Tyndale and used his NT and apparently used Luther's German Bible and some Latin to complete it. (9)
9. **John Rogers**- Printed the 2<sup>nd</sup> English Bible however this time he apparently used the Greek and Hebrew texts as his source. Although he used a lot of Tyndale and Coverdale's work. He printed it under the assumed names of Thomas Matthew

- (which was also used at one time by Tyndale). Known as the Matthew-Tyndale Bible. (9)
10. **King Henry the VIII** (I am I am)- Responsible for making the Anglican Church/The Church of England complete and separate from the Roman Catholic Church. He wanted to divorce his wife but the church wouldn't allow it so he made it his own church setting himself up as King and Pope (Head of the Church and State). (9)
  11. **The Great Bible**- 1539-40 was the first authorized English bible. Three years after the death of William Tyndale the Great Bible was authorized by King Henry the VIII to be read aloud at church services. The King didn't do this for Tyndale he did it in defiance of the Roman Catholic Church. Both the Church of England and the Roman Catholic Church killed many for using the bible in any language beyond Latin. Although the Great Bible, called that because of its large size, is its most common name, it is known by several other names also. The Cromwell bible because Thomas Cromwell directed its publication (along with Cranmer). The Chained bible because it was chained somewhere in the church. The Whitchurch's bible because he is the one who printed it. Sometimes called the Cranmer bible after Thomas Cranmer (archbishop of Canterbury) who wrote the preface in the second edition. It is believed to be put together using mainly Tyndale and Coverdale. (9)
  12. **Geneva Bible or Breeches Bible** (see appendix C Handout for copy of page of bible) - This NT was completed in 1557 and the first complete and published bible became available in 1560. It has been out of print since 1644. It was the first bible to have number verses to go along with the chapters. It also had a vast amount of Marginal notes and references that were so thorough that it could be considered the first study bible. It was printed in Geneva, Switzerland by Protestants fleeing the wrath of the Roman Catholic Church in the form of Queen "bloody" Mary I (Tudor). It is believed that Queen Mary I had almost 300 individuals killed because of their defiance to the crown/church. She is also responsible for returning the Church of England back to the Roman church until her half sister and successor reversed that decision. At the point Queen Elizabeth returned the church back to England so did the printing of the Geneva Bible go to England. As the men who put the book together are never mentioned in the Geneva Bible it is believed by many to be led by William Whittingham. Miles Coverdale, Christopher Goodman, Anthony Bilby, Thomas Sampson, William Cole, William Kethe, Rowland Hall, John Pullain, John Bodley, John Baron, William Williams, John Calvin, John Knox, John Foxe, and Theodore Beza are people that may have been involved or consulted along with a few other reformers. Shakespeare used this bible when he quotes from scripture in his plays. The Geneva Bible was the first Bible in America and was brought over on the Mayflower in 1620 (I Nephi 3: 135-189). Apparently 90% of the wording of this bible is retained in the King James Bible. Also over 90% of the wording of the Geneva Bible contains over 90% of the William Tyndale English Version. It was the first bible to use italics for words not in the "original" languages. It was the first to use plain Roman text vs. Old Gothic. (9)



To compare the Geneva Bible with the King James, here is Revelation 6:12-17 in both versions (with spelling modernized). The differences have been italicized in the King James extract (from Wikipedia):

### Geneva Bible

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun was as black as sackcloth of hair, and the moon was like blood. And the stars of heaven fell unto the earth, as a fig tree casteth her green figs, when it is shaken of a mighty wind. And heaven departed away, as a scroll, when it is rolled, and every mountain and isle were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in dens, and among the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who can stand?

### King James Bible

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun *became* black as sackcloth of hair, and the moon *became as* blood; and the stars of heaven fell unto the earth, *even* as a fig tree casteth her *untimely* figs, when *she* is shaken of a mighty wind. And *the* heaven *departed* as a scroll when it is rolled *together*; and every mountain and *island was* moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in *the* dens and *in* the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the *face* of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come; and who *shall be able to* stand?

Isaiah 50: 2 (comparisons)

[Geneva Bible] Wherefore came I, and there was no man? I called, and none answered: is mine hand so shortened, that it cannot help? or have I no power to deliver? Behold, at my rebuke I dry up the Sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

[II Nephi 5:51] Wherefore, when I came, there was no man; when I called, yea, there was none to answer. O, House of Israel, is my hand shortened at all that it can not redeem, or have I no power to deliver? Behold, at my rebuke, I dry up the sea, I make their rivers a wilderness and their fish to stink, because the waters are dried up; and they die because of thirst.

[KJV] Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

(Taken from Geneva Bible from [www.genevabible.org](http://www.genevabible.org))

*The Revelation  
Of John The Divine  
The Argument*

*It is manifest, that the holy Ghost would as it were gather into this most excellent book a sum of those prophecies, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarn us of the dangers to come, as to admonish us to beware some, and encourage us against others. Herein therefore is lively set forth the Divinity of Christ, and the testimonies of our redemption; what things the Spirit of God alloweth in the ministers, and what things he reproveth; the providence of God for his elect, and of their glory and consolation in the day of vengeance, how that the hypocrites which sting like scorpions the members of Christ, shall be destroyed, but the Lamb Christ shall defend them, which bear witness to the truth, who in despite of the beast and Satan will reign over all. The lively description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther than to the hurt of their bodies; and at length he shall be destroyed by the wrath of God, when as the elect shall give praise to God for the victory; nevertheless for a season God will permit this Antichrist, and strumpet under the color of fair speech and pleasant doctrine to deceive the world; wherefore he advertiseth the godly (which are but a small portion) to avoid this harlots flatteries, and brags, whose ruin without mercy they shall see, and with the heavenly companies sing continual praises; for the Lamb is married; the word of God hath gotten the victory; Satan that a long time was united, is now cast with his ministers into the pit of fire to be tormented forever, where as contrariwise the faithful (which are the holy City of Jerusalem, and wife of the Lamb) shall enjoy perpetual glory. Read diligently; judge soberly, and call earnestly to God for the true understanding hereof.*

13. **Bishops Bible**- The Great Bible was getting old as they only published so many. So in 1568 a revision of the Great Bible was produced. 19 editions were printed between 1568 and 1606 but it never became in large use because of the dominance of the Geneva Bible.
14. **Douay Rheims**- By 1580 The Roman Catholic Church decided to quite fighting using English version so they came up with their own version using the corrupt

Latin Vulgate. 75 years earlier Erasmus has pointed out the corruptions but it was still used as the official English Roman Catholic Bible. The New Testament was published at a Roman Catholic college in a city called Rheims. In 1609 the OT was published by the church at a college in a town called Douay. Thus you get the Roman Catholic English Bible Douay Rheims. A man by the name of Dr. Fulke published a parallel bible in of the Rheims vs. the Bishops Bible in an effort to show the differences.

15. The English Hexapla New testament- a book put together by Samuel Bagster and sons in 1841. It contains six, as the name would infer, side by side translations of the bible: Wycliff 1380, Tyndale 1534-36, Cramners Great Bible 1539, Geneva Bible 1557-1560, and the Rheims 1582.

**Below from John 3:16 taken from [www.Greatsite.com](http://www.Greatsite.com)**

**1st Ed. King James (1611): "For God so loved the world, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life."**

**Rheims (1582): "For so God loved the world, that he gave his only-begotten son: that every one that believeth in him, perish not, but may have life everlasting"**

**Geneva (1557): "For God so loveth the world, that he hath given his only begotten Son: that none that believe in him, should perish, but have everlasting life."**

**Great Bible (1539): "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life."**

**Tyndale (1534): "For God so loveth the world, that he hath given his only son, that none that believe in him, should perish: but should have everlasting life."**

**Wycliff (1380): "for god loved so the world; that he gave his own begotten son, that each man that believeth in him perish not: but have everlasting life,"**

Acts 1:20 NIV (taken from [www.biblegateway.com](http://www.biblegateway.com)) "it is written in the book of Psalms, " 'May his place be deserted; let there be no one to dwell in it,'<sup>[d]</sup> and, " 'May another take his place of leadership.

Table below taken from <http://www.jesus-is-lord.com/transtoc.htm>

Translation Year	Reading
Wycliffe 1380	and it is wrytten in the boke of psalmes, the abdication of hem be made desert: and be there noon that dwellinge in it, <b>and another take his bisshoprycke,</b>
Tyndale 1534	It is written in the book of Psalms: His habitacyon be voyde, and no man be dwellinge therein: <b>and his bisshoprycke let another take.</b>
Cranmer 1539	For it is wrytten in the boke of Psalmes: hys habitacyon be voyde, and no man be dwellinge therein: <b>and his Bisshoprycke let another take.</b>
King James 1611	For it is written in the booke of Psalmes, Let his habitation be desolate, and let no man dwell therein: <b>And his Bishopricke let another take.</b>
Geneva 1557	For it is written in the boke of Psalmes, Let his habitation be voyde, and no man dwel therein: And let another take his charge.

16. English Revised Version- (quoted from Greatsite.com)

*While **Noah Webster**, just a few years after producing his famous Dictionary of the English Language, would produce his own modern translation of the English Bible in **1833**; the public remained too loyal to the King James Version for Webster's version to have much impact. It was not really until the **1880's** that England's own planned replacement for their King James Bible, the **English Revised Version (E.R.V.)** would become the first English language Bible to gain popular acceptance as a post-King James Version modern-English Bible. The widespread popularity of this modern-English translation brought with it another curious characteristic: the absence of the 14 Apocryphal books.*

*Up until the **1880's** every Protestant Bible (not just Catholic Bibles) had 80 books, not 66! The inter-testamental books written hundreds of years before Christ called "The Apocrypha" were part of virtually every printing of the Tyndale-Matthews Bible, the Great Bible, the Bishops Bible, the Protestant Geneva Bible, and the King James Bible until their removal in the **1880's**! The original **1611** King James contained the Apocrypha, and King James threatened anyone who dared to print the Bible without the Apocrypha with heavy fines and a year in jail. Only for the last **120** years has the Protestant Church rejected these books, and removed them from their Bibles. This has left most modern-day Christians believing the popular myth that there is something "Roman Catholic" about the Apocrypha. There is, however, no truth in that myth, and no widely-accepted reason for the removal of the Apocrypha in the 1880's has ever been officially issued by a mainline Protestant denomination. (9)*

17. The 1611 King James Bible- In 1604 King James I of England was approached by Protestant clergy to replace the Bishops Bible. They knew the popularity of the Geneva Bible but didn't want the controversial marginal notes. So they started the "translation to end all translations". It was taken up by about 50 scholars. The apparent books of reference is believed to be, The Tyndale NT, Coverdale Bible, Matthews Bible, Great Bible, Geneva Bible and the Rheims New Testament along with Greek and Hebrew manuscripts available at the time. The earliest 1611 bibles had a typo in Ruth 3:15 using the pronoun "he" instead of "she". So some

early bibles were referred to as “he” or “she” bibles. (From 1605-06 the scholars did private research, From 1607 to 1609 the work was assembled, and in 1610 the 1611 bible went to press). One year later the 1611 Bible was apparently chained to every pulpit in England and printing of “normal” sized bibles also began so that everyone could read it. (9)

A reprint in modern language of The Translators to the Reader taken from <http://www.jesus-is-lord.com/pref1611.htm>

The Bible of 1611 (Taken from [http://www.greenspun.com/bboard/q-and-a-fetch-msg.tcl?msg\\_id=00CANW](http://www.greenspun.com/bboard/q-and-a-fetch-msg.tcl?msg_id=00CANW) )

The Rules to be observed in the Translation of the Bible.

- 1. THE ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.**
- 2. The Names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.**
- 3. The old Ecclesiastical Words to be kept, viz. the Word Church not to be translated Congregation &c.**
- 4. When a Word hath divers Significations; that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.**
- 5. The Divisions of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require.**
- 6. No Marginal Notes at all to be affixed, but only for the Explanation of the Hebrew or Greek Words, which cannot, without some circumlocution, so briefly and fitly be express'd in the Text.**
- 7. Such Quotations of Places to marginally set down as shall serve for the fit Reference of one Scripture to another.**
- 8. Every particular Man of each Company, to take the same Chapter, or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.**
- 9. As any one Company hath dispatched any one Book in this manner they shall send it to the rest, to be consider'd of seriously and judiciously, for His Majesty is very careful in this Point.**
- 10. If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, to send them Word thereof; note the Place and withal send the Reasons, to which if they consent not, the Difference to be compounded at the General Meeting, which is to be of the chief Persons of each Company, at the end of the Work.**
- 11. When any Place of special Obscurity is doubted of, Letters to be directed, by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.**

12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many as being skilful in the Tongues; and having taken Pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge or Oxford.

13. The directors in each Company, to be the Deans of Westminster and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.

This Section taken from (<http://www.jesus-is-lord.com/transrul.htm>)

The fourteenth rule names five other translations to be used, "when they agree better with the text than the Bishop's Bible." These are Tyndale's; Matthew's, which is by Tyndale and John Rogers; Coverdale's; Whitchurch's, which is "Cranmer's," or the "Great Bible," and was printed by Whitchurch; and the Geneva Bible. The object of this regulation was to avoid, as far as possible, the suspicious stamp of novelty. To the careful observance of these injunctions, which, with the exception of the first five, are highly judicious, is to be ascribed much of the excellence of the completed translation.

To these rules, Which were delivered to the Translators, there appears to have been added another, providing that, besides the directors of the six companies, "three or four of the most ancient and grave divines in either of the Universities, not employed in translating be designated by the Vice-Chancellors and Heads of Colleges, to be overseers of the Translation, as well Hebrew as Greek, for the better observation of the fourth rule."

The learned Selden says, that when the Translators met to compare what they had done, each of them held in his hand a Bible in some language. If any thing struck any one as requiring alteration, he spoke; otherwise the reaqing went on. The final revision was made, not by six men, as the tenth of the above rules would seem to indicate, but by twelve. At least, such was the statement made in the Synod of Dort in--1618, by Dr. Samuel Weird, who was one of the most active of the Translators. It seems to have been carried through the press by Dr. Miles Smith and Bishop Bilson, aided perhaps by Archbishop Bancroft and other prelates. All the expense of making and printing the translation was defrayed by Robert Barker, "Printer to the King's most gxcellent Maiestie." The copyright thus cost him three thousand five hundred pounds; and his heirs and assigns retained their privilege down to the year 1709...Popery, apparently believing that Ignorance is the mother of devotion, and especially ignorance of the Word of God, would fain have supplanted it by priestly inventions and monkish corruptions...

Detractor of the King James Bible<sup>1</sup>

Besides the puritans rejection of the KJV another individual Dr. Hugh Broughton, a distinguished scholar who was not selected to be on the translation team of King James men rejected the new version. "The late Bible...was sent to me to censure: which bred in me a sadness that will grieve me while I breathe, it is so ill done. Tell His Majesty that I had rather be rent in pieces with wild horses, then any such translation by my consent should be urged upon poor churches....the new edition crosseth me. I require it to be burnt."

Luther Weigle (an author that wrote something entitled "English Versions since 1611") noted:

*For eighty years after its publication in 1611, the King James version endured bitter attacks. It was denounced as theologically unsound and*

*ecclesiastically biased, as truckling to the king and unduly deferring to his belief in witchcraft, as untrue to the Hebrew text and relying too much on the Septuagint. The personal integrity of the translators was impugned. Among other things, they were accused of “blasphemy,” “most damnable corruptions,” “intolerable deceit,” and “vile imposture,” the critic who used these epithets being careful to say that they were not the dictates of passion, but the just resentment of a zealous mind.”*

**Meet the translators** (directly from <http://www.jesus-is-lord.com/transtoc.htm#toc>)  
(the blue writing just indicates that there is a biography associated with them on the webpage)

**I. The First Westminster Company--translated the historical books, beginning with Genesis and ending with the Second Book of Kings.**

- [Dr. Lancelot Andrews](#)
- [Dr. John Overall](#)
- [Dr. Hadrian Saravia](#)
- [Dr. Richard Clarke, Dr. John Laifield, Dr. Robert Tighe, Francis Burleigh, Geoffry King, Richard Thompson](#)
- [Dr. William Bedwell](#)

**II. The Cambridge Company--translated Chronicles to the end of the Song of Songs.**

- [Edward Lively, Dr. John Richardson, Dr. Lawrence Chaderton](#)
- [Francis Dillingham, Dr. Roger Andrews, Thomas Harrison, Dr. Robert Spaulding, Dr. Andrew Bing](#)

**III. The Oxford Company--translated beginning of Isaiah to the end of the Old Testament.**

- [Dr. John Harding, Dr. John Reynolds](#)
- [Dr. Thomas Holland, Dr. Richard Kilby](#)
- [Dr. Miles Smith, Dr. Richard Brett, Daniel Fairclough](#)

**IV. The Second Oxford Company--translated the four Gospels, the Acts of the Apostles, and the Revelation of St. John the Divine.**

- [Dr. Thomas Ravis, Dr. George Abbot](#)
- [Dr. Richard Eedes, Dr. Giles Tomson, Sir Henry Savile](#)
- [Dr. John Peryn, Dr. Ralph Ravens, Dr. John Harmar](#)

**V. The Fifth Company of Translators at Westminster--translated all of the Epistles of the New Testament**

- [Dr. William Barlow, Dr. John Spencer, Dr. Roger Fenton, Dr. Ralph Hutchinson, William Dakins, Michael Rabbet, \[Thomas\(?\)\] Sanderson](#)



## **VI. The Sixth Company of Translators at Cambridge translated the apocryphal books.**

- **Dr. John Duport, Dr. William Brainthwaite, Dr. Jeremiah Radcliffe**
- **Dr. Samuel Ward**
- **Dr. Andrew Downes, John Bois**
- **Dr. John Ward, Dr. John Aglionby, Dr. Leonard Hutten  
Dr. Thomas Bilson, Dr. Richard Bancroft**

Dr. Miles Smith (from <http://www.jesus-is-lord.com/transtoc.htm#toc>)

*This person, who was largely occupied in the Bible translation, was born at Hereford. His father had made a good fortune as a fletcher, or maker of bows and arrows, which was once a prosperous trade in "merrie England." The son was entered at Corpus Christi College, in 1568 but afterwards removed to Brazen Nose College, where he took his degrees, and "proved at length an incomparable theologian." He was one of the chaplains of Christ's Church. His attainments were very great, both in classical and oriental learning. He became canon-residentiary of the cathedral church of Hereford. In 1594, he was created Doctor in Divinity. He had a four-fold share in the Translation. He not only served in the third company, but was one of the twelve selected to revise the work, after which it was referred to the final examination of Dr. Smith and Bishop Bilson. Last of all, Dr. Smith was employed to write that most learned and eloquent preface, which is become so rare, and is so seldom seen by readers of the Bible...This noble Preface, addressed by "the Translators to the Reader," in the first edition, "stands as a comely gate to a glorious city." Let the reader who would judge for himself, whether our Translators were masters of the science of sacred criticism, peruse it, and be satisfied.*

### **Revisions of the 1611 King James Bible<sup>10</sup>**

1629-Correct Printer errors

1638-Reinstate words and clauses missed by printers of 1611

1762 & 1769 spelling changes

There have been about 400 textual changes in the original King James Bible of 1611. According to a study by F.H.A Scrivener (worked on the English revised version) 72% of the textual changes took place by 1638. When someone refers to thousands of changes keep in mind a vast majority of these are not textual changes.

Changes can be categorized 3 ways:

- **Printing Changes**
  1. Gothic vs. Roman
  2. Gothic v looks like a Roman u and just the opposite

3. Gothic s and roman s look similar but the uppercase Gothic S looks like a Roman F
  - Spelling changes (ranne became ran)
    1. In the 18<sup>th</sup> century spelling became more stable.
  - *Textual changes*

Consider the textual changes below taken from the av1611 website written by Dr. David Reagan:

1 this thing--this thing also (1638)

2 shalt have remained--ye shall have remained (1762)

3 Achzib, nor Helbath, nor Aphik--of Achzib, nor of Helbath, nor of Aphik (1762)

4 requite good--requite me good (1629)

5 this book of the Covenant--the book of this covenant (1629)

6 chief rulers--chief ruler (1629)

7 And Parbar--At Parbar (1638)

8 For this cause--And for this cause (1638)

9 For the king had appointed--for so the king had appointed (1629)

10 Seek good--seek God (1617)

11 The cormorant--But the cormorant (1629)

12 returned--turned (1769)

13 a fiery furnace--a burning fiery furnace (1638)

14 The crowned--Thy crowned (1629)

15 thy right doeth--thy right hand doeth (1613)

16 the wayes side--the way side (1743)

17 which was a Jew--which was a Jewess (1629)

18 the city--the city of the Damascenes (1629)

19 now and ever--both now and ever (1638)

20 which was of our father's--which was our fathers (1616)

### **The Move to Modern bibles**

A quote from the early 1800's by the Lady Margaret Professor of Divinity at Cambridge and later bishop of Peterborough, Herbert March sums it up:

“It is probable...that our Authorized Version is as faithful a representation of the original Scriptures as could have been formed at that period. But when we consider the immense accession that has been made, both to our critical and philological apparatus; when we consider that the most important sources of intelligence for the interpretation of the original Scriptures were likewise opened after than period, we cannot possibly pretend that our Authorized Version does not require emendment.”

More words needed to be changed as their meaning was different in 1611 then in the 1800's and today.

--Mean Man-Isaiah 5:15 (Today means cruel man, 1611 meant common man)

[Isa 5:15] And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled)

Strong's number: 120

Hebrew: 'adam

Pronunciation: aw-dawm'

from 119; ruddy i.e. a human being (an individual or the species, mankind, etc.): --X another, + hypocrite, + common sort, X low, man (mean, of low degree), person.

--Wealthy-([Psa 66:12] Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

Strong's number: 7310

Hebrew: rvayah

Pronunciation: rev-aw-yaw'

from 7301; satisfaction: --runneth over, wealthy.

Words no longer used (definitions from yourdictionary.com)

-Trow (Luke 17:9)- ARCHAIC to believe, think, suppose, etc.

-Habergeon (Job 41:26) a short, high-necked jacket of mail, usually sleeveless

18. English Revised Version- In 1870 Dr. Samuel Wilberforce, bishop of Winchester, proposed a “revision” of the AV. 16 scholars were selected to supervise and 54 were chosen to do the translation. The NT was completed in 1881 and the entire bible was completed in 1885. Committees were set up in the US and in England. They hoped to get one revision for both countries but there were disagreements. Apparently the British were more strict in their translation. One such disagreement was that the US translators didn’t like the connotation associated with ghost in “Holy Ghost” and wanted to change it to Spirit.

They also had rules when it came to changes vs. the AV and had to have a 2/3rds majority to change.

- Alterations due to the adoption of a Greek text different from that used for the AV (6000 changes??)
- Improvements where the AV was ambiguous.
- Correction of errors in the AV.
- Alterations where the AV inconsistently rendered the Greek through the use of more than one English word.
- Alterations where parallel passages were not rendered consistently.

This was the work that was known to use Westcott and Hort’s (whom we will discuss later) work on translations using the Vatican and Sinaitic codices.

19. American Standard Version- In 1901 the US version was published using the changes made by US scholars that were disagreed on in publishing the ERV.

They had agreed to wait on this version for several years. Once that time expired they published their version.

20. New American Standard Version Bible- In 1971 this revision took place to update the ERV with new advances in textual criticism.

21. New International Version- completed in 1978. What sets this apart is that many different denominations and countries came together in agreement on this translation.

22. New King James Version- Claimed to be the 5<sup>th</sup> major revision completed in 1982. They used different texts than the AV and bottom line there were a lot of changes.

Directly From Wikipedia:

Codex Vaticanus- is one of the oldest and most valuable extant manuscripts of the Greek Bible. It is written in Greek, on vellum, with uncial letters. Because it was not often used, it has survived to the present day in very good condition. There are no enlarged initials, no stops or accents, no divisions into chapters or sections such as are found in later MSS. Vaticanus originally contained a complete copy of the Septuagint ("LXX") except for 1-4 Maccabees and the Prayer of Manasseh. Genesis 1:1 - 46:28a (31 leaves) and Psalm 105:27 — 137:6b (20 leaves) are lost and have been filled by a later hand.[1] 2 Kings 2:5-7, 10-13 are also lost due to a tear in one of the pages. The order of the Old Testament books is as follows: Genesis to 2 Chronicles as normal, 1 Esdras, 2 Esdras(Ezra-Nehemiah), the Psalms, Proverbs, Ecclesiastes, Song of

Songs, Job, Wisdom, Ecclesiasticus, Esther, Judith, Tobit, the minor prophets from Hosea to Malachi, Isaiah, Jeremiah, Baruch, Lamentations and the Epistle of Jeremiah, Ezekiel and Daniel.

The extant New Testament of Vaticanus contains the Gospels, Acts, the General Epistles, the Pauline Epistles and the Epistle to the Hebrews (up to Heb 9:14, καθ[α]ρ[ι]αι); thus it lacks 1 and 2 Timothy, Titus, Philemon and Revelation. These missing pages were replaced by a 15th century minuscule supplement (no. 1957). Omitted passages include Matthew 16:2-3, Mark 16:9-20, Luke 22:43-44, John 5:4, John 7:53-8:11 and Romans 16:24.

The Greek is written continuously with small neat writing, later retraced by a 10th (or 11th) century scribe. Punctuation is rare (accents and breathings have been added by a later hand) except for some blank spaces, diaeresis on initial iotas and upsilons, abbreviations of the nomina sacra and markings of OT citations.

The manuscript contains mysterious double dots (so called "umlauts") in the margin of the New Testament, which seem to mark places of textual uncertainty. There are 795 of these in the text and around another 40 that are uncertain. The dates of these markings are disputed among scholars....

The manuscript has been housed in the Vatican Library (founded by Pope Nicholas V in 1448) for as long as it has been known, appearing in its earliest catalog of 1475 and in the 1481 catalogue. In the 16th century it became known for scholars in result of the correspondence between Erasmus and the prefects of the Vatican Library (Paulus Bombastius, Sepulveda) in 1521-1534.

Before the 19th century no scholar was allowed to study or edit it. In 1809 Napoleon brought it as a victory trophy to Paris, but in 1815 it was returned to the Vatican Library. In that time, in Paris, German scholar Johann Leonhard Hug (1765-1846) saw it. In 1843 Tischendorf was permitted to make a facsimile of a few verses,[6] in 1844 — Eduard de Muralt saw it,[7] and in 1845 — S. P. Tregelles was allowed to observe several points which Muralt had overlooked[8]. He often saw codex, but with so many obstacles that left Rome after five months without accomplishing his object.[9] During a large part of 19th century, the authorities of the Vatican Library obstructed scholars who wished to study the codex in detail.[10] In 1889 a complete photographic facsimile was published, and codex became commonly available.

Codex Vaticanus is one of the most important manuscripts for the text of the Septuagint and Greek New Testament, it is a leading member of the Alexandrian text-type. It was heavily used by Westcott and Hort in their edition, The New Testament in the

Original Greek (1881). In the Gospels, it is the most important witness of the text, in Acts and Catholic epistles, equal to Codex Sinaiticus, in Pauline epistles it has some Western readings and the value of its text is a little lower than that of the Codex Sinaiticus. Unfortunately the manuscript is not complete. Possibly it had some apocryphal books of New Testament (like codices Sinaiticus and Alexandrinus).

**(below taken from:** [http://www.1611kingjamesbible.com/codex\\_vaticanus.html/](http://www.1611kingjamesbible.com/codex_vaticanus.html/))

Codex Vaticanus is considered to be the most authoritative of the Minority Texts, although it is responsible for *over 36,000 changes* that appear today in the new versions.

This manuscript was "found" in 1481 in the Vatican library in Rome, where it is currently held, and from whence it received its name. It is written on expensive vellum, a fine parchment originally from the skin of calf or antelope. Some authorities claim that it was one of a batch of 50 Bibles ordered from Egypt by the Roman Emperor [Constantine](#); hence its beautiful appearance and the expensive skins which were used for its pages. **But alas!** this manuscript, like its corrupt Egyptian partner [Codex Sinaiticus](#) (Aleph) is also **riddled with omissions, insertions and amendments.**

The corrupt and unreliable nature of Codex B is best summed up by one who has thoroughly examined them, John W Burgon: "*The impurity of the text exhibited by these codices is not a question of opinion but fact...In the Gospels alone, Codex B(Vatican) leaves out words or whole clauses no less than 1,491 times. It bears traces of careless transcriptions on every page...*"

According to [The Westminster Dictionary of the Bible](#), "*It should be noted . . . that there is no prominent Biblical (manuscripts) in which there occur such gross cases of misspelling, faulty grammar, and omission, as in (Codex) B.*"

### **Consider these facts and oddities relating to the Codex Vaticanus:**

1. It was corrected by revisers in the 8th, 10th, and 15th centuries (W. Eugene Scott, [Codex Vaticanus](#), 1996).
2. The entire manuscript has been mutilated...every letter has been run over with a pen, making exact identification of many of the characters impossible. Dr. David Brown observes: "*I question the 'great witness' value of any manuscript that has been overwritten, doctored, changed and added to for more than 10 centuries.*" ([The Great Unicals](#)).

3. In the Gospels it leaves out 749 entire sentences and 452 clauses, plus 237 other words, all of which are found in hundreds of other Greek manuscripts. The total number of words omitted in Codex B in the Gospels alone is 2,877 as compared with the majority of manuscripts (Burgon, The Revision Revised, p. 75).
4. Vaticanus omits Mark 16:9-20, but a blank space is left for that section of Scripture. The following testimony is by John Burgon, who examined Vaticanus personally: *"To say that in the Vatican Codex (B), which is unquestionably the oldest we possess, St. Mark's Gospel ends abruptly at the eighth verse of the sixteenth chapter, and that the customary subscription (Kata Mapkon) follows, is true; but it is far from being the whole truth. It requires to be stated in addition that the scribe, whose plan is found to have been to begin every fresh book of the Bible at the top of the next ensuing column to that which contained the concluding words of the preceding book, has at the close of St. Mark's Gospel deviated from his else invariable practice. HE HAS LEFT IN THIS PLACE ONE COLUMN ENTIRELY VACANT. IT IS THE ONLY VACANT COLUMN IN THE WHOLE MANUSCRIPT -- A BLANK SPACE ABUNDANTLY SUFFICIENT TO CONTAIN THE TWELVE VERSES WHICH HE NEVERTHELESS WITHHELD. WHY DID HE LEAVE THAT COLUMN VACANT? What can have induced the scribe on this solitary occasion to depart from his established rule? The phenomenon (I believe I was the first to call distinct attention to it) is in the highest degree significant, and admits only one interpretation. The older manuscript from which Codex B was copied must have infallibly contained the twelve verses in dispute. The copyist was instructed to leave them out -- and he obeyed; but he prudently left a blank space in memoriam rei. **Never was a blank more intelligible! Never was silence more eloquent!** By this simple expedient, strange to relate, the Vatican Codex is made to refute itself even while it seems to be bearing testimony against the concluding verses of St. Mark's Gospel, by withholding them; for it forbids the inference which, under ordinary circumstances, must have been drawn from that omission. **It does more.** By leaving room for the verses it omits, it brings into prominent notice at the end of fifteen centuries and a half, a more ancient witness than itself."* (Burgon, The Last Twelve Verses of the Gospel of St. Mark Vindicated, 1871, pp. 86-87)
5. Similar to Codex Sinaiticus, Codex Vaticanus identifies itself as a product of gnostic corruption in John 1:18, where *"the only begotten Son"* is changed to *"the only begotten God,"* thus perpetuating the ancient Arian heresy that disassociates the Son of God Jesus Christ from God Himself by claiming that the Word was not the same as the Son. John's Gospel identifies the

- Son directly with the Word (John 1:1, 18), but by changing "Son" to "God" in verse 18, this direct association is broken.
6. Linguistic scholars have observed that Codex Vaticanus is reminiscent of classical and Platonic Greek, **not** Koine Greek of the New Testament (see Adolf Deissman's Light of the Ancient East). Nestle admitted that he had to change his Greek text (when using Vaticanus and Sinaiticus) to make it "appear" like Koine Greek.
  7. Codex Vaticanus contains the false Roman Catholic apocryphal books such as Judith, Tobias, and Baruch, while it omits the pastoral epistles (I Timothy through Titus), the Book of Revelation, and it cuts off the Book of Hebrews at Hebrews 9:14 (a very **convenient** stopping point for the Catholic Church, since **God forbids their priesthood** in Hebrews 10 and exposes **the mass as totally useless** as well!).

**(Taken direct from Wikipedia)**

Codex Sinaiticus is one of the most important hand-written ancient copies of the Greek Bible. It was written in the 4th century, in uncial letters. It came to the attention of scholars in the 19th century at the Greek Monastery of Mount Sinai, with further material discovered in the 20th century, and most of it is today in the British Library.[1] Originally it contained the whole of both Testaments. The Greek Old Testament (or Septuagint) survived almost complete, along with a complete New Testament, plus the Epistle of Barnabas, and portions of The Shepherd of Hermas.[1]

Along with Codex Vaticanus, Codex Sinaiticus is one of the most valuable manuscripts for establishing the original text of the Greek New Testament, as well as the Septuagint. It is the only uncial manuscript with the complete text of the New Testament, and the only ancient manuscript of the New Testament written in four columns per page which has survived to the present day.[1] Only 300 years away from the original manuscripts of the New Testament, it is highly important and considered a very accurate copy as opposed to most of the later copies, "preserving obviously superior readings where the great mass of later manuscripts is in error".[2]

In the Gospels, Sinaiticus is the second most important witness of the text (after Vaticanus); in the Acts of the Apostles, its text is equal to that of Vaticanus; in the Epistles, Sinaiticus is the most important witness of the text. In the Book of Revelation, however, its text is corrupted and not good quality; it is inferior to



the texts of Codex Alexandrinus, Papyrus 47, and even some minuscule manuscripts in this place (f.e. Minuscule 2053, 2062).[3]

The text of the Old Testament lacks the following passages:[12]

- Genesis 23:19 - Genesis 24:46 — fragments
- Numbers 5:26–Numbers 7:20 — fragments
- 1 Chronicles 9:27–1 Chronicles 19:17
- Ezra-Nehemiah (from Esdr 9:9).

The text of New Testament lacks several passages:[13]

Omitted verses

- Gospel of Matthew 12:47, 16:2-3, 17:21, 18:11
- Gospel of Mark 15:28, 16:8-20 (Mark's ending)
- Gospel of Luke 22:43-44 (marked by the first corrector as doubtful, but a third corrector removed the mark)
- Gospel of John 5:4, Pericope adulterae (7:53-8:11) (see Image "John 7:53-8:11"), 21:25

insert by SMK from NIV John 5:1-11

5:1 Some time later, Jesus went up to Jerusalem for a feast of the Jews. 2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. 3 Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. 5 One who was there had been an invalid for thirty-eight years. 6 When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?" 7 "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me." 8 Then Jesus said to him, "Get up! Pick up your mat and walk." 9 At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath, 10 and so the Jews said to the man who had been healed, "It is the Sabbath; the law forbids you to carry your mat." 11 But he replied, "The man who made me well said to me, 'Pick up your mat and walk.'"

- Epistle to the Romans 16:24

#### Omitted phrases

- Mark 1:1 "the Son of God" omitted.
- Matthew 6:13 "For thine is the kingdom, and the power, and the glory, for ever. Amen." omitted.
- Luke 23:34, "Then said Jesus, Father, forgive them; for they know not what they do", is omitted.

These omissions are typical for the Alexandrian text-type.

**(below taken from:** [http://www.1611kingjamesbible.com/codex\\_vaticanus.html/](http://www.1611kingjamesbible.com/codex_vaticanus.html/))

Codex Sinaiticus was discovered by Constantin von Tischendorf, a German evolutionist theologian, at St. Catherine's Monastery at Mount Sinai. He discovered the first part in 1844 and the second part in 1859.

#### *Following is the story of how Tischendorf found the Codex Sinaiticus:*

"In the year 1844, whilst travelling under the patronage of Frederick Augustus King of Saxony, in quest of manuscripts, Tischendorf reached the Convent of St. Catherine, on Mount Sinai. Here, observing some old-looking documents in a basketful of papers ready for lighting the stove, he picked them out, and discovered that they were forty-three vellum leaves of the Septuagint Version. Some enemies of the defense of the King James Bible have claimed that the manuscripts were not found in a "waste basket," but they were. That is exactly how Tischendorf described it. *"I perceived a large and wide basket full of old parchments; and the librarian told me that two heaps like this had been already committed to the flames. What was my surprise to find amid this heap of papers..."* (Narrative of the Discovery of the Sinaitic Manuscript, p. 23). John Burgon, who was alive when Tischendorf discovered the Codex Sinaiticus and also personally visited St. Catherine's to research ancient manuscripts, testified that the manuscripts *"got deposited in the waste-paper basket of the Convent."* (The Revision Revised, 1883, pp. 319, 342)

So, it certainly appears to me that the Orthodox monks evidently had long since decided that the numerous omissions and alterations in the manuscript had **rendered it useless** and had stored it away in some closet where it had remained unused for centuries. Yet Tischendorf promoted it widely and vigorously as representing a more accurate text than the **thousands of manuscripts** supporting the Textus Receptus. Furthermore, he assumed that it came from about the 4th century, but he never found any actual proof that it dated earlier than the 12th century.

### **Consider these facts and oddities relating to the Codex Sinaiticus:**

1. The Sinaiticus was written by three different scribes and was corrected later by several others. (This was the conclusion of an extensive investigation by H.J.M. Milne and T.C. Skeat of the British Museum, which was published in Scribes and Correctors of Codex Sinaiticus, London, 1938.) **Tischendorf counted 14,800 corrections in this manuscript** (David Brown, The Great Uncials, 2000). Dr. F.H.A. Scrivener, who published A Full Collation of the Codex Sinaiticus in 1864 testified: *"The Codex is covered with alterations of an obviously correctional character — brought in by at least **ten different revisers**, some of them systematically spread over every page, others occasional, or limited to separate portions of the manuscript, many of these being contemporaneous with the first writer, but for the greater part belonging to the sixth or seventh century."* **Thus, it is evident that scribes in bygone centuries did not consider the Sinaiticus to represent a pure text.** Why it should be so revered by modern textual critics is a mystery.
2. A great amount of carelessness is exhibited in the copying and correction. *"Codex Sinaiticus 'abounds with errors of the eye and pen to an extent not indeed unparalleled, but happily rather unusual in documents of first-rate importance.' **On many occasions 10, 20, 30, 40 words are dropped through very carelessness.** Letters and words, even whole sentences, are frequently written twice over, or begun and immediately cancelled; while that gross blunder, whereby a clause is omitted because it happens to end in the same words as the clause preceding, occurs no less than 115 times in the New Testament."* (John Burgon, The Revision Revised) It is clear that the scribes who copied the Codex Sinaiticus were **not** faithful men of God who treated the Scriptures with utmost reverence. The total number of words

- omitted in the Sinaiticus in the Gospels alone is **3,455** compared with the Greek Received Text (Burgon, p. 75).
3. Mark 16:9-20 is omitted in the Codex Sinaiticus, but it was originally there and has been **erased**.
  4. Codex Sinaiticus includes the apocryphal books (Esdras, Tobit, Judith, I and IV Maccabees, Wisdom, Ecclesiasticus) plus **two heretical writings**, the Epistle of Barnabas and the Shepherd of Hermas. The apocryphal Epistle of Barnabas is filled with heresies and fanciful allegorizing, claiming, for example, that Abraham knew Greek and baptism is necessary for salvation. The Shepherd of Hermas is a gnostic writing that presents the heresy that the "Christ Spirit" came upon Jesus at his baptism.
  5. Lastly, Codex Sinaiticus (along with Codex Vaticanus), exhibits clear **gnostic influence**. In John 1:18 "*the only begotten Son*" is changed to "*the only begotten God*," thus perpetuating the ancient **Arian heresy** that disassociates the Son Jesus Christ with God Himself by breaking the clear connection between "God" of John 1:1 with "*the Son*" of John 1:18. We know that God was **not** begotten; it was **the Son** who was begotten in the incarnation.

Now we get some information from the people who say that all translations should be used and studied. They are mostly refuting the King James Only belief but they do defend the modern translations as the most accurate.

The following is taken directly from the following website: <http://www.bible.ca/b-kjv-only.htm> done by a man named Steve Rudd.

**This outline is designed to refute the view that the King James Version (KJV) is the only modern Bible on earth that is 100% accurate and error free.**

1. Foremost, we feel that the KJV is an EXCELLENT translation, but not the ONLY excellent translation.
2. In over 90 percent of the New Testament, readings are identical word-for-word, regardless of the family. Of the remaining ten percent, MOST of the differences between the texts are fairly irrelevant, such as calling the Lord "Christ Jesus" instead of "Jesus Christ," or putting the word "the" before a noun. Less than two percent would significantly alter the meaning of a passage, and NONE of them would contradict or alter any of the basic points of Christian doctrine. What we have, then, is a dispute concerning less than one-half of one percent of the Bible. The other 99.5% we all agree on!
3. Because there are over 14,000 manuscript copies of the New Testament we can absolutely be confident of its accuracy. With this large number of manuscripts, comparing manuscripts easily reveals any place where a scribe has made an error or where there is a variation. There are approximately 150,000 variations in the manuscripts we have today. However, these variations represent only 10,000 places in the New Testament (if the same word was misspelled in 3,000 manuscripts, that is counted as 3,000 variations.) Of these 10,000 places, all but 400 are questions of spelling in accord with accepted usage, grammatical construction, or order of words. Of the remaining variations, only 50 are of significance (such as two manuscripts leaving out Acts 2:37). But of these 50, not one alters even one article of faith which cannot be abundantly sustained by other undoubted passages. There are some manuscripts that date as early as 130 AD, very close to the completion of the New Testament. These manuscripts are nearly identical to those dating 900 years later, thus verifying the accuracy of the scribes.
4. These advocates reject all others Bible's that post-date the KJV.
5. They believe that the KJV is not only inspired in the original language, but also in the translation process.
6. This claim of an inspired translation process is not made for any other Bible translation.
7. Only a very tiny fraction of people who use the KJV actually believe that the translation process was inspired by the Holy Spirit.
8. We feel that the KJV is to be classed as one of several major standards of Bible translations including, NASB, RSV, NKJV, ASV, NIV. All these translations are equal in quality and all should be used for Bible study.
9. The TR itself was based on a very few, late scripts, not one of which contained the entire Greek New Testament and none earlier than the 12th century. In the matter of the book of Revelation, a missing page was translated from the Latin Vulgate BACK to the Greek. Acts 9:6 although found in the Latin Vulgate, and thus the TR is found in no Greek manuscript at

all. In light of its obvious shortcomings, a greater number of older and more complete manuscripts were used in the translation of subsequent versions (post-1881)} (The KJV Debate: A Plea for Realism, D.A. Carson)

**Proof #1: that the translators were NOT inspired in their work of translation:**

1. There are over 8000 alternate English renderings from Greek and Hebrew manuscripts that were identical.
2. The first example (Judges 19:2) below shows a place where the meaning of the Hebrew is obscure. Was it "4 months" or "a year and four months"??? Quite a difference! But the structure of the Hebrew makes it difficult for any translators to know for sure which it is. So they show the alternate reading, NOT KNOWING THEMSELVES FOR SURE WHICH IS CORRECT!
3. No one questions the Greek and Hebrew is inspired. But if the translators were also inspired by the Holy Spirit, in their work of translating the inspired Hebrew into English, THEY WOULD HAVE BEEN GUIDED BY DIVINE INSPIRATION THE CORRECT RENDERING, hence no need for any alternate readings in the margin.
4. Remember, although we have only shown one example of this first type of marginal reading, there are over 8000 more we have not shown!
5. ....

**Proof #2: that the translators were NOT inspired in their work of translation:**

1. Everyone agrees that there are minor variations in the copies of the original Greek and Hebrew manuscripts. These errors are typical of types of errors men make when they copy things and make absolutely no doctrinal difference. Jesus promised that "scripture cannot be broken" John 10:36 and Peter said, that the "imperishable ... word of the Lord abides forever" 1 Peter 1:23-25.
2. Now KJV ONLY advocates believe that the translators were directed by the Holy Spirit to make the correct choice between two variations in the Greek or Hebrew text.
3. There are a number of marginal readings that indicate alternate *manuscript* readings. This is different from two English readings from identical manuscripts.
4. **The fact that the translators placed into the margin alternate manuscript readings PROVES BEYOND ANY DOUBT that they WERE NOT GUIDED by the Holy Spirit as to which one of the two readings were correct.**
5. ....

***Errors where the KJV translation disagrees with the Textus Receptus:***

<i>KJV translates...</i>	<i>Textus Receptus actually says...</i>
"robbers of churches." Acts 19:37	Every known Greek manuscript has HIEROSULOUS, "robbers of temples"

"Lucifer" Is 14:12	"O Day Star" (Lucifer is a human origin nickname for the Devil in the 1600's refers not to the devil but the king of Babylon)
"Easter" Acts 12:4	"Passover"(Easter very poor choice as it confuses the pagan origin Roman Catholic "Easter" holy day with what the TR clearly says is the Jewish Passover!)
"Baptism" (entire New Testament) Acts 2:38; 22:16	immersion, because sprinkling was the mode of baptism in 1611AD, they jelly-fished out and transliterated the Greek "baptizo" but refused to translate it.
"Tithes of all I possess" Lk 18:12	"all I acquire" (Not only variant with the TR, but quite wrong. Tithes were never paid on capital, only increase)
"Schoolmaster" Gal 3:24	"attendant" (the law was the one who brought us to Christ, not taught us about Christ)
"God save the King": 1Sam 10:24, 2Sam 16:16, 1Kings 1:25	"May the king live" ("God" not in TR, but reflects the British culture of the 1600's. Proof that the translators used dynamic equivalents.)
"God Forbid." Ro. 3:4,6,31; 6:2,15; 7:7,13; 9:14; 11:1,11; 1 Co. 6:15; Ga. 2:17; 3:21; 6:14	"may it not be" or "let it not be." (KJV adds the word God where it is absent in the TR because it was a common expression in 1600's. Proof that the translators used dynamic equivalents.)
"sweet savour" Lev 6:21; 8:28; 17:6; 23:18	"soothing aroma" (KJV appeals to wrong senses-taste instead of smell in the TR)
"ashes upon his face" 1 Kings 20:38	"bandage over his eyes" (KJV varies from TR by using ashes)

Questions for KJV only believers (only list a few of the 69 questions listed on the website) :

1. Which KJV is inspired, since it was revised four times, the last being in 1769.
2. What Bible would these KJV worshippers recommend since before 1611 there was no Bible.
3. Do they realize that the apostle Paul did not use the KJV.
4. Why do KJV only advocates reject the apocrypha, since the original 1611 version contained the apocrypha?
5. If God always gives the world his word in one language (as KJV advocates say of English), then the KJV is certainly not that language, for God chose Koine GREEK not ENGLISH to reveal his New Covenant!
6. If God gave us the KJV as an inspired translation, why would God not repeat the process again in modern language in each language?
7. If God supervised the translation process so that the KJV is 100% error free, why did God not extend this supervision to the printers?
8. Why did the KJV translators use marginal note showing alternate translation possibilities? If the English of the KJV is inspired of God, there would be no alternates!
9. If the KJV translators were inspired of God in their work, why did they not know it?
10. Why were all the marginal notes and alternate readings removed from modern editions of the KJV, along with the Apocrypha, the opening Dedication to James I, and a lengthy introduction from "The Translators to the Reader."?
11. When there is a difference between the KJV English and the TR Greek, why do you believe that the Greek was wrong and the KJV English is correct?
12. If the KJV-only supporters believe fully in the word-for-word inspiration of the KJV, why would italics be necessary?
13. In defending the KJV's use of archaic language, do you really think it is a good thing that a person must use an Early Modern English dictionary just to understand the Bible in casual reading?
14. Why do KJV only advocates feel that all modern translations are wrong for copyrighting the work of each translation when they copyright the materials on their websites, tracts and books they use to promote the KJV? Do they not realize that after 100 years all books pass into public domain and that all copyrighted Bibles today will soon be public domain just like the KJV? If "God's truth should not be copyrighted" then why do they copy write their defenses of God's ultimate truth, the Bible?
15. Is it not ridiculous to suggest that when the TR disagrees with the KJV that Greek TR has errors, but the KJV doesn't? Is this not the ultimate example of "translation worship"? (Reject the original in favour of the translation)
16. Did you know that the Textus Receptus, from which the KJV was translated, was based on half a dozen small manuscripts, none earlier than the 10th century?
17. If the Textus Receptus is the error free text, then why are the last 6 verses of Revelation absent from the TR, yet present in the KJV? Did you know that for these verses, the Latin Vulgate was translated into Greek which was then translated into English - a translation of a translation of a translation?
18. Why would the translators use book headings like "The Gospel According to Saint Luke" since the Greek merely says "The Gospel According to Luke". Does not this show that the translators were influenced by their contemporary theology and the Catholic false doctrine of "sainthood"?
19. Do KJV only advocates realize that they stand beside the Mormon church in that both groups believe that they were delivered an "inspired translation"? (Mormon's believe Joseph Smith's English translation of the Book of Mormon from the Nephi Plates was done under inspiration.) Do KJV only advocates realize that the most powerful and irrefutable evidence that neither were translated under inspiration, is the very first edition with all their thousands of errors? (KJV- 1611 edition; BoM- 1831 edition)
20. Do KJV only advocates realize that, to point out that all modern translations have the same kinds of mistakes we are accusing of the KJV, is irrelevant, because we maintain that all translations have errors and none were translated under the inspired supervision of God?
21. Why would the Holy Spirit mis-guide the translators to employ the use of mythical creatures like "unicorn" for wild ox, "satyr" for "wild goat", "cockatrice" for common viper, when today we know what the real name of these creatures is?
22. If the KJV is error free in the English, then why did they fail to correctly distinguish between "Devil and Demons" (Mt 4:1-DIABOLOS and Jn 13:2-DAIMONIZOMAI) ; "hades and hell" (see Lk 16:23-HADES and Mt 5:22-GEENNA; Note: Hades is distinct from hell because hades is thrown into hell after judgement: Rev 20:14)



23. Why would KJV translators render Gen 15:6 which is quoted in identical Greek form by Paul in Rom 4:3, 9, 22; Gal 3:6, in FOUR DIFFERENT WAYS? Why are they creating distinctions were none exist?
24. How can we trust the TR to be 100% error free when the second half of 1 Jn 5:8 are found only in the Latin Vulgate and a Greek manuscript probably written in Oxford about 1520 by a Franciscan friar named Froy (or Roy), who took the disputed words from the Latin Vulgate? (we are not disputing the doctrine of the trinity, just the validity of the last half of this verse)
25. Must we possess a perfectly flawless bible translation in order to call it "the word of God"? If so, how do we know "it" is perfect? If not, why do some "limit" "the word of God" to only ONE "17th Century English" translation? Where was "the word of God" prior to 1611? Did our Pilgrim Fathers have "the word of God" when they brought the GENEVA BIBLE translation with them to North America?
26. Were the KJV translators "liars" for saying that "the very meanest [poorest] translation" is still "the word of God"?
27. Did God lose the words of the originals when the "autographs" were destroyed?
28. Was Tyndale's [1525], or Coverdale's [1535], or Matthew's [1537], or the Great [1539], or the Geneva [1560] . . . English Bible absolutely infallible?
29. Since most "KJV-Onlyites" believe the KJV is the inerrant and inspired "scripture" [2 Peter 1:20], and 2 Peter 1:21 says that "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," would you not therefore reason thus — "For the King James Version came not in 1611 by the will of man: but holy men of God translated as they were moved by the Holy Ghost"?
30. Would you contend that God waited until a king named "James" sat on the throne of England before perfectly preserving His Word in English, and would you think well of an "Epistle Dedicatory" that praises this king as "most dread Sovereign . . . Your Majesty's Royal Person . . ." — IF the historical FACT was revealed to you that King James was a practicing homosexual all of his life? [documentation — Antonia Fraser -- "King James VI of Scotland, I of England" Knopf Publ./1975/pgs. 36-37, 123 || Caroline Bingham -- "The Making of a King" Doubleday Publ./1969/pgs. 128-129, 197-198 || Otto J. Scott -- "James I" Mason-Charter Publ./1976/pgs. 108, 111, 120, 194, 200, 224, 311, 353, 382 || David H. Wilson -- "King James VI & I" Oxford Publ./1956/pgs. 36, 99-101, 336-337, 383-386, 395 || plus several encyclopedias]
31. Would you contend that the KJV translator, Richard Thomson, who worked on Genesis-Kings in the Westminster group, was "led by God in translating" even though he was an alcoholic that "drank his fill daily" throughout the work? [Gustavus S. Paine -- "The Men Behind the KJV" Baker Book House/1979/pgs. 40, 69]
32. Is it possible that the rendition "gay clothing," in the KJV at James 2: 3, could give the wrong impression to the modern-English KJV reader?
33. Did dead people "wake up" in the morning according to Isaiah 37:36 in the KJV?
34. Was "Baptist" John's last name according to Matthew 14: 8 and Luke 7:20 in the KJV?
35. Is 2 Corinthians 6:11-13 in the KJV understood or make any sense to the modern-English KJV reader? — "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged." As clearly understood from the New International Version [NIV] — "We have spoken freely to you, Corinthians, and opened wide our hearts to you. We are not withholding our affection from you, but you are withholding yours from us. As a fair exchange — I speak as to my children — open wide your hearts also."
36. Did Jesus teach a way for men to be "worshiped" according to Luke 14:10 in the KJV, contradicting the first commandment and what He said in Luke 4: 8? [Remember — you may not go the Greek for any "light" if you are a KJV-Onlyite!]
37. Is the Holy Spirit an "it" according to John 1:32; Romans 8:16, 26; and 1 Peter 1:11 in the KJV? [Again — you may not go the Greek for any "light" if you are a KJV-Onlyite!]
38. Does Luke 23:56 support a "Friday" crucifixion in the KJV? [No "day" here in Greek]
39. Did Jesus command for a girl to be given "meat" to eat according to Luke 8:55 in the KJV? [or, "of them that sit at meat with thee." at Luke 14:10]
40. Was Charles Haddon Spurgeon a "Bible-corrector" for saying that Romans 8:24 should be rendered "saved in hope," instead of the KJV's "saved by hope"? [Metropolitan Tabernacle Pulpit, Vol 27, 1881, page 485 — see more Spurgeon KJV comments in What is "KJV-Onlyism?", his & many others' views in the article, "Quotes on Bible Translations."]

41. Was J. Frank Norris a "Bible-corrector" for saying that the correct rendering of John 3:5 should be "born of water and the Spirit," and for saying that "repent and turn" in Acts 26:20 should be "repent, even turn"? [Norris-Wallace Debate, 1934, pgs. 108, 116] Also, is Norman Pickering an "Alexandrian Apostate" for stating, "The nature of language does not permit a 'perfect' translation — the semantic area of words differs between languages so that there is seldom complete overlap. A 'perfect' translation of John 3:16 from Greek into English is impossible, for we have no perfect equivalent for "agapao" [translated "loved" in John. 3:16]."?"

## Westcott and Hort

Fenton John Anthony Hort (12)-

- April 23, 1828-Nov. 30, 1892
- Educated at Cambridge
- later returned to be a professor until his death.
- 1856 Ordained in the Anglican church and served for 15 years as a minister
- During this time as minister he worked with Westcott on their critical edition of the New Testament that was eventually published in 1881.
- This work was the basis for the ERV
- Published a major essay- *The Way, The Truth, and The Life* which dealt with “the coexistence of an open, critical mind with acceptance of biblical truths”.

Brooke Foss Westcott (13)

- Jan 12, 1825-July 27, 1901
- Anglican bishop of Durham, England
- Educated at Trinity college, Cambridge and elected fellow of the college in 1849
- 1870 becomes religious professor of divinity at Cambridge.
- Worked with Hort on 1881 New Testament

Quotes taken from <http://www.jesus-is-lord.com/hort.htm>

### Beliefs

The following quotes from the diaries and letters of Westcott and Hort demonstrate their serious departures from orthodoxy, revealing their opposition to evangelical Protestantism and sympathies with Rome and ritualism. Many more could be given. Their views on Scripture and the Text are highlighted.

1846 Oct. 25th - Westcott: "Is there not that in the principles of the "Evangelical" school which must lead to the exaltation of the individual minister, and does not that help to prove their unsoundness? If preaching is the chief means of grace, it must emanate not from the church, but from the preacher, and besides placing him in a false position, it places him in a fearfully dangerous one." (Life, Vol. I, pp.44,45).

Oct., 22nd after Trinity Sunday - Westcott: "Do you not understand the meaning of Theological 'Development'? It is briefly this, that in an early time some doctrine is proposed in a simple or obscure form, or even but darkly hinted at, which in succeeding ages, as the wants of men's minds grow, grows with them - in fact, that Christianity is always progressive in its principles and doctrines" (Life, Vol. I, p.78).

Dec. 23rd - Westcott: "My faith is still wavering. I cannot determine how much we must believe; how much, in fact, is necessarily required of a member of the Church." (Life, Vol. I, p.46).

1847 Jan., 2nd Sunday after Epiphany - Westcott: "After leaving the monastery we shaped our course to a little oratory...It is very small, with one kneeling-place; and behind a screen was a 'Pieta' the size of life (i.e. a Virgin and dead Christ)...I could not help thinking on the grandeur of the Romish Church, on her zeal even in error, on her earnestness and self-devotion, which we might, with nobler views and a purer end, strive to imitate. Had I been alone I could have knelt there for hours." (Life, Vol. I, p.81).

1848 July 6th - Hort: "One of the things, I think, which shows the falsity of the Evangelical notion of this subject (baptism), is that it is so trim and precise...no deep spiritual truths of the Reason are thus logically harmonious and systematic...the pure Romish view seems to me nearer, and more likely to lead to, the truth than the Evangelical...the fanaticism of the bibliolaters, among whom reading so many 'chapters' seems exactly to correspond to the Romish superstition of telling so many dozen beads on a rosary...still we dare not forsake the Sacraments, or God will forsake us...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" (Life, Vol. I, pp.76-78).

Aug. 11th - Westcott: "I never read an account of a miracle (in Scripture?) but I seem instinctively to feel its improbability, and discover some want of evidence in the account of it." (Life, Vol. I, p.52).

Nov., Advent Sunday - Westcott: "All stigmatise him (a Dr. Hampden) as a 'heretic,'...I thought myself that he was grievously in error, but yesterday I read over the selections from his writings which his adversaries make, and in them I found systematically expressed the very strains of thought which I have been endeavoring to trace out for the last two or three years. If he be condemned, what will become of me?" (Life, Vol.I,p.94).

1850 May 12th - Hort: "You ask me about the liberty to be allowed to clergymen in their views of Baptism. For my own part, I would gladly admit to the ministry such as hold Gorham's view, much more such as hold the ordinary confused Evangelical notions" (Life, Vol. I, p.148).

July 31st - Hort: "I spoke of the gloomy prospect, should the Evangelicals carry on their present victory so as to alter the Services." (Life, Vol. I, p.160).

1851 Feb. 7th - Hort: "Westcott is just coming out with his Norrisian on 'The Elements of the Gospel Harmony.' I have seen the first sheet on Inspiration, which is a wonderful step in advance of common orthodox heresy." (Life, Vol. I, p.181).

1858 Oct. 21st - Further I agree with them in condemning many leading specific doctrines of the popular theology as, to say the least, containing much superstition and immorality of a very pernicious kind...The positive doctrines even of the Evangelicals seem to me perverted rather than untrue...There are, I fear, still more serious differences between us on the subject of authority, and especially the authority of the Bible" (Life, Vol. I, p.400).

1860 Apr. 3rd - Hort: "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. I must work out and examine the argument in more detail, but at present my feeling is strong that the theory is unanswerable." (Life, Vol. I, p.416).

Oct. 15th - Hort: "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 can 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." (Life, Vol. I, p.430).

1864 Sept. 23rd - Hort: "I believe Coleridge was quite right in saying that Christianity without a substantial Church is vanity and dissolution; and I remember shocking you and Lightfoot not so very long ago by expressing a belief that 'Protestantism' is only parenthetical and temporary. In short, the Irvingite creed (minus the belief in the superior claims of the Irvingite communion) seems to me unassailable in things ecclesiastical." (Life, Vol. II, p.30,31).

1865 Sept. 27th - Westcott: "I have been trying to recall my impressions of La Salette (a marian shrine). I wish I could see to what forgotten truth Mariolatry bears witness; and how we can practically set forth the teaching of the miracles".

Nov. 17th - Westcott: "As far as I could judge, the 'idea' of La Salette was that of God revealing Himself now, and not in one form but in many." (Life, Vol. I, pp.251,252).

Oct. 17th - Hort: "I have been persuaded for many years that Mary-worship and 'Jesus'-worship have very much in common in their causes and their results." (Life, Vol. II, p.50).

1867 Oct. 17th - Hort: "I wish we were more agreed on the doctrinal part; but you know I am a staunch sacerdotalist, and there is not much profit in arguing about first principles." (Life, Vol. II, p.86).

1890 Mar. 4th - Westcott: "No one now, I suppose, holds that the first three chapters of Genesis, for example, give a literal history - I could never understand how any one reading them with open eyes could think they did - yet they disclose to us a Gospel. So it is probably elsewhere."

One other quote concerning Westcott's involvement in the Ghostly Guild from (<http://www.westcotthort.com/jmay/ghostlieguild.html>)

Many years ago I had occasion to investigate "spiritualistic" phenomena with some care, and I came to a clear conclusion, which I feel bound to express in answer to your circular. It appears to me that in this, as in all spiritual questions, Holy Scripture is our supreme guide. I observe, then, that while spiritual ministries are constantly recorded in the Bible, there is not the faintest encouragement to seek them. The case, indeed, is far otherwise. I cannot, therefore, but regard every voluntary approach to beings such as those who are supposed to hold communication with men through mediums as unlawful and perilous. I find in the fact of the Incarnation all that man (so far as I can see) requires for life and hope. ~ B.F. Westcott

NIV	New International Version	NASV	New American Standard Version
N K J	New King James Version	RSV	Revised Standard Version
NRSV	New Revised Standard Version	LB	The Living Bible
NCC	New Century Version		

**The number of times 15 *Major* words differ from the King James Bible**

Taken from <http://www.av1611.org/biblecom.html>

WORD	a = Adds			* = Word is Completely Removed			
	NIV	NASV	NKJV	RSV	NRSV	NCV	LIV
Christ	o 25	o 34	o 1	o 32	o 87	a 121	a 44
Lord	o 352	o 438	o 66	o 36	o 91	o 299	o 2368
Jesus	a 292	o 64	o 2	o 53	a 16	a 1098	a 293
God	o 468	o 87	o 51	o 111	o 138	a 803	a 452
Godhead	o 3 *	o 3 *	o 1	o 3 *	o 3 *	o 3 *	o 3 *
Lucifer	o 1 *	o 1 *		o 1 *	o 1 *	o 1 *	
devil(s)	o 80	o 82	o 81	o 82	o 80	o 74	o 87
hell	o 40	o 41	o 22	o 41	o 41	o 39	a 13
heaven	o 160	o 127	o 50	o 83	o 88	o 186	o 26
damned (able, ation)	o 15 *	o 15 *	o 15 *	o 15 *	o 15 *	o 15 *	o 7
blood	o 41	o 39	o 23	o 26	o 46	o 157	o 174
salvation	o 42	o 4	o 2	o 33	o 37	o 94	o 25
Word of God	o 8	o 2	o 1	o 3	o 8	o 31	o 27
Word of the Lord	o 25	o 2	a 4	o 2	o 3	o 217	o 236
Lord Jesus Christ	o 24	o 21		o 21	o 22	o 20	o 15



Matt. 1:25	REM "Firstborn"	NI, NAS, RS, NRS, LB, NC
Matt. 5:22	REM "without a cause"	NI, NAS, RS, NRS, LB, NC
Matt. 6:33	REM "of God"	NI, NAS, RS, NRS, LB, NC
Matt. 8:29	REM "Jesus"	NI, NAS, RS, NRS, LB, NC
Matt. 16:18	REM hell	NI, NAS, NKJ, RS, NRS, NC
Matt. 16:20	REM "Jesus"	NI, NAS, RS, NRS, LB, NC
Luke 6:48	CHG "founded upon a rock" TO "well built" (SMK I Cor 10:4)	NI, NAS, RS, NRS, LB, NC
Matt. 9:13	REM "to repentance" (see also Mark 2:17)	NI, NAS, RS, NRS, LB, NC
Matt. 20:7	REM "and whatsoever is right that shall ye receive"	NI, NAS, RS, NRS, LB, NC
Matt. 20:16	REM "for many be called but few chosen"	NI, NAS, RS, NRS, LB, NC
Matt. 20:20	CHG "worshipping him" TO "kneeling down"	NI, NAS, RS, NRS
Matt. 20:22	REM 12 WORDS "baptized with Christ's baptism"	NI, NAS, RS, NRS, LB, NC
Mark 9:24	REM "Lord" (refers to Jesus)	NI, NAS, RS, NRS, LB, NC
Luke 2:14	CHG good will toward men TO to men on whom his favor rests"et al	NI, NAS, RS, NRS, LB, NC
Luke 2:22	CHG "her" TO "their" (makes Jesus a sinner)	NI, NAS, RS, NRS, NC
Luke 2:33	CHG "Joseph" TO "his father" (attacks virgin birth)	NI, NAS, RS, NRS, NC
Luke 2:43	CHG "Joseph and his mother" TO "parents"	NI, NAS, RS, NRS, LB, NC
Luke 4:4	REM "but by every word of God"	NI, NAS, RS, NRS, LB, NC
Luke 23:38	REM "letters of Greek, Latin, Hebrew"	NI, NAS, RS, NRS, LB, NC
Luke 23:42	REM "Lord" (thief on the cross - getting saved!)	NI, NAS, RS, NRS, LB, NC
Luke 24:6	REM "He is not here, but is risen"	RS, NRS
Luke 24:49	REM "of Jerusalem"	NI, NAS, RS, NRS, LB
John 1:14, 18	REM "begotten"(refers to Jesus)	NI, NAS, RS, NRS, LB, NC
John 9:4	CHG "I must work the works" TO "We must work the works"	NI, NAS, RS, NRS, LB, NC
John 9:35	CHG "Son of God" TO Son of Man , Messiah	NI, NAS, RS, NRS, LB, NC
John 11:41	REM "For the place where the dead was laid"	NI, NAS, RS, NRS, LB, NC
John 14:2	CHG "mansions" TO "rooms", "dwelling places"	NI, NAS, NKJ, RS, NRS, LB, NC
John 14:16	CHG Comforter TO Helper, Counselor, et. al.	NI, NAS, NKJ, RS, NRS, NC
John 16:16	REM "because I go to the Father"	NI, NAS, RS, NRS, LB, NC
John 17:12	REM "in the world"	NI, NAS, RS, NRS, LB, NC

Cor. 6:9	CHG effeminate TO male prostitutes et al.	NI, NAS, NKJ, RS, NRS, LB, NC
Cor. 6:9	CHG effeminate TO male prostitutes et al.	NI, NAS, NKJ, RS, NRS, LB, NC
Cor. 9:1	REM "Christ"	NI, NAS, RS, NRS, LB, NC
I Cor. 14:33	CHG "author of confusion" TO "a God of disorder" et al.	NI, NAS, RS, NRS, LB, NC
Cor. 16:22	REM "Jesus Christ"	NI, NAS, RS, NRS, LB, NC
I Cor. 16:23	REM "Christ"	NI, NAS, RS, NRS, LB, NC
Gal.3:17	REM "in Christ" (confirmed...of God in Christ)	NI, NAS, RS, NRS, LB, NC
Gal. 4:7	REM "through Christ" (heir of God through Christ)	NI, NAS, RS, NRS, LB, NC
Philippians 2:6	CHG "thought it not robbery to be equal with God TO did not consider equality with God something to be grasped et al.	NI, NAS, NKJ, RS, NRS, LB, NC
1 Thess. 2:19	REM "Christ"	NI, NAS, RS, NRS
1 Thess. 3:11	REM "Christ"	NI, NAS, RS, NRS, LB, NC
1 Thess. 3:13	REM "Christ"	NI, NAS, RS, NRS, LB, NC
1 Timothy 6:10	CHG "root of all evil" TO "root of all kinds of evil"	NI, NAS, NKJ, RS, NRS, LB, NC
1 Timothy 6:19	CHG "eternal life" TO "the life that is truly life"	NI, NAS, RS, NRS, LB, NC
2 Timothy 2:15	REM "study" (only command to study the word)	NI, NAS, NKJ, RS, NRS, LB, NC
2 Timothy 4:1	REM "the Lord"	NI, NAS, RS, NRS, LB, NC
2 Timothy 4:22	REM "Jesus Christ"	NI, NAS, RS, NRS, NC
Rev. 8:13	CHG "angel" TO "eagle"	NI, NAS, RS, NRS, LB, NC

Lets Look at Chapter 5 of Matthew and III Nephi 5:50-92 Which are quotes from Jesus that should be the same (also see Br. McIndoo's Onion Paper notes). Lets compare with the Geneva bible, NASB, and NIV on the screen). (See additional handouts of excel sheets, Matthew 5,6,7 in 3 separate files)

## Appendix A:

### Bible Versions in English

Taken from <http://www.tyndale.cam.ac.uk/Scriptures/index.htm>

- [Abbreviated Bible](#) - **TAB** - 1971, eliminates duplications, includes the Apocrypha
- [American Standard Version](#) - **ASV** - 1901, a.k.a. *Standard American Edition, Revised Version*, the American version of the *Holy Bible, Revised Version*
- [American Translation \(Beck\)](#) - **AAT** - 1976
- [American Translation \(Smith-Goodspeed\)](#) - **SGAT** - 1931
- [Amplified Bible](#) - **AB** - 1965, includes explanation of words within text
- [Aramaic Bible \(Targums\)](#) - **ABT** - 1987, originally translated from the Hebrew into the Aramaic
- [Aramaic New Covenant](#) - **ANCJ** - 1996, a translation and transliteration of the New Covenant
- [Authentic New Testament](#) - **ANT** - 1958
- [Barclay New Testament](#) - **BNT** - 1969
- [Basic Bible](#) - **TBB** - 1950, based upon a vocabulary of 850 words
- [Bible Designed to Be Read as Literature](#) - **BDRL** - 1930, stresses literary qualities of the Bible, includes the Apocrypha
- [Bible Reader](#) - **TBR** - 1969, an interfaith version, includes the Apocrypha
- [Cassirer New Testament](#) - **CNT** - 1989
- [Centenary Translation of the New Testament](#) - **CTNT** - 1924, one of the few versions translated solely by a woman
- [Common English New Testament](#) - **CENT** - 1865
- [Complete Jewish Bible](#) - **CJB** - 1989, a Messianic Jewish translation
- [Concordant Literal New Testament](#) - **CLNT** - 1926
- [Confraternity of Christian Doctrine Translation](#) - **CCDT** - 1953, includes the Apocrypha
- [Contemporary English Version](#) - **CEV** - 1992, includes Psalms and Proverbs
- [Coptic Version of the New Testament](#) - **CVNT** - 1898, based on translations from northern Egypt
- [Cotton Patch Version](#) - **CPV** - 1968, based on American ideas and Southern US culture, only contains Paul's writings
- [Coverdale Bible](#) - **TCB** - 1540, includes the Apocrypha
- [Darby Holy Bible](#) - **DHB** - 1923
- [Dartmouth Bible](#) - **TDB** - 1961, an abridgment of the *King James Version*, includes the Apocrypha
- [De Nyew Testament in Gullah](#) - **NTG** - 2005
- [Dead Sea Scrolls Bible](#) - **DSSB** - 1997, translated from Dead Sea Scrolls documents, includes the Apocrypha
- [Documents of the New Testament](#) - **DNT** - 1934
- [Douay-Rheims Bible](#) - **DRB** - 1899
- [Emphasized Bible](#) - **EBR** - 1959, contains signs of emphasis for reading
- [Emphatic Diaglott](#) - **EDW** - 1942
- [English Standard Version](#) - **ESV** - 2001, a revision of the *Revised Standard Version*
- [English Version for the Deaf](#) - **EVD** - 1989, a.k.a. *Easy-to-Read Version*, designed to meet the special needs of the deaf

- [English Version of the Polyglott Bible](#) - **EVPB** - 1858, the English portion of an early Bible having translations into several languages
- [Geneva Bible](#) - **TGB** - 1560, the popular version just prior to the translation of the *King James Version*, includes the Apocrypha

It was translated according to the Ebreu and Greke, and conferred with the best translations in divers languages; with the most profitable annotations upon all the hard places, and other things of great importance as may appear in the Epistle to the Reader. [This information appears on the title page.]

There is no question that the publication of the Geneva Bible in 1560 was a landmark in the history of the English Bible. It is second in importance only to the [Authorized Version](#) of 1611. The Geneva Bible continued to be printed until 1644, the date of the last known edition. This facsimile reproduction preserves the original marginal notes.

The work was done in Geneva, Switzerland. The translators do not identify themselves anywhere in the Bible. Several persons are considered to have been involved with the work, namely, William Whittingham (general editor), Miles Coverdale, John Knox, Christopher Goodman, Anthony Gilby, Thomas Sampson, William Cole, and others. The translators were motivated to prepare a new translation because it behooved Christians to walk in the fear and love of God and this could best be done when one had knowledge of the Word of God.

- [Godbey Translation of the New Testament](#) - **GTNT** - 1905
- [God's Word](#) - **GW** - 1995, a.k.a. *Today's Bible Translation*
- [Holy Bible in Modern English](#) - **HBME** - 1900
- [Holy Bible, Revised Version](#) - **HBRV** - 1885, an official revision of the *King James Version* which was not accepted at the time
- [Holy Scriptures \(Harkavy\)](#) - **HSB** - 1951
- [Holy Scriptures \(Leeser\)](#) - **HSL** - 1905
- [Holy Scriptures \(Menorah\)](#) - **HSM** - 1973, a.k.a. *Jewish Family Bible*
- [Inclusive Version](#) - **AIV** - 1995, stresses equality of the sexes and physically handicapped, includes Psalms
- [Inspired Version](#) - **IV** - 1867, a revision of the *King James Version*
- [Interlinear Bible \(Green\)](#) - **IB** - 1976, side-by-side Hebrew/Greek and English
- [International Standard Version](#) - **ISV** - 1998
- [Jerusalem Bible \(Catholic\)](#) - **TJB** - 1966, includes the Apocrypha
- [Jerusalem Bible \(Koren\)](#) - **JBK** - 1962, side-by-side Hebrew and English
- [Jewish Bible for Family Reading](#) - **JBFR** - 1957, includes the Apocrypha
- [John Wesley New Testament](#) - **JWNT** - 1755, a correction of the *King James Version*
- [King James Version](#) - **KJV** - 1611, a.k.a. *Authorized Version*, originally included the Apocrypha
- [Kleist-Lilly New Testament](#) - **KLNT** - 1956
- [Knox Translation](#) - **KTC** - 1956, includes the Apocrypha
- [Lamsa Bible](#) - **LBP** - 1957, based on Peshitta manuscripts
- [Lattimore New Testament](#) - **LNT** - 1962, a literal translation
- [Letchworth Version in Modern English](#) - **LVME** - 1948
- [Living Bible](#) - **LB** - 1971, a paraphrase version

- [McCord's New Testament Translation of the Everlasting Gospel](#) - **MCT** - 1989
- [Message](#) - **TM** - 1993, a.k.a. *New Testament in Contemporary English*, a translation in the street language of the day, includes Psalms and Proverbs
- [Modern Reader's Bible](#) - **MRB** - 1923, stresses literary qualities, includes the Apocrypha
- [Modern Speech New Testament](#) - **MSNT** - 1902, an attempt to present the Bible in effective, intelligible English
- [Moffatt New Translation](#) - **MNT** - 1922
- [New American Bible](#) - **NAB** - 1987, includes the Apocrypha
- [New American Standard Version](#) - **NAS** - 1977
- [New Berkeley Version in Modern English](#) - **NBV** - 1967
- [New Century Version](#) - **NCV** - 1987
- [New English Bible](#) - **NEB** - 1970, includes the Apocrypha
- [New Evangelical Translation](#) - **NET** - 1992, a translation aimed at missionary activity
- [New International Version](#) - **NIV** - 1978
- [New Jerusalem Bible](#) - **NJB** - 1985, includes the Apocrypha
- [New JPS Version](#) - **NJPS** - 1988
- New King James Version - **NKJ** – 1990
  - The translators, the committees, and the editors sought to maintain the lyrical quality of the [King James Version](#) while being sensitive to the late twentieth century English idiom and adhering faithfully to the Hebrew, Aramaic, and Greek texts. Where obsolescence and other reading difficulties existed, present-day vocabulary, punctuation, and grammar were integrated. Words representing ancient objects which have no modern substitutes were retained. A special feature is the conformity to the thought flow of the 1611 Bible. King James spelling of untranslated words was retained, but made uniform throughout. Standard doctrinal and theological terms were retained. Pronouns and verb endings no longer in use were replaced by modern words. Pronouns referring to God were capitalized. Frequent use of "and" was limited., and, where the original language permitted, replaced by other words. The format was designed to enhance vividness and devotional quality of the Scriptures.
  - The text used for the Old Testament was the 1967/1977 Stuttgart edition of *Biblia Hebraica*. There was supplementary use of the 1524/1525 Bomberg edition of *Biblia Hebraica*, *Septuagint*, *Latin Vulgate*, and *Dead Sea Scrolls*.
  - The New Testament was based on the traditional text of Greek-speaking churches, first published in 1516 and later referred to as the *Received Text*. It is the fifth revision of the New Testament translated from specific Greek texts. *Thomas Nelson (1990)*
- [New Life Version](#) - **NLV** - 1969, a translation designed to be useful wherever English is used as a second language
- [New Living Translation](#) - **NLT** - 1996, a dynamic-equivalence translation
- [New Millenium Bible](#) - **NMB** - 1999, a contemporary English translation
- [New Revised Standard Version](#) - **NRS** - 1989, the authorized revision of the *Revised Standard Version*
- [New Testament in Plain English](#) - **WPE** - 1963, a version using common words only

- [New Testament: An Understandable Version](#) - **NTUV** - 1995, a limited edition version
- [New Translation \(Jewish\)](#) - **NTJ** - 1917
- [New World Translation](#) - **NWT** - 1984
- [Noli New Testament](#) - **NNT** - 1961, the first and only book of its kind by an Eastern Orthodox translator at the time of its publication
- [Norlie's Simplified New Testament](#) - **NSNT** - 1961, includes Psalms
- [Original New Testament](#) - **ONT** - 1985, described by publisher as a radical translation and reinterpretation
- [Orthodox Jewish Brit Chadasha](#) - **OJBC** - 1996, an Orthodox version containing Rabbinic Hebrew terms
- [People's New Covenant](#) - **PNC** - 1925, a version translated from the meta-physical standpoint
- [Phillips Revised Student Edition](#) - **PRS** - 1972
- [Recovery Version](#) - **RcV** - 1991, a reference version containing extensive notes
- [Reese Chronological Bible](#) - **RCB** - 1980, an arrangement of the *King James Version* in chronological order
- [Restoration of Original Sacred Name Bible](#) - **SNB** - 1976, a version whose concern is the true name and titles of the creator and his son
- [Restored New Testament](#) - **PRNT** - 1914, a version giving an interpretation according to ancient philosophy and psychology
- [Revised English Bible](#) - **REB** - 1989, a revision of the *New English Bible*
- [Revised Standard Version](#) - **RSV** - 1952, a revision of the *American Standard Version*
- [Riverside New Testament](#) - **RNT** - 1923, written in the living English language of the time of the translation
- [Sacred Scriptures, Bethel Edition](#) - **SSBE** - 1981, the sacred name and the sacred titles and the name of Yahshua restored to the text of the Bible
- [Scholars Version](#) - **SV** - 1993, a.k.a. *Five Gospels*; contains evaluations of academics of what are, might be, and are not, the words of Jesus; contains the four gospels and the Gospel of Thomas
- [Scriptures \(ISR\)](#) - **SISR** - 1998, traditional names replaced by Hebraic ones and words with pagan sources replaced
- [Septuagint](#) - **LXX** - c. 200 BCE, the earliest version of the Old Testament scriptures, includes the Apocrypha
- [Shorter Bible](#) - **SBK** - 1925, eliminates duplications
- [Spencer New Testament](#) - **SCM** - 1941
- [Stone Edition of the Tanach](#) - **SET** - 1996, side-by-side Hebrew and English
- [Swann New Testament](#) - **SNT** - 1947, no chapters, only paragraphs, with verses numbered consecutively from Matthew to Revelation
- [Today's English New Testament](#) - **TENT** - 1972
- [Today's English Version](#) - **TEV** - 1976, a.k.a. *Good News Bible*
- [Twentieth Century New Testament](#) - **TCNT** - 1904
- [Unvarnished New Testament](#) - **UNT** - 1991, the principal sentence elements kept in the original order of the Greek
- [Versified Rendering of the Complete Gospel Story](#) - **VRGS** - 1980, the gospel books written in poetic form, contains the four gospels
- [Westminster Version of the Sacred Scriptures](#) - **WVSS** - 1929
- [Wiclif Translation](#) - **TWT** - 1380, a very early version translated into English
- [William Tindale New Testament](#) - **WTNT** - 1989, an early version with spelling and punctuation modernized
- [William Tyndale Translation](#) - **WTT** - 1530, early English version, includes the Pentateuch

- [Williams New Testament](#) - **WNT** - 1937, a translation of the thoughts of the writers with a reproduction of their diction and style
- [Word Made Fresh](#) - **WMF** - 1988, a paraphrase with humour and familiar names and places for those who have no desire to read the Bible
- [Worrell New Testament](#) - **WAS** - 1904
- [Wuest Expanded Translation](#) - **WET** - 1961, intended as a comparison to, or commentary on, the standard translations
- [Young's Literal Translation, Revised Edition](#) - **YLR** - 1898, a strictly literal translation



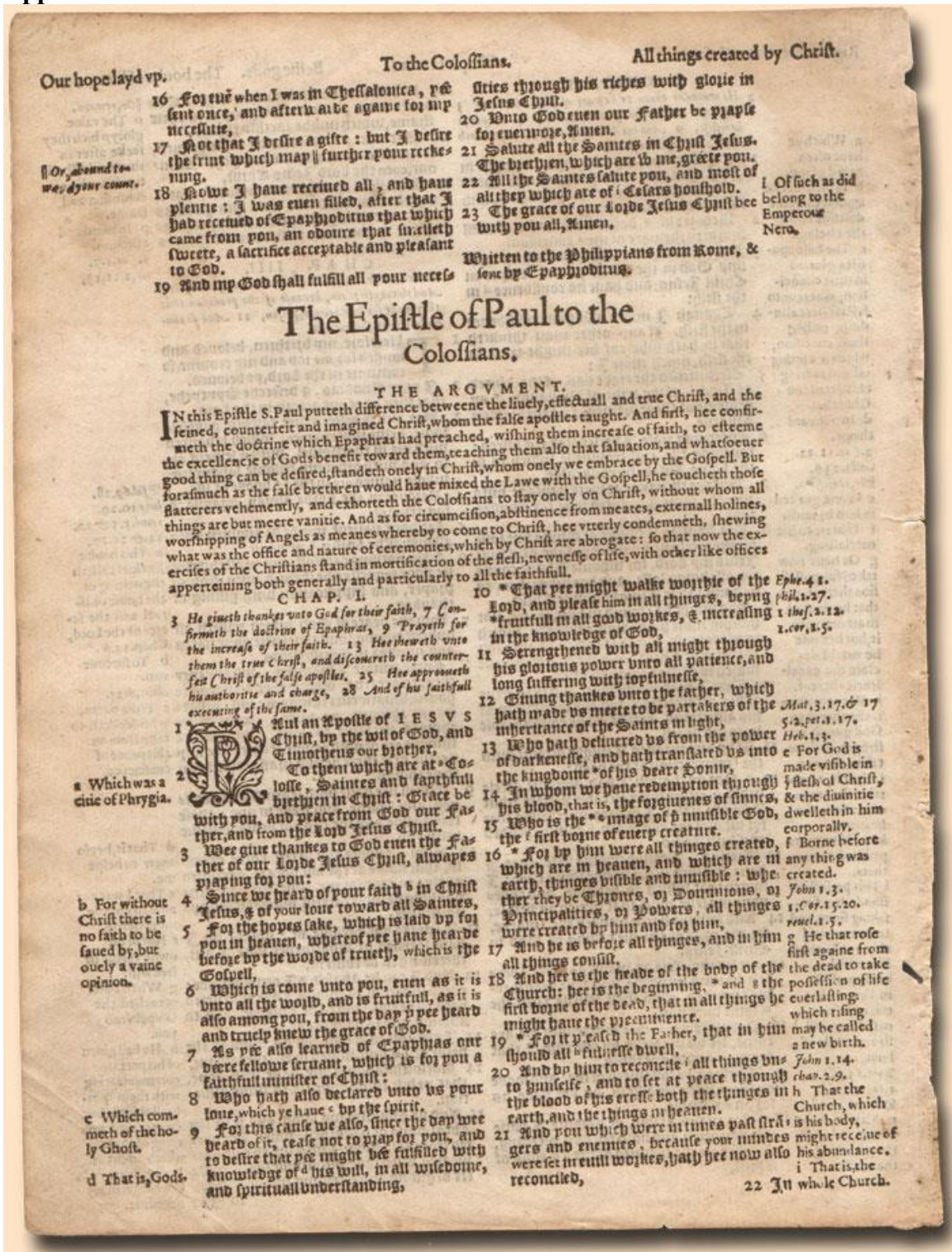
## Appendix B:

### Definitions

1. Apocrypha- books or writings that are not known to be authentic or the authorship is in question(3). From Greek for apokryphos means sealed or Hidden. Apocrypha currently is referred to Old Testament Apocrypha. They are a group of books that can be categorized into four sections Historical (Esdras, Maccabees), Religious (Bel the Dragon, Additions to Ester), Wisdom (Wisdom of Solomon) or Ethical Teaching (2 Edras).
2. Christian Apologetics- are designed to present non-Christians with reasons to adopt the Christian faith or to strengthen the belief of current Christians. Also, apologetics within the Christian community provide arguments that describe, support and strengthen the doctrinal and moral tenets of the Christian faith. (Wikipedia)
3. Archetype- the original pattern or model of which all things of the same type are representations or copies. (4). That is if there several items that agree it is assumed that they are not the original.
4. Bible- possibly comes from the Greek word *biblos* which is referring to the use of several pages of papyrus together (1).
5. Canon A group of God directed or one with authority from God directed writings.
6. Codex- (Latin for block of wood, book; plural codices) is a book in the format used for modern books, with separate pages normally bound together and given a cover. It was a Roman invention that replaced the scroll. Although technically any modern paperback is a codex, the term is used only for manuscript (hand-written) books, produced from Late Antiquity through the Middle Ages. The scholarly study of manuscripts from the point of view of the bookmaking craft is called codicology. The study of ancient documents in general is called paleography (3).
7. The men of the Great Assembly/The Great Synagogue (According to the Talmud) believed to be those that came after the prophets and compiled the Hebrew bible as it is today.
8. Tanakh- Jewish Bible (Hebrew) which is broken into 3 parts:
  - a. Torah, five books of the bible
  - b. Nevi'im- the prophets
  - c. Ketuvim-writings
9. Talmud-it is basically a commentary from important rabbi's down through the years.
  - i. Mishnah-written Jewish oral law
  - ii. Gemara (used interchangeable with Talmud)-discussion of Mishnah and how it relates to scripture/Tanakh.
10. Lectionaries-A book or listing that provides a way to read scriptures (usually Christian or Judaism) in a set amount of time which is usually a year.

11. Majuscule vs. Minuscule- uppercase letters vs. lower case letters
12. Masoretic Text- Hebrew text of the Jewish Bible. Referred to as such because it was copied, edited, and distributed by a group of Jews known as Masoretes. (3)
13. Paleography- The study of ancient writing. It is further broken into Epigraphy (the study of ancient inscriptions on durable objects) and Numismatics (coins and metals). (3)
14. Pentateuch- The five books of the Old Testament credit to Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). (3)
15. Scribes- A person who writes books or documents
16. Semitic- peoples from southwestern Asia
17. Septuagint- (LXX) Greek Translation of the Hebrew text done about 300-200 BC. It is believed that 70 or 72 Jewish scholars were used to translate the Hebrew text. It contains the 39 books of the Hebrew text plus the apocrypha.
18. Uncials- a majuscule script commonly used from the 3rd to 8th centuries AD by Latin and Greek scribes. From the 8th century to the 13th century the script was more often used as a display script in headings and titles.
19. Rosetta Stone -an Ancient Egyptian artifact (حجر الرشيد in Arabic) which was instrumental in advancing modern understanding of hieroglyphic writing. The stone is a Ptolemaic era stele with carved text. The text is made up of three translations of a single passage, written in two Egyptian language scripts (hieroglyphic and Demotic), and in classical Greek. It was created in 196 BC, discovered by the French in 1799 at Rosetta, a harbor on the Mediterranean coast in Egypt, and contributed greatly to the decipherment of the principles of hieroglyphic writing in 1822 by the French scholar Jean-François Champollion. Comparative translation of the stone assisted in understanding many previously undecipherable examples of hieroglyphic writing. The text of the Rosetta Stone is a decree from Ptolemy V, describing the repealing of various taxes and instructions to erect statues in temples. The Stone is 114.4 centimeters high at its tallest point, 72.3 centimeters wide and 27.9 centimeters thick (45 1/16th in. high, 28 7/8ths in. wide, 11 in. thick). Weighing approximately 760 kg (1,676 pounds), it was originally thought to be granite or basalt but is currently described as granodiorite and is dark blue-pinkish-grey in color. The stone has been on public display at The British Museum since 1802. (3)
20. Code of Hammurabi- one of the earliest and best preserved law codes from ancient Babylon, created ca. 1760 BC (middle chronology). It was enacted by the sixth Babylonian king, Hammurabi. Hammurabi (ruled ca. 1796 BC – 1750 BC) believed that he was chosen by the gods to deliver the law to his people. In the preface to the law code, he states, "Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land." The laws are numbered from 1 to 282 (numbers 13 and 66-99 are missing) and are inscribed in Old Babylonian cuneiform script on the eight-foot tall stela. It was discovered in December 1901 in Susa, Elam, which is now Khuzestan, Iran, where it had been taken as plunder by the Elamite king Shutruk-Nahhunte in the 12th century BC. It is currently on display at the Louvre Museum in Paris. (3)

Appendix C: Picture of a leaf of the Geneva Bible from Greatsite.com



Our hope layd vp.  
 ¶ Or, bound to  
 we, dyour count.

To the Colossians.

All things created by Christ.

16 For eue when I was in Thessalonica, I  
 sent once, and after a while againe for my  
 necessite,  
 17 For that I desire a giste: but I desire  
 the frute which may further your reche-  
 ning.  
 18 Nowe I haue receiued all, and haue  
 plentie: I was euen filled, after that I  
 had receiued of Epaphroditus that which  
 came from you, an odoure that in alleth  
 swete, a sacrifice acceptable and pleasant  
 to God.  
 19 And my God shall fulfill all your needs  
 that I desire through his riches with glorie in  
 Iesus Christ.  
 20 Unto God euen our Father be prayse  
 for euer more, Amen.  
 21 Salute all the Santes in Christ Iesus.  
 The beryen, which are to me, grace you.  
 22 All the Santes salute you, and most of  
 al they which are of Celsars household.  
 23 The grace of our Loyde Iesus Christ bee  
 with you all, Amen.

I Of such as did  
 belong to the  
 Emperour  
 Nero.

Written to the Philippians from Rome, &  
 sent by Epaphroditus.

The Epistle of Paul to the Colossians.

THE ARGUMENT.

In this Epistle S. Paul putteth difference betwene the liuely, effectuall and true Christ, and the  
 feined, counterfeit and imagined Christ, whom the false apostles taught. And first, hee confir-  
 meth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme  
 the excellencie of Gods benefite toward them, teaching them also that saluation, and whatsoever  
 good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospell. But  
 forasmuch as the false brethern would haue mixed the Lawe with the Gospell, he toucheth those  
 flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all  
 things are but meere vanitie. And as for circumcision, abstinence from meates, externall holines,  
 worshipping of Angels as meanes whereby to come to Christ, hee vterly condemneth, shewing  
 what was the office and nature of ceremonies, which by Christ are abrogate: so that now the ex-  
 ercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices  
 appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Con-  
 firmeth the doctrine of Epaphras, 9 Prayeth for  
 the increase of their faith. 13 Hee sheweth vnto  
 them the true Christ, and discouereth the counter-  
 feit Christ of the false apostles. 25 Hee approoueth  
 his autoritie and charge, 28 And of his faithfull  
 executing of the same.

1 **P**aul an Apostle of IESVS  
 Christ, by the will of God, and  
 Timotheus our brother,  
 2 To them which are at Colo-  
 sse, Santes and faithfull  
 brethren in Christ: Grace be  
 with you, and peace from God our Fa-  
 ther, and from the Loyde Iesus Christ.  
 3 Wee giue thanks to God euen the Fa-  
 ther of our Loyde Iesus Christ, alwayes  
 praying for you:  
 4 Since we heard of your faith in Christ  
 Iesus, & of your loue toward all Santes,  
 5 For the hopes sake, which is laid vp for  
 you in heauen, wherof wee haue hearde  
 before by the woide of truely, which is the  
 Gospell,  
 6 Which is come vnto you, euen as it is  
 vnto all the world, and is fruitfull, as it is  
 also among you, from the day ye heard  
 and truly knew the grace of God.  
 7 As wee also learned of Epaphras our  
 deere fellowe seruant, which is for you a  
 faithfull minister of Christ:  
 8 Who hath also declared vnto vs your  
 loue, which ye haue by the spirit.  
 9 For this cause we also, since the day wee  
 heard of it, cease not to pray for you, and  
 to desire that wee might see fulfilled with  
 knowledge of his will, in all wisdom,  
 and spirituall vnderstanding,

10 That wee might walke worthy of the Eph. 4. 1.  
 Loyde, and please him in all things, being  
 11 fruitfull in all good woikes, & increasing  
 in the knowledge of God,  
 12 Strengthened with all might through  
 his glorious power vnto all patience, and  
 long suffering with ioyfulness,  
 13 Giuing thanks vnto the father, which  
 hath made vs meete to be partakers of the  
 inheritance of the Santes in light,  
 14 Who hath deliuered vs from the power  
 of darkenesse, and hath translated vs into  
 the kingdome of his deere Sonne,  
 15 In whom we haue redemption through  
 his blood, that is, the forgiveness of sinnes,  
 16 Who is the image of invisible God,  
 the first borne of euerie creature,  
 17 the first borne of euerie creature,  
 18 For by him were all things created,  
 which are in heauen, and which are in  
 earth, things visible and invisible: whe-  
 ther they be Thrones, or Dominions, or  
 Principalities, or Powers, all things  
 were created by him and for him,  
 19 And he is before all things, and in him  
 all things consist.  
 20 And hee is the heade of the body of the  
 Church: hee is the beginning, and hee  
 first borne of the dead, that in all things he  
 might haue the preeminence.  
 21 For it pleased the Father, that in him  
 should all fulnesse dwell,  
 22 And by him to reconcile all things vnto  
 himselfe, and to set at peace through  
 the blood of his crosse both the things in  
 earth, and the things in heauen.  
 23 And you which were in times past stra-  
 gers and enemies, because your minde  
 were set in euill woikes, hath hee now also  
 reconciled,  
 24 In whole Church.

a Which was a  
 ciuie of Phrygia.

b For without  
 Christ there is  
 no faith to be  
 faued by, but  
 ouely a vaine  
 opinion.

c Which com-  
 meth of the ho-  
 ly Ghost.

d That is, Gods.

Pauls zeale To the Romanes, for the Gospel.



THE  
EPISTLE OF PAVL THE  
Apostle to the Romanes.

CHAP. I.

1 Paul commendeth his calling to the Romanes, 9 and his desire to come to them. 16 What his Gospel is, and the righteousness which it sheweth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.



\* Acts 13. 1.

**P**AVL a seruant of Iesus Christ, called to bee an Apostle, \* separated vnto the Gospel of God,

2 (which he had promised afore by his Prophets in the holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord, which was made of the seed of Dauid according to the flesh,

|| Or, determined.

4 And † declared to be the Sonne of God, with power, according to the Spirit of holiness, by the resurrection from the dead.

|| Or, to the abundance of faith.

5 By whom we haue receiued grace and Apostleship || for obedience to the faith among all nations for his Name,

6 Among whom are yet also the called of Iesus.

7 To all that be in Rome, beloued of God, called to be Saints: Grace to you and peace from God our Father, and the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, that your faith is spoken of throughout the whole world.

|| Or, in my heart.

9 For God is my Witnesse, whom I serue || with my Spirit in the Gospel of his Sonne, that without ceasing I make mention of you, alwayes in my prayers.

10 Making request, if by any meanes

now at length I might haue a prosperous iourney by the will of God) to come vnto you.

11 For I long to see you, that I may impart vnto you some spirituall gift, to the end you may be established,

12 That is, that I may be comforted together || with you, by the mutual faith both of you and me.

|| Or, in you.

13 Now I would not haue you ignorant, brethren, that oftentimes I purposed to come vnto you, (but was let hitherto) that I might haue some fruit || among you also, euen as among other Gentiles.

|| Or, in you.

14 I am debter both to the Greeks, and to the Barbarians, both to the wise, and to the vnwise.

15 So, as much as in mee is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation, to euery one that beleueth, to the Jew first, and also to the Greeke.

17 For therein is the righteousness of God reueiled from faith to faith: as it is written, \* The iust shall liue by faith.

\* Abot. 2. 4.

18 For the wrath of God is reueiled from heauen against all vngodlinesse, and vnrightheousnesse of men, who hold the trueth in vnrightheousnesse.

19 Because that which may bee knowne of God, is manifest || in them, for God hath shewed it vnto them.

|| Or, to them.

20 For the inuisible things of him from the Creation of the world, are clearly seene, being vnderstood by the things that are made, euen his eternall Power and Godhead, || so that they are without excuse:

|| Or, that they may be.

21 Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine

# To the Romaynes.

Ro. Ixj.

murder, debate, discepte, euell condicioned, whysperers, backbyters, haters of God, daynfull, proude, boasters, byngers vp of euell thynges, disobedient to father and mother, wprthout vnderstandynge, couenaunte breakers, vnlouyng, treuce breakers, vnmert cyfal. Whych men, though they knewe, the ryghteousnes of God: <sup>thei</sup> <sup>that</sup> <sup>do</sup> <sup>the</sup> <sup>same</sup> <sup>but</sup> <sup>also</sup> <sup>thei</sup> <sup>whych</sup> <sup>haue</sup> <sup>pleasure</sup> <sup>in</sup> <sup>them</sup> <sup>that</sup> <sup>do</sup> <sup>them</sup>.

\* 2ter. vii. a

## The. ii. Chapter.

De rebueth the Jewes, whych as touchynge. Some are like the Heathen.

\* 2cor. vii. a

ii. iij. vii. b

**H**erfore art thou inexcusable, O man, whosoever thou be that iudgest. For in that same wherein thou iudgest another: thou condemnest thy selfe. For thou that iudgest, doest euen the same selfe thynges. But we are sure, that the iudgement of God is accordynge to the trueth, agaynst them whiche commyt such thynges. Thinkest thou this, O thou man that iudgest them whych do suche thynges, and doest euen the verpe same thy selfe, that thou shalt escape iudgement of God: Ether despyrest thou the ryches of hys goodnes, & pacience and longe sufferance, not knowynge that the kindnesse of God leadeth the to repentaunce?

\* 2cor. xii. b

ii. iij. vii. c

**B**ut thou after thy stubbernesse, and hert that cannot repente, heapest vnto thy selfe wrath agaynst the daye of vengeaunce, wher shall be opened the ryghteous iudgemente of God, whych wyl rewarde euery man accordynge to his dedes: that is to saye, prayse honoure and immortalite, to them which continue in good doynge, and seke immortalite. But vnto the that are rebelles, and that do not obeye the trueth, but folowe vnyghteousnes, shall come indignacion and wrath, tribulacion and angurthe vpon the soule of euery man that doth euill: of the Jewe fyrst, and also of the Gentyle. To euery man that doth good, shall come prayse, and honoure, & peace, to the Jewe fyrst, and also to the Gentyle. For: ther is no respecte of persons, with God. For whosoever hath synned wprthout lawe, shall also perpe the wprthout lawe. And as many as haue synned in the lawe, shall be iudged by the lawe. For in the sight of God they are not ryghteous whiche heare the lawe: but the doers of the lawe shall be iustified. For wha the Gentyls whych haue not the lawe, do of nature the thynges contepned in the lawe: then they hauyng not the lawe, are a lawe vnto them selues, whiche thewe the dede of the lawe wrytten in theyr hertes: whiche theyr conscyence beareth wprtnes vnto them, and also theyr thoughtes, accusynge one another or excusynge, at the daye: wher

\* 2cor. xii. b

\* 2cor. xii. b

\* 2cor. xii. b

\* 2cor. xii. b

the Lorde shall iudge the secretes of men by Iesus Christ, accordynge to my Gospell.

**S**cholde, thou art called a Jewe, & trustest in the lawe, & makest thy boast of God, and knowest his wyl, & allowest the thynges that be excellent, & art informed by the lawe: and beuelest that thou thy selfe art a guyde of the blind, alghyt of the whych are in darknes, an informer of the whiche lacke discrecion, a teacher of the vnlearned, whych hast the ensample of knowlege, & of the trueth by the lawe. Thou therfore whiche teachest another, teachest not thy selfe: Thou preacheest, a man should not steale: yet thou stealest. Thou that sayest, a man should not comit aduoutry: breakest wedlocke. Thou abhorrest ymages, & yet robbest God of hys honoure. Thou that makest thy boast of the lawe, thou ow breakeynge the lawe dyshonourest God. For the name of God is euell spoken of amonge the Gentyls, thozowe you as it is wrytten.

\* Job. viii. c

\* 2cor. vii. a

\* 2cor. vii. a

\* 2cor. vii. a

\* 2cor. vii. a

For circumcision verely auayleth, yf thou kepe the lawe. Wnt yf thou be a breaker of the lawe, thy circumcision is turned to vncircumcision. Therfore, yf the vncircumcised kepe the ryghte thynges contayned in the lawe, shall not hys vncircumcision be counted for circumcision: And shall not vncircumcision whych is by nature (yf it kepe the lawe) iudge the, whych beynge vnder the letter and circumcision, doest transgresse the lawe: he is not a Jewe, which is a Jewe outwarde. Neither is it circumcision, which is outwarde in the flesh. But he is a Jewe whiche is byd wprthin, and the circumcision of the herte is the true circumcision, whiche consisteth in the sperte, and not in the letter, whose prayse is not of men but of God.

\* 2cor. vii. a

\* Job. viii. c

\* 2cor. vii. a

\* 2cor. vii. a

## The. iij. Chapter.

De herted what preferment the Jewes haue, and howe both the Jewes and Gentyls are vnder forme, and are iustified onely by the grace of God in Christ.

**W**hat preferment then hath the Jewe? Or what aduantage hath he by circumcision? Surely very moche. For he receyved the wordes of God. What then thoughte some of them dyd not beleue? Shall they vnbeleue make the promes of God without effecte? God forbid. Let God be true, and every man a lyar, as it is wrytten: yf thou myghtest be iustified in thy saynges, and ouercome, when thou art iudged.

\* 2cor. vii. a

\* 2cor. vii. a

\* 2cor. vii. a

\* 2cor. vii. a

\* 2cor. vii. a

**B**ut yf our vnyghtewelnes make the ryghtewelnes of God moze excellent: what shall we saye? Is God vnyghteous, which taketh vengeaunce? I speake after the maner of me: God forbid. For how then shall God iudge the worlde? For yf the trueth of God appeare moze excellent thozowe my lye, vnto hys prayse, why am I hence forth iudged as a lyner?

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