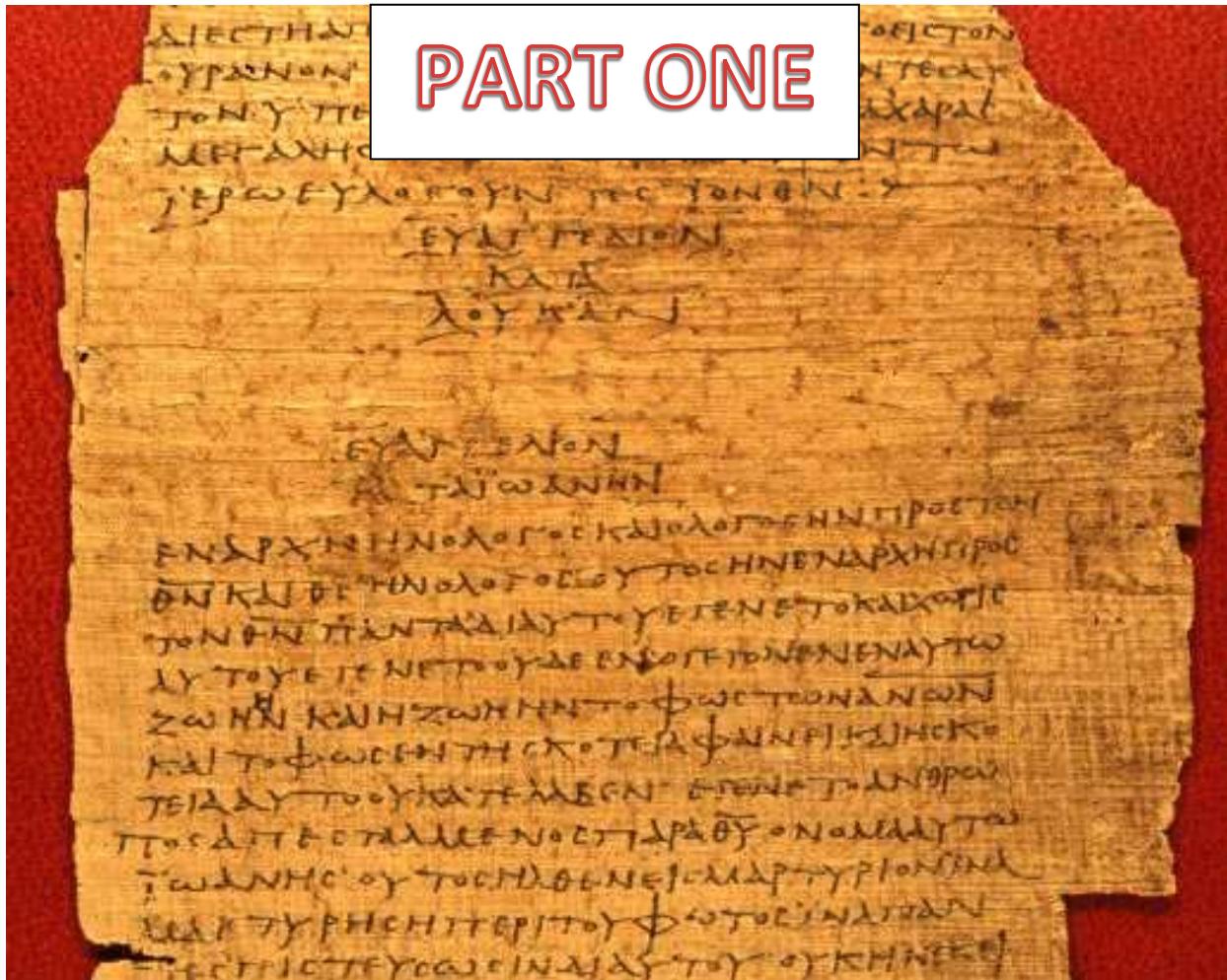


# In Search of the Original Words of the New Testament

By Rev Ronald L Hall 2016

## PART ONE



## **Are there Errors in the Old Testament Apocrypha?**

Although this does not directly concern changes in the New Testament, it would be appropriate to address the Old Testament Apocrypha at this time. This section will show WHY books are wrongfully rejected.

The Apocrypha were 14 books edited out of the English Bible by Protestants. These books were a part of the King James Version up until 1885! That's over 200 years!

The reasons for their removal were: they were looked upon as "Catholic" and they supposedly contain errors.

First, these books are NOT "Catholic"! They were in the Greek Septuagint way before any Catholic existed! The Alexandrian Jews translated a lost Hebrew text that apparently contained these books.

Here are some so-called errors and problems with the Apocrypha that many so-called Christians relate.

1. They claim it condones the use of magic:

Tobit 6:5-8 says, "**Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for useful medicines. And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the Medes. Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish? And the angel, answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them.**"

They say that Tobias used magic to ward off a demon! This objection is wrong because Tobit 6:5-8 doesn't mention magic at all. It says that an angel told Tobias to burn the heart and liver of a fish to free a person from

demonic oppression, because the demon would smell the smoke and flee. This is not because the fish was magic and the text does not say it was. Instead, the text indicates that the fish's parts were a sacrifice offered as a prayer of deliverance. Tobit 6:16-17 and Tobit 8:2 make this clearer by specifying that the fire had to be produced by means of incense and/or an incense censor. In the Old Testament, sacrifices were offered for the sins of the people, and the fish has messianic significance. This offering of deliverance backed up by the power of the Messiah was what caused the oppressing demon to become fearful when he smelled the fish offering. The interpretation that the fish was magic has no support in the text; the interpretation that the fish was a sacrifice for sins does have support in the text.

2. They say the Apocrypha teaches that forgiveness of sins is by human effort or salvation by works:

Tobit 4:11 says, "**For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.**"

Tobit 12:9 says, "**For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.**"

These so-called Christians say in response that alms, money or food given to the poor or needy as charity does not purge our sins. The blood of Christ is what cleanses us -- not money or food given to poor people.

This objection is faulty because it misunderstands what Tobit says about human effort atoning for sin. Proverbs 16:6, I Peter 4:8, James 5:20 and Luke 11:39-41 shed light on this because they also talk about human effort atoning for sin, and the key is that expiating or atoning for our sins requires the blood of Christ as the foundation. Human good works can only acquire merit before Jesus if we are in a state of grace and forgiveness already, but that doesn't change the fact that the Bible reveals good works too and says that they really can help us spiritually to acquire forgiveness for sins committed after we are in the state of grace. Tobit 4:11, Tobit 12:9, Proverbs 16:6, I Peter 4:8, and James 5:20 all use the language of atonement to explain this.

3. They also claim that the Apocrypha teaches money can be used as an offering for the sins of the dead:

II Maccabees 12:43 states, "**And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.**"

This objection is faulty for several reasons. First, the passage does NOT say money can atone for sins, and that is a terrible way to talk about almsgiving. The merit of almsgiving has nothing to do with its being money and everything to do with its being a form of prayer. When you give away your money as an act of charity, it is a sacrifice of something of material value for the sake of something spiritual. Paul says that money can be an offering in Philippians 4:18. He mentions that almsgiving has spiritual merit in II Corinthians 9:6-7. Jesus says that if we give alms for what is in our hearts, everything will be clean -- Luke 11:39-41. This is all because when you offer something of value, it is a form of prayer, and God can answer that prayer for our own salvation. This objection is really based on the rejection of prayers for the dead -- but the Bible contains both prayers and suffrages for the dead in Psalms 35:13-14, II Timothy 1:16-18, II Samuel 1:12, and I Samuel 31:13. Almsgiving for them is just another form of that.

4. They also claim the Apocrypha states wrong historical facts:

Judith 1:5 says, "**Now in the twelfth year of his reign, Nabuchodonosor, king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad and overcame him.**"

Baruch 6:2 says, "**And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will bring you away from thence with peace.**"

They claim the book of Judith incorrectly says that Nebuchadnezzar was the king of the Assyrians when he was the king of the Babylonians. They also claim that Baruch 6:2 says the Jews would serve in Babylon for seven generations where Jeremiah 25:11 says it was for 70 years: "**And this**

**whole land shall be a desolation and a horror, and these nations shall serve the king of Babylon seventy years.**"

These objections are wrong because Nebuchadnezzar was king of the Assyrians too! The Babylonian empire included the former capital of Assyria and its territory. Notice: Judith 1:7 does not say Nebuchadnezzar was king of Assyria but "**of the Assyrians**", who were still around even though their country was no longer independent. II Kings 24:1-2 even says explicitly that God gave "**bands of Syrians**" to King Nebuchadnezzar and he sent them against Judah. So the rest of the Old Testament confirms what Judith says was happening here.

They also misunderstand the prophecy of Baruch 6:2-3. First of all, it does not say the captivity would last for seven generations, but for "**up to seven generations**", "**for a long time**", "**for many years.**" Secondly, Baruch 6:2-3 and Daniel 9:3, 21-27 both give a greater number of years than the actual 70 mentioned in Jeremiah 25:11 -- one reason is because the true, inner captivity would last until the Messiah came, and the prophet Daniel gives the amount of time (seventy times seven) that would bring them up to the time of the Messiah. Baruch says it will last "up to seven generations," or 280 years, which brings them up to the time when the Maccabean revolt reestablished Jewish independence.

As to "magic" being used by Tobias, they are apparently smoking crack! What about aprons, cloths and even shadows healing sickness? That would certainly sound like magic to most ignorant people. Where have we seen that? We see that is Acts 5:15 and, Acts 19:12!

The pre-Christian Jews were also under the Old Covenant. Sacrifices (such as alms) were made in atonement for sins!

Tobit has the most advanced angelology in the entire Old Testament. It teaches that seven angels appear before the throne of God. Where else have we heard that? We read that in Revelation 8:2!

Judith teaches the story of Israel being delivered from bondage by the action of a single woman.

II Maccabees teaches of the resurrection from the dead. II Maccabees also teaches of hope for eternal life.

II Maccabees teaches that the sins of the dead can be loosed in the world to come as we also read in I Corinthians 3:10-15.

Read Wisdom 2:12-20; written about 50 years before Christ was born. Who was the just man who claimed to be a son of God and who condemned his contemporaries and was put to a shameful death and whom God should save if he was His son?

If God did not inspire the foregoing scriptures, then just who did?

The bottom line is that no one in any authoritative capacity has ever declared the Deuterocanonical books to be uninspired. That was a suspicion put forward during the 16th century and has since defaulted to Protestant dogma! Again, the Apocrypha is NOT "Catholic" nor do they contain errors. These "errors" are manufactured by rebellion!

### **The Spurious Additions to the New Testament**

The following passages and words, found in our King James Version are not found in the oldest manuscripts and are evidently no part of the original word of God! Some of these passages and words have been omitted by modern translations such as the New American Standard and the New International Version because they were translated from more reliable ancient manuscripts.

Matthew 5:22: "**But I say unto you, That whosoever is angry with his brother\* shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of the Gehenna of fire.**" The words \*"**without a cause**" were added.

Matthew 6:13: "**And lead us not into temptation, but deliver us from the evil one.**" The words "**For thine is the Kingdom, and the power, and the glory, forever. Amen**" were added.

Matthew 6:25: "**Therefore I say unto you, Do not be anxious about your life, what ye shall eat\*; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?**" The words \*"**or what ye shall drink**" were added.

Matthew 16:2: "**He answered and said unto them. . .**" The words "**When it is evening, ye say, it will be fair weather: for the sky is red**" were added.

Matthew 16:3: This entire verse was added! The addition reads: "**And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?**"

Matthew 17:21: The whole verse was added. It reads: "**Howbeit this kind goeth not out but by prayer and fasting.**"

Matthew 18:12: "**How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth\* and seeketh that which is gone astray?**" The words \*"**into the mountains**" were added.

Matthew 20:7: "**They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.**" The words "**and whatsoever is right, that shall ye receive**" were added.

Matthew 22:13: "**Then said the king to the servants, Bind him hand and foot\*, and cast him into outer darkness; there shall be weeping and gnashing of teeth.**" The words \*"**and take him away**" were added.

Matthew 23:35: "**That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias\*, whom ye slew between the temple and the altar.**" The words \*"**son of Barachias**" were added.

Matthew 24:10: "**And then shall many be offended, and shall betray one another.**" The words "**and shall hate one another**" were added.

Matthew 24:31: "**And he shall send his angels with a\* great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**" The words \*"**sound of a**" were added.

Matthew 24:41: "**Two\* shall be grinding at the mill; the one shall be taken, and the other left.**" The word \*"**women**" was added.

Matthew 25:6: "**And at midnight there was a cry made, Behold, the bridegroom\*; go ye out to meet him.**" The word \*"**cometh**" was added.

Matthew 27:52: "**And many bodies of the saints which slept arose. . .**" The words "**and the graves were opened**" were added.

Mark 4:37: "**And there arose a great storm of wind, and the waves beat into the ship.**" The words "**so that it was now full**" were added.

Mark 6:51: "**And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves.**" The words "**beyond measure and wondered**" were added.

Mark 7:8: "**Laying aside the commandment of God, ye hold the tradition of men.**" The words "**For as the washing of pots and cups: and many other such like things as ye do**" were added.

Mark 7:14: "**And when he had called all the people unto him, he said unto them, Hearken, and understand. . .**" The words "**unto me every one of you**" were added.

Mark 9:24: "**And straightway the father of the child cried out\*, and said, Lord, I believe; help thou mine unbelief.**" The words \*"**with tears**" were added.

Mark 9:29: "**And he said unto them, This kind can come forth by nothing, but by prayer.**" The words "**and fasting**" were added.

Mark 9:44: This entire verse was added. It says: "**Where the worm dies not, and the fire is not quenched.**"

Mark 9:45: "**And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into Gehenna. . .**" The words "**into the fire that shall never be quenched**" were added.

Mark 9:46: This entire verse was added. It says: "**Where the worm dies not, and the fire is not quenched.**"

Mark 9:47: "**And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into Gehenna. . .**" The word "**fire**" was added.

Mark 9:49: "**For every one shall be salted with fire.**" The words "**and every sacrifice shall be salted with salt**" were added.

Mark 10:24: "**And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it to enter into the kingdom of God!**" The words "**for them that trust in riches**" were added.

Mark 10:30: "**But he shall receive an hundredfold now in this time and in the age to come eternal life.**" The words "**houses and brethren and sisters and mothers and children and lands with persecutions**" were added.

Mark 14:30: "**And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow\*, thou shalt deny me thrice.**" The word **\*"twice"** was added.

Mark 14:68: "**But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch.**" The words "**and the cock crew**" were added.

Mark 14:72: "**And the cock crew\*. And Peter called to mind the word that Jesus said unto him, Before the cock crow\*\*, thou shalt**

**deny me thrice. And when he thought thereon, he wept.**" The words \*"**the second time**" and \*\*"**twice**" were added.

Mark 16:9-20: All these verses were added. The Gospel of Mark ends at verse 8 with: "**And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.**" No matter how one explains it, verse 9 teaches a Sunday resurrection which contradicts what Jesus said. The Greek of verse 9 says, "**Now being raised up early on the first of the week. . .**" The Gospel of Matthew states Jesus was already gone from the tomb by then! Mark 16:9-20 cannot be found in any early manuscripts. Drinking poison and playing around with venomous snakes will kill a person! As Jesus said, we must never tempt the LORD our God!

Luke 2:40: "**And the child grew, and waxed strong\*, filled with wisdom: and the grace of God was upon him.**" The words \*"**in spirit**" were added.

Luke 8:45: "**And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee.**" The words "**and sayest thou, Who touched me**" were added.

To save space we will, for the most part, quote the word(s) that were added to the text.

Luke 16:16: "**and every man presseth into it.**"

Luke 17:12: "**which stood afar off.**"

Luke 17:35: "**women.**"

Luke 18:11: "**with himself.**"

Luke 22:43: This entire verse was added.

Luke 22:44: This entire verse was added.

Luke 22:68: "**me, nor let me go.**"

Luke 23:5: "**teaching.**"

Luke 23:34: "**Then said Jesus, Father forgive them; for they know not what they do.**" Jesus would have NEVER said this, especially after all the rebukes he directed at the scribes and Pharisees! He would also not ask God to forgive the heathen Romans (those not of the Israelite seed)! The whole idea of Jesus saying this is absurd!

Luke 24:42: "**and of an honeycomb.**"

John 1:25: "**asked him, and.**"

John 3:13: The words "**which is in heaven**" were obviously added. The words are put at the end of this verse: "**And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man.**" Why would Jesus refer to Himself being in heaven and being on earth at that moment? Either the one who added this was ignorant or he was a Gnostic.

John 4:9: "**for the Jews have no dealings with the Samaritans.**"

John 5:3: "**waiting for the moving of the water.**"

John 5:4: This entire verse was added.

John 5:25: "**and now is.**"

John 8:1-11: All these verses were added. The added verses are: "**Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest**

**thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."**

John 8:59: "**going through the midst of them and so passed by.**"

John 16:16: "**because I go to the Father.**"

John 19:23: "**and also his coat.**"

John 21:25: This entire verse was added.

Acts 6:3: "**Holy Ghost and.**" It should read: "**Wherefore, brethren, look ye out among you seven men of honest report, full of the spirit of wisdom, whom we may appoint over this business.**"

Acts 6:8: "**faith**" (should read "**grace**").

Acts 8:37: This entire verse was added.

Acts 9:31: "**churches**" (should read "**church**") and "**were**" (should read "**was**").

Acts 15:32: "**and confirmed them.**"

Acts 18:5: "**pressed in the spirit**" (should read "**earnestly occupied with the Word**").

**Acts 18:21: "I must by all means keep this feast that cometh in Jerusalem: but."**

**Romans 3:22: "and upon all."**

**Romans 6:12: "it in."**

**Romans 7:6: "that being dead"** (should read "**being dead to that**").

**Romans 8:26: "for us."**

**Romans 11:6: "But if it be of works, then it is no more grace; otherwise work is no more work."**

**Romans 14:6: "and he that regardeth not the day, to the Lord he doth not regard it."**

**I Corinthians 2:1: "testimony"** (should read "**mystery**").

**I Corinthians 6:20: "and in your spirit, which are God's."**

**I Corinthians 7:5: "fasting and."**

**I Corinthians 10:28: "for the earth is the Lord's and the fulness thereof."**

**I Corinthians 15:24: "cometh."**

**II Corinthians 4:14: "by"** (should read "**with**").

**Galatians 3:1: "that ye should not obey the truth."**

**Galatians 3:17: "in Christ."**

**Galatians 5:19: "adultery."**

**Galatians 5:21: "murders."**

Ephesians 5:9: "**Spirit**" (should read "**light**").

Ephesians 5:30: "**of his flesh, and of his bones.**"

II Thessalonians 2:9: "**Even him.**"

I Timothy 3:16: "**God**" (should read "**who**").

I Timothy 4:12: "**in spirit.**"

I Timothy 6:5: "**from such withdraw thyself.**"

II Timothy 3:3: "**without natural affection.**"

Hebrews 12:18: "**mount that might be touched and that burned with fire**" (should read "**fire that might be touched and burned**").

Hebrews 12:20: "**or thrust through with a dart.**"

James 5:16: "**Confess your faults**" (should read: "**Therefore confess your sins**").

I Peter 2:5: "**spiritual**" (before the word "sacrifices").

I Peter 3:8: "**courteous**" (should read "**humble**").

II Peter 1:1: "**God and our**" (should read "**our Lord and**").

I John 3:16: "**of God.**"

I John 5:7-8: A whole Greek manuscript was forged, with an "inserted" verse, to confute a great Scripture scholar Erasmus Desiderius (1466-1536), and to bolster the Trinity dogma. According to modern researcher Bruce M. Metzger, Erasmus had researched many old Greek manuscripts, and he deliberately kept out of the first editions of his Greek New Testament this verse in the First Epistle of John 5:7: "**For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one.**"

When its omission was protested, he said that he had not seen one Greek manuscript with that verse in (it had been inserted into Latin translations.) Sometime later, a Greek manuscript was supposedly unearthed (now believed to have been forged around 1520 in Oxford by a Franciscan friar named Froy or Roy) which included that verse. In his third edition, Erasmus inserted that verse, but also footnoted his suspicions that the manuscript had been prepared to confute him.

In the years since, of all the thousands of Greek manuscripts examined, only three others are known to contain this spurious passage

The passage does not appear in manuscripts of the Latin Vulgate before about A.D. 800. Pope Leo XIII [1878-1903] ruled that it was not safe to deny it was authentic. But modern Roman Catholic scholars recognize that it does not belong in the Greek Testament.

What is so obvious is that although Jesus is called "the Word of God" in several places, "the Word" in John chapter one is not Jesus! The Greek literally is telling us about the promise of the Messiah. The Greek word translated "Word" means "promise." The promise was made flesh or was manifested in Jesus Christ! If anyone, "the Word" of John chapter one is the Holy Spirit. Ephesians 1:13 calls Him "**that Holy Spirit of promise.**" I John 5:7 doesn't make sense once this truth is known because it would be saying, "the Father, the promise (Holy Spirit) and the Holy Spirit."

I John 5:13: "**and that ye may believe on the name of the Son of God.**"

Revelation 1:17: "**unto me, Fear not.**"

Revelation 2:22: "**their**" (should read "**her**").

Revelation 5:3: "**neither under the earth.**"

Revelation 5:9: "**us**" (omitted by the Alexandrian manuscript -- one of the three oldest manuscripts known)

Revelation 5:10: "**us**" (should read "**them**") and "**we**" (should read "**they**").

Revelation 5:13: "**and under the earth.**"

Revelation 6:2: "**to conquer**" (should read "**he conquered**").

Revelation 9:4: "**neither any green thing.**"

Revelation 9:13: "**the four horns of.**"

Revelation 10:6: "**and the sea, and the things which are therein.**"

Revelation 11:17: "**and art to come.**"

Revelation 12:12: "**inhabiters of**" (before the words "**the sea**").

Revelation 14:5: "**before the throne of God.**"

Revelation 14:12: "**here are they.**"

Revelation 16:5: The words "**and shalt be**" are wrong. It should read: "**And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, the Holy One, because thou hast judged thus.**"

Revelation 16:7: "**another out of.**"

Revelation 16:11: "**and their sores**" and "**of their deeds.**"

Revelation 16:17: "**from the throne.**"

Revelation 18:22: "**of whatsoever craft he be**" and "**and the stone of a millstone shall be heard no more at all in thee.**"

Revelation 20:5: "**But the rest of the dead lived not again until the thousand years were finished.**" These words are not found in the

oldest and most reliable Greek manuscripts; the Sinaitic, Vatican Nos. 1209 and 1160, nor the Syriac manuscript.

Revelation 21:24: "**of them which are saved**" and "**and honor.**"

Revelation 21:26: "**and honor.**"

Revelation 22:3: "**more.**"

Revelation 22:14: "**Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**" The Alexandrian text has instead, "**Blessed are they that wash their robes. . .**" The "**do His commandments**" text is teaching a works salvation. In reality, you can keep all the commandments and still lose out! The "**wash their robes**" text teaches a spiritual purity that one must have in order to gain access to the tree of life. Therefore, the Alexandrian text is the correct one!

Revelation 22:19: "**And if anyone takes away from the words of this book of prophecy, God will take away his part from the tree of life and from the holy city, of which has been written about in this book.**"

The Textus Receptus, on which the King James Version rests, reads "**the book**" of life (*apo biblou*) instead of "**the tree**" of life. When Erasmus translated the New Testament he had access to no Greek manuscript for the last six verses of Revelation. So he translated the Latin Vulgate back into Greek at this point. As a result he created seventeen textual variants which were not in any Greek manuscript. The most notorious of these is this reading. It is thus decidedly inauthentic, while "**the tree**" of life, found in the best and virtually all Greek manuscripts, is clearly authentic. The confusion was most likely due to an intra-Latin switch: The form of the word for "tree" in Latin in this passage is *ligno*; the word for "book" is *libro*. The two-letter difference accounts for an accidental alteration in some Latin manuscripts; that "**book of life**" as well as "**tree of life**" is a common expression in Revelation probably accounts for why this was not noticed by Erasmus or the King James Version translators.

Revelation 22:21: "**be with you all.**"

As you can see, there are many additions that were inserted into the word of God! Many times this was done to support a certain doctrine not found in the original Biblical manuscripts. These spurious additions can be discovered either by internal evidence (if it contradicts other scriptures) or by older textual witnesses.

Is the Bible reliable? YES! In its original God inspired form! To find that form we must research and study. Knowledge won't come looking for us; we must look for knowledge!

One interesting manuscript is the Bezae Codex. It contains many alternate readings and so-called omissions. It would do a person well just to research this manuscript and compare it to the King James Version!

### **The Textual Variants in the Bezae Codex**

The Codex Bezae Cantabrigensis is a codex of the New Testament dating from the 5th century written in an uncial hand on vellum. It contains, in both Greek and Latin, most of the four Gospels and Acts, with a small fragment of III John. Written one column per page, the codex contains 406 extant parchment leaves with the Greek text on the left face and the Latin text on the right.

The manuscript presents the gospels in the Western order of Matthew, John, Luke and Mark, of which only Luke is complete; after some missing pages the manuscript picks up with III John (in Latin) and contains part of Acts.

Codex Bezae Cantabrigiensis contains some extraordinary readings. Below are a few of those readings.

#### **Gospel of Matthew**

Matthew 1:22 reads: "**through Isaiah his prophet.**"

Matthew 2:17 reads: "**by the LORD through Jeremiah.**"

Matthew 2:18 reads: "**lamentation and weeping and much wailing.**"

Matthew 3:6 omits "**River.**"

Matthew 3:16 reads: "**descending out of heaven like a dove.**"

Matthew 4:4 omits the text: "**proceeds out through the mouth.**"

Matthew 5:4-5 appear in reverse order.

Matthew 5:11 omits the text: "**falsely.**"

Matthew 5:11 reads: "**for the sake of righteousness.**"

Matthew 5:19 omits the text: "**but whoever will do [them] and should teach [them], the same will be called great in the kingdom of the heavens.**"

Matthew 5:20 is omitted.

Matthew 5:30 is omitted.

Matthew 5:32 omits the text: "**and whoever should marry her who is divorced, he commits adultery.**"

Matthew 10:11 omits the text: "**or village.**"

Matthew 10:12 adds the text: "**saying, 'Peace unto this house.'**"

Matthew 10:41b: "**... and the one who receives a righteous person as a righteous person will receive a righteous person's reward**" is omitted.

Matthew 14:2 reads: "**This is John the Baptist who I beheaded.**"

Matthew 14:3 omits the text: "**of Philip.**"

Matthew 14:8 omits the text: "**on a platter.**"

Matthew 19:9: ". . . **and whoever marries her who has been divorced commits adultery.**" The text is omitted in some manuscripts.

Matthew 19:29 omits the text: "**or their father**" and the text: "**or their wife.**"

Matthew 20:28 contains the following text: "**But seek to increase from that which is small, and to become less from that which is greater. When you enter into a house and are summoned to dine, do not sit down at the prominent places, lest perchance a man more honorable than you come in afterwards, and he who invited you come and say to you, Go down lower; and you shall be ashamed. But if you sit down in the inferior place, and one inferior to you come in, then he that invited you will say to you, Go up higher; and this will be advantageous for you.**"

Matthew 21:44 is omitted.

Matthew 22:24 omits the text: "**his wife.**"

Matthew 23:26 omits the text: "**and the plate.**"

Matthew 23:34 omits the text: "**and of them, ye will scourge in your synagogues.**"

Matthew 24:31 adds the text: "**But when these things begin happening, look up and lift up your heads, because that your redemption is approaching.**"

Matthew 24:41 adds the text: "**two upon one bed; one taken, and one left.**"

## **Gospel of Mark**

In Mark 10, manuscript D contains a unique verse order of 23, 25, 24 and 26.

**Mark 13:2: "and within three days another will arise without hands."**

In Mark 15:34 it has "**insult me.**" The ordinary reading here is "**forsaken me**" supported by the Alexandrian manuscripts.

### **Gospel of Luke**

In Luke 6:5 Bezae contains a unique text: "**On that same day, seeing someone working on the Sabbath, he (Jesus) said to him, 'Man, if you know what you do, blessed are you; but if you do not know, you are cursed and a transgressor of the law.'**"

Luke 9:55-56: "**But He turned and rebuked them and He said: You do not know what manner of spirit you are of.**"

In Luke 11:2 it contains the unique variant: "**Let thine kingdom come upon us.**"

Luke 23:34 omits the text: "**Then Jesus said, "Father, forgive them, for they know not what they are doing."**"

Luke 24:42 omits the text: "**and honeycomb of the beehive.**"

Luke 24:46 omits the text: "**from the dead.**"

### **Gospel of John**

John 1:4: "**in Him is life.**"

John 4:9 omits the text: "**for Jews have no dealings with Samaritans.**"

John 11:54: "**into the region of Sepphoris near the wilderness.**"

### **Acts of the Apostles**

In Acts 20:28 it reads: "**of the Lord.**"

The Acts of the Apostles in Codex Bezae differs in ways that it appears to be an earlier version perhaps directly from Luke.

### **King James Version Translation Errors**

Here is a partial listing of King James Version translation errors:

Genesis 1:2 should read: "**And the earth became without form. . .**" The word translated "was" is **hayah**, and denotes a condition different than a former condition, as in Genesis 19:26.

Genesis 10:9 should read: ". . . **Nimrod the mighty hunter in place of** (or, "in opposition to") **the LORD.**" The word "before" is incorrect and gives the connotation that Nimrod was a good guy, which is false.

In Deuteronomy 24:1, "**then let him**" should be "**and he.**" As the Savior explained in Matthew 19, Moses did not command divorce. This statute is regulating the permission of divorce because of the hardness of their hearts.

II Kings 2:23 should be "**young men,**" not "**little children.**"

Isaiah 65:17 should be: "**I am creating** (or, "am about to create") **new heavens and new earth. . .**"

Ezekiel 20:25 should read: "**Wherefore I permitted them, or gave them over to, [false] statutes that are not good, and judgments whereby they should not live.**" God's laws are good, perfect and right. This verse shows that since Israel rejected God's laws, He allowed them to hurt themselves by following false man made customs and laws.

Daniel 8:14 is correct in the margin, which substitutes 2300 "**evenings and mornings**" for 2300 "**days.**" Too bad William Miller didn't realize this. It refers to the evening and morning sacrifices and thus literally would be 1150 days!

Malachi 4:6 should read: ". . . **lest I come and smite the earth with utter destruction.**" "Curse" doesn't give the proper sense here. It's the same word used in Zechariah 14:11.

Matthew 5:48 should be: "**Become ye therefore perfect**" rather than "**be ye therefore perfect.**" "Perfect" here means "spiritually mature." Sanctification is a process of overcoming with the aid of the Holy Spirit.

Matthew 24:22 needs an additional word to clarify the meaning. It should say: "**there should no flesh be saved [alive].**"

Matthew 27:49 omits the text which was in the original. Moffatt correctly adds it, while the RSV puts it in a footnote: "**And another took a spear and pierced His side, and out came water and blood.**" The Savior's death came when a soldier pierced His side (Revelation 1:7).

Matthew 28:1: "**In the end of the Sabbath as it began to dawn toward the first day of the week. . .**" should be translated literally as: "**Now late on Sabbath, as it was getting dusk toward the first day of the week. . .**" The Sabbath does not end at dawn but at dusk.

Luke 2:14 should say: "**Glory to God in the highest, and on earth peace among men of God s good pleasure or choosing.**" That is, there will be peace on earth among men who have God's good will in their hearts.

Luke 14:26 has the unfortunate translation of the Greek word *miseo*, Strong's #3404, as "**hate,**" when it should be rendered "**love less by comparison.**" We are not to hate our parents and family!

John 1:31, 33 should say "**baptize**" or "**baptizing IN water**" not with water. Pouring or sprinkling with water is not the scriptural method of baptism, but only thorough immersion in water.

John 1:17 is another instance of a poor preposition. "By" should be "through": "**For the law was given [through] Moses. . .**" Moses did not proclaim his law, but God's Law.

John 13:2 should be: "**And during supper**" (RSV) rather than: "**And supper being ended**" (KJV).

I Corinthians 1:18 should be: "**For the preaching of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God,**" rather than "perish" and "are saved." Likewise, II Thessalonians 2:10 should be "**are perishing**" rather than "perish."

I Corinthians 15:29 should be: "**Else what shall they do which are baptized for the hope of the dead, if the dead rise not at all? Why are they then baptized for the hope of the dead?**" It is through the resurrection of Christ that we may obtain resurrection and we signify this by baptism.

II Corinthians 6:2 should be "**a day of salvation**," instead of "**the day of salvation**." This is a quote from Isaiah 49:8, which is correct. The day of salvation is not the same for each individual. The first-fruits have their day of salvation during this life; the rest in the second resurrection.

I Timothy 4:8 should say: "**For bodily exercise profiteth for a little time: but godliness in profitable unto all things. . .**"

I Timothy 6:10 should be: "**For the love of money is A [NOT "the"] root of all evil. . .**" James 4:1-3 says covetousness is THE cause (or, root) of all evil!

Hebrews 4:8 should be "**Joshua**" rather than "**Jesus**," although these two words are Hebrew and Greek equivalents.

Hebrews 4:9 should read: "**There remaineth therefore a keeping of a Sabbath (Greek: *sabbatismos*) to the people of God.**"

Hebrews 9:28 is out of proper order in the King James. It should be: "**So Christ was once offered to bear the sins of many; and unto them without sin that look for him shall he appear the second time unto salvation.**"

I John 5:7-8 contain an additional text which was added to the original:  
**"For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth], the Spirit, and the water, and the blood: and these three agree in one."**

The bracketed text in the above passage was added to the original manuscripts. Most modern translations agree that this was an uninspired addition to the Latin Vulgate to support the Trinity doctrine.

Revelation 14:4 should be "**A first-fruits,**" because the 144,000 are not all THE first-fruits.

Revelation 20:10: "**And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are** [correction: should be "**were cast**" because the beast and false prophet were mortal human beings who were burned up in the lake of fire 1,000 years previous to this time in Revelation 19:20], **and shall be tormented day and night for ever and ever.**" The point is that "the devil" will be cast into the same lake of fire into which the beast and false prophet were cast a thousand years previously.

Revelation 22:2 should be "**health**" rather than "**healing**."

The following are items wrongly substituted or left out of the King James Version:

Matthew 27:49: "**And another took a spear and pierced his side and out came water and blood.**" [The Orthodox Church says this was part of the Greek Text until mistakenly deleted in 511 A.D.]

Luke 9:50: ". . . for his is not against you." This verse should read:  
**"And Jesus said to him, Forbid him not, for he is not against you. For whoever is not against you is for you."**

Luke 10:22: "**And having turned to the disciples, he said:**"

John 1:28: "**Bethany**" instead of "**Bethabara,**" which was a corrupt Egyptian reading.

Acts 9:19 should read: "**Then was Saul certain days with the disciples which were at the time in Damascus.**"

Acts 20:28 should read: ". . . the Holy Spirit has made you overseers, to feed the church of the Lord and God, which He purchased with His own blood."

Philippians 3:3 should be "**serve in (*the*) Spirit of God**" rather than "**serve God in the spirit.**"

Colossians 1:6 should have added: "**and is growing**" after "**bringeth forth fruits.**"

Colossians 2:13 should read: "**And you being dead in your sins and the uncircumcision of your flesh you hath He quickened together with him, having forgiven us all the trespasses. . .**"

I Thessalonians 5:21 should read: "**Despise not prophesyings, but prove all things. . .**"

II Timothy 2:19: "**of (*the*) Lord**" rather than "**of Christ.**"

Hebrews 8:8: "**to them**" not "**with them.**"

Hebrews 13:9: "**carried away**" not "**carried about.**"

James 5:12 should be: "**into hypocrisy**" instead of "**under judgment.**"

In I Peter 2:2, the end of verse should have added: "**unto salvation.**"

Revelation 2:21 should be: ". . . and she wills not to repent of her fornication."

Revelation 6:12 should be: ". . . and the whole moon became blood. . ."

Revelation 8:7 should be: ". . . and the third part of the land was burnt up, and the third part of the trees. . ."

Revelation 8:13: "eagle" rather than "angel."

Revelation 12:6 should read: "And the woman fled into the wilderness, where she has there a place prepared of God. . ."

Revelation 13:5 should read: ". . . and power was given it to make war forty-two months. . ." The King James translation with the word "continue" has caused false interpretations.

Revelation 14:1 should read: ". . . having His name and the name of His Father written on their foreheads. . ."

Revelation 15:3: "nations" instead of "saints."

Revelation 17:8 should read: ". . . when they behold the beast that was, and is not, and shall be present. . ."

Revelation 18:17 should read: ". . . everyone who sails to any place. . ." instead of ". . . and all the company in ships. . ."

Revelation 18:20 should read: ". . . ye holy saints and apostles and prophets."

Revelation 19:12 should read: ". . . and on his head were many crowns, having names written, and a name written that no man knew. . ."

Revelation 19:17 should read: ". . . gather yourselves together unto the great supper of God. . ." not ". . . supper of the great God. . ."

Revelation 21:24 should read: "And the nations shall walk by means of its light."

Revelation 22:21 should close with: "**The grace of the Lord Jesus Christ be with all of the saints. Amen.**"

### **The Errors in the Latin Vulgate**

Martin Luther or William Tyndale never referred to themselves as "Protestants." "Protestant" was a word invented by the Vatican as a slur against the Reformed Christians who obeyed Christ's command to "**come out of her, my people**" (Revelation 18:4).

In the following verse, Paul describes the spiritual battle of the Christians against the hosts of darkness (demons):

**"Because for us the wrestling is not against flesh and blood, but against the principalities, against the authorities (Greek: *exoucia*), against the cosmic rulers of the darkness of this age, against spiritual hosts of evil on account of the heavenly things"** (Ephesians 6:12, Greek Orthodox Version).

The Latin Vulgate used that verse to describe the work of the blessed Reformation:

**"For we do not wrestle against flesh and blood, but against principalities, against powers (Latin: *potestates*), against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places"** (Ephesians 6:12, Douay-Rheims Version).

In John Chapter 7, the Messiah told his brothers that he was not YET going up to Jerusalem for the feast of Tabernacles, but would go up later:

**"Ye go up to the feast; I am not yet going up to the feast, for my time hath not yet been fulfilled. And having said these things to them he stayed in Galilee. But when his brethren went up, then he also went up to the feast, not openly, but as in secret"** (John 7:8-10, Greek Orthodox Version).

Here are the same verses from the Latin Vulgate:

**"Go ye up to this festival day, but I go not up to this festival day: because my time is not accomplished. When he had said these things, he himself stayed in Galilee. But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret" (John 7:8-10, Douay-Rheims Version).**

By omitting the word YET twice, the whole tenor of the conversation is changed, and Jesus of Nazareth is made a LIAR. Most of the newer versions follow the example of the Latin Vulgate and omit the all-important word YET.

The highlight of the mass is the MIRACLE of transubstantiation where the bread and wine become the literal body and blood of Christ.

The groundwork for this miracle is found in the Latin Vulgate Version.

In the Sermon on the Mount Jesus said:

**"Give us this day our daily bread"** (Matthew 6:11).

On the other hand, the Latin Vulgate tells us to pray for our supersubstantial bread:

**"Give us this day our supersubstantial (Latin: *supersubstantiale*) bread"** (Douay-Rheims Version).

This false word laid the foundation for the "miracle" of the mass which appeared centuries later.

Paul said that it is a SHAME for a man to have long hair:

**"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?"** (I Corinthians 11:14).

When Jerome created his Latin Vulgate Bible, the Vatican "Jesus" began to look a lot like Zeus with long hair.

The Latin Vulgate says that if a man NOURISH his hair, it is a shame unto him!

**"Doth not even nature itself teach you that a man indeed, if he nourish his hair (Latin: *nutriat*), it is a shame unto him?"** (Douay-Rheims Version).

Does this prohibit shampoos for men? On the other hand, women are encouraged to nourish their hair:

**"But if a woman nourish (Latin: *nutriat*) her hair, it is a glory to her; for her hair is given to her for a covering"** (Douay-Rheims Version).

This is GOOD NEWS for cosmetics' manufacturers. Until very recently, Christian women covered their heads when they prayed.

In the Old Covenant, homosexuality was called SODOMY after the perverted city of Sodom that was destroyed by fire:

**"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven"** (Genesis 19:24).

The Holy Bible has a lot to say about sodomy or homosexuality and Jesus said that the world would be just like Sodom and Gomorrah before His Second Coming:

**"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed"** (Luke 17: 29-30).

God told Israel:

**"There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel"** (Deuteronomy 23:17).

The Vulgate changes sodomite to whoremonger.

**"There shall be no whore among the daughters of Israel, nor whoremonger among the sons of Israel"** (Deuteronomy 23:17, Douay-Rheims Version).

Sodomite is changed to EFFEMINATE in the Latin Vulgate:

**"And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel"** (I Kings 14:24).

**"There were also the effeminate in the land, and they did according to all the abominations of the people, whom the Lord had destroyed before the face of the children of Israel"** (Douay-Rheims Version).

**"And he (Jehoshaphat) took away the sodomites out of the land, and removed all the idols that his fathers had made"** (I Kings 15:12).

**"And he took away the effeminate out of the land, and removed all the filth of the idols, which his fathers had made"** (Douay-Rheims Version).

These changes are also found in I Kings 22:46 and II Kings 23:7. As you can also see, the Vulgate changed "**removed all the idols**" to "**removed all the filth of the idols.**" This gives the impression that not all idols have "filth".

When Miriam was visited by the angel Gabriel to announce the virgin birth of the Messiah, Gabriel said that she was highly favored of the Lord:

**"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women"** (Luke 1:28).

The Latin Vulgate says that Miriam was full of grace:

**"And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women"** (Latin Vulgate Version).

This gave rise to the false teaching of Mariolatry. Here is the Latin Rosary or prayer to Mary:

Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

This is nothing but the old pagan mother goddess worship under a "Christian" mantle!

One of the greatest doctrines of the Holy Bible is justification by FAITH. Paul, founder of the Roman Congregation, said:

**"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness"** (Romans 4:3).

**"Even as Abraham believed Elohim, and it was accounted to him for righteousness"** (Galatians 3:6).

Paul quotes from a verse about Abraham prove this doctrine:

**"And he (Abraham) believed in the LORD and he counted it to him for righteousness"** (Genesis 15:6).

Now let's see how Jerome replaces RIGHTEOUSNESS with JUSTICE:

**"Abram believed God, and it was reputed to him unto justice"** (Douay-Rheims Version).

**"For what saith the scripture? Abraham believed God: and it was reputed to him unto justice"** (Douay-Rheims Version).

**"As it is written: Abraham believed God: and it was reputed to him unto justice"** (Douay-Rheims Version).

The Council of Trent condemns this belief in justification by Faith ALONE:

But, although it is necessary to believe that sins neither are remitted, nor ever were remitted save gratuitously by the mercy of God for Christ's sake; yet is it not to be said, that sins are forgiven, or have been forgiven, to anyone who boasts of his confidence and certainty of the remission of his sins, and rests on that alone; seeing that it may exist, yea does in our day exist, amongst heretics and schismatics; and with great vehemence is this vain confidence, and one alien from all godliness, preached up in opposition to the Catholic Church. But neither is this to be asserted, that they who are truly justified must needs, without any doubting whatever, settle within themselves that they are justified, and that no one is absolved from sins and justified, but he that believes for certain that he is absolved and justified; and that absolution and justification are affected by this faith alone: as though whoso has not this belief, doubts of the promises of God, and of the efficacy of the death and resurrection of Christ. For even as no pious person ought to doubt of the mercy of God, of the merit of Christ, and of the virtue and efficacy of the sacraments, even so each one, when he regards himself, and his own weakness and indisposition, may have fear and apprehension touching his own grace; seeing that no one can know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God. (Council of Trent, Sixth Session).

Another fatal error of Jerome was to change the warning about the Mark of the Beast.

The Book of Revelation is a history of the Christian Congregation from the First to the Second Coming of Christ told in symbols or picture language.

The book exposes the career of Antichrist and his war against the saints. John said:

**"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the**

**beast: for it is the number of a man; and his number is 666"**  
(Revelation 13:16-18).

The Bible issues a dire warning to anyone who takes the Mark of the Beast or becomes the Pope's follower:

**"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Revelation 14:9-11).**

Jerome's Latin Vulgate changes the word MARK into CHARACTER (Latin: ***carakter***). Character is a transliteration of the Greek word CHARAGMA meaning a stamp or an imprinted mark:

**"And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand or on their foreheads: and that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name" (Douay-Rheims Version)).**

**"And the third angel followed them, saying with a loud voice: If any man shall adore the beast and his image and receive his character in his forehead or in his hand, he also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath: and shall be tormented with fire and brimstone in the sight of the holy angels and in the sight of the Lamb. And the smoke of their torments, shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast and his image and whoever receiveth the character of his name" (Douay-Rheims Version).**

Every other translation uses the correct word MARK to translate ***charagma***. The Romans did have a word for MARK which Jerome used in Ezekiel 9:4:

**"And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof"** (Ezekiel 9:4, Douay-Rheims Version).

Jerome was a CHARACTER indeed whose translation filled the Holy Bible with HOLES!

Exodus 34:29-35 in the Vulgate says, **"And when Moses came down from the mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned from the conversation of the Lord. And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near. And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he spoke to them. And all the children of Israel came to him: and he gave them in commandment all that he had heard of the Lord in mount Sinai. And having done speaking, he put a veil upon his face. But when he went in to the Lord, and spoke with him, he took it away until he came forth, and then he spoke to the children of Israel all things that had been commanded him. And they saw that the face of Moses when he came out was horned, but he covered his face again, if at any time he spoke to them."**

So Moses had HORNS!

The correct translation is: **"It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him. So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. Then Moses called to them, and Aaron**

**and all the rulers in the congregation returned to him; and Moses spoke to them. Afterward all the sons of Israel came near, and he commanded them to do everything that the Lord had spoken to him on Mount Sinai. When Moses had finished speaking with them, he put a veil over his face. But whenever Moses went in before the Lord to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded, the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to speak with Him."**

The Hebrew word translated "shone" is *qaran* which means "to shoot out horns; figuratively, rays: -- have horns, shine." The word should have NEVER been translated "horns" when referring to Moses. It refers to something radiating from something or someone. The word that literally means "horn" is the Hebrew *qeren*. It refers to the actual "horn" and NOT to the action of shooting out. Many who do not understand the difference make the same mistake Jerome did! It shows ignorance of Hebrew!

### **Printing Mistakes and Strange Renderings**

Also of interest is the fact that some Bible translations included mistakes and faulty phrasing. Here are some of the more infamous mistakes that translators and printers have made throughout the years.

"Wife-Beaters' Bible" (Matthew's Bible, 1537):

A footnote to I Peter 3:7 is rendered: "**And if she be not obedient and helpful unto him, endeavor to beat the fear of God into her head, that thereby she may be compelled to learn her duty and do it.**" Never try this with YOUR wife. Footnotes are not inspired.

"Place-makers' Bible" (Geneva, 1562):

In the second edition of the Geneva Bible, Matthew 5:9 reads "**Blessed are the place-makers: for they shall be called the children of God.**" The correct translation is "**peacemakers.**"

"Printers' Bible" (KJV, 1612):

Psalm 119:161 reads: "**Printers have persecuted me without a cause**" rather than "**Princes.**"

"Adulterers' Bible" (KJV, 1631):

The word "**not**" is missing from the seventh commandment in Exodus 20:14, rendering it: "**Thou shalt commit adultery.**" The printers were fined £300 and most of the copies were recalled immediately. Only 11 copies are known to exist today. It is also called the "Wicked Bible".

"Unrighteous Bible" (KJV, 1653; Cambridge Press):

I Corinthians 6:9 lacks the word "**not**" and reads: "**Know ye not that the unrighteous shall inherit the kingdom of God?**"

"Sinners Bible" or the "Sin on Bible" (KJV, 1716):

John 8:11 reads: "**Go and sin on more**" rather than "**Go and sin no more.**"

"Fools' Bible" or "The Fools Bible" (KJV, 1763):

Psalm 14:1 reads: "**The fool hath said in his heart there is a God**", rather than "**... there is no God.**" The printers were fined £3,000 and all copies ordered destroyed.

"The Large Family Bible" (KJV, 1820):

Isaiah 66:9 reads: "**Shall I bring to birth and not cease to bring forth?**" rather than "**Shall I bring to birth and not cause to bring forth?**"

"Prostitutes Bible" (NET, 2001):

Proverbs 2:16 reads: "**To deliver you from the adulteress, from the sexually loose woman who speaks flattering words.**" In the first printing of the New English Translation, there is a footnote at the end of this verse with a 1-800 number. The translator was writing the notes for this verse on his computer when he got a call and, not finding a pen, typed the call-back number in these notes. He forgot to delete them.

In the list of clean and unclean birds in Leviticus 11 and Deuteronomy 14, the King James Version lists "**the swan**" as unclean. If this was correct, the duck and goose would also be included. However, the correct word should have been "**ibis**."

### Verses Mixed Up

The order of verses in a few manuscripts for I Corinthians 14:26-40 is:

**"How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. What? Came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the**

**law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."**

I Corinthians 14:34-35 is placed after verse 40 in the Western manuscripts. This verse order seems to be the original order! It also clears up the meaning of the whole chapter without appearing to contradict I Corinthians 11:5!

### **Disputed Books of the New Testament**

The reformer known as Karlstadt divided the New Testament into three ranks of differing dignity. On the lowest level are the seven disputed books of James, II Peter, II and III John, Jude, Hebrews, and Revelation. Oecolampadius declared that while all 27 books should be received, Revelation, James, Jude, II Peter II and III John should not be compared to the rest of the books.

Martin Luther downgraded the significance of Revelation. Luther concluded that he could not readily harmonize the God described in Revelation with the God to whom Jesus prayed to as Abba. When Luther translated the Bible into the German language, he downgraded Revelation by relegating it to an appendix.

In his prefaces to four New Testament books (Hebrews, James, Jude and Revelation), Luther explains his doubts as to their apostolic authority:

**Hebrews:** "The four following had, in ancient times, a different reputation. In the first place, that this Epistle is not St. Paul's, nor any other apostle's is proved by the fact that it says, in Hebrews 2:3, that this doctrine has come to us and remains among us through those who themselves heard it from the Lord. Thus it is clear that he speaks of the apostles as a disciple to whom this doctrine has come from the apostles, perhaps long after them . . . Again, there is a hard knot in the fact that in chapters 6 and 10 it flatly denies and forbids to sinners repentance after baptism, and in Hebrews 12:17, it says that Esau sought repentance and did not find it. This seems, as it stands, to be against all the Gospels and St. Paul's epistles; and although one might make a gloss on it, the words are so clear that I do not know whether that would be sufficient. My opinion is that it is

an epistle of many pieces put together, and it does not deal with any one subject in an orderly way."

**James:** "In a word, he wanted to guard against those who relied on faith without works, but was unequal to the task in spirit, thought, and words. He mangles the Scriptures and thereby opposes Paul and all Scripture. He tries to accomplish by harping on the law what the apostles accomplish by stimulating people to love. Therefore I cannot include him among the chief books, though I would not thereby prevent anyone from including or extolling him as he pleases, for there are otherwise many good sayings in him. Therefore I will not have him in my Bible to be numbered among the true chief books, though I would not thereby prevent anyone from including or extolling him as he pleases, for there are otherwise many good sayings in him. One man is no man in worldly things; how then, should this single man alone avail against Paul and all Scripture."

**Jude:** "Concerning the epistle of St. Jude, no one can deny that it is an extract or copy of St. Peter's second epistle, so very like it are all the words. He also speaks of the apostles like a disciple who comes long after them [Jude 17] and cites sayings and incidents that are found nowhere else in the Scriptures [Jude 9, 14]. This moved the ancient Fathers to exclude this epistle from the main body of the Scriptures. Moreover the Apostle Jude did not go to Greek-speaking lands, but to Persia, as it is said, so that he did not write Greek. Therefore, although I value this book, it is an epistle that need not be counted among the chief books which are supposed to lay the foundations of faith."

**Revelation:** "About this book of the Revelation of John, I leave everyone free to hold his own opinions. I would not have anyone bound to my opinion or judgment. I say what I feel. I miss more than one thing in this book, and it makes me consider it to be neither apostolic nor prophetic. First and foremost, the apostles do not deal with visions, but prophesy in clear and plain words, as do Peter and Paul, and Christ in the gospel. For it befits the apostolic office to speak clearly of Christ and his deeds, without images and visions. Moreover there is no prophet in the Old Testament, to say nothing of the New, who deals so exclusively with visions and images. For myself, I think it approximates the Fourth Book of Esdras; I can in no way detect that the Holy Spirit produced it. Moreover he seems to me to be

going much too far when he commends his own book so highly -- indeed, more than any of the other sacred books do, though they are much more important -- and threatens that if anyone takes away anything from it, God will take away from him, etc. Again, they are supposed to be blessed who keep what is written in this book; and yet no one knows what that is, to say nothing of keeping it. This is just the same as if we did not have the book at all. And there are many far better books available for us to keep. Many of the fathers also rejected this book a long time ago; although St. Jerome, to be sure, refers to it in exalted terms and says that it is above all praise and that there are as many mysteries in it as words. Still, Jerome cannot prove this at all, and his praise at numerous places is too generous. Finally, let everyone think of it as his own spirit leads him. My spirit cannot accommodate itself to this book. For me this is reason enough not to think highly of it: Christ is neither taught nor known in it. But to teach Christ, this is the thing which an apostle is bound above all else to do; as Christ says in Acts 1, 'You shall be my witnesses.' Therefore I stick to the books which present Christ to me clearly and purely."

For centuries, in the Syrian churches, the only books of the Bible were the **Diatessaron of Tatian, the Acts of the Apostles** and **the Epistles of Paul** (except for Philemon). After the Catholic Church decided what books the New Testament should be comprised of, Tatian was declared a heretic and Bishop Theodore of Cyrrhus and Bishop Rabbula of Edessa rooted out all copies they could find of the Diatessaron and replaced them with the four canonical Gospels. Thanks to them, no early copies of the Diatessaron survive -- although a very early fragment suggests it would have been crucial evidence for the true state of the early Gospels!

By the fifth century, the Syrian Bible, called the Peshitta, became formalized somehow into its present form: Philemon was accepted, along with James, I Peter and I John, but the remaining books are still expelled (I and III John, II Peter, Revelation, and Jude). In A.D. 508, the Western Monophysite Syrian church abandoned the Peshitta altogether and adopted a new Syriac translation of the Catholic Bible, yet the Hareleans insisted on including I and II Clement in their Bible, the last surviving copy of which dates to A.D. 1170.

Then there is the Armenian Church. The Armenian Bible is essentially the same as ours, with one addition: **a third letter to the Corinthians**, actually taken directly from the Acts of Paul, became canonized in the Armenian Church and remains a part of the Armenian Bible to this day. Revelation, however, was not accepted into the Armenian Bible until A.D. 1200. There were unsuccessful attempts even as late as A.D. 1290 to include several apocryphal books in the Armenian canon: Advice of the Mother of God to the Apostles, the Books of Criapos, and the popular **Epistle of Barnabas**.

Then there are the African canons. The Coptic Bible (adopted by the Egyptian Church) includes the **two Epistles of Clement**, and the Ethiopic Bible includes books nowhere else found: the Sinodos (a collection of prayers and instructions supposedly written by Clement of Rome), the Octateuch (a book supposedly written by Peter to Clement of Rome), the Book of the Covenant (in two parts, the first details rules of church order, the second relates instructions from Jesus to the disciples given between the resurrection and the ascension), and the Didascalia (with more rules of church order, similar to the Apostolic Constitutions).

Here are facts about other books that are no longer in our New Testament:

**Codex Hierosolymitanus** (A.D. 1056) -- This Biblical manuscript was discovered in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia, in the library of the Jerusalem Monastery of the Holy Sepulchre at Constantinople. It was written by a scribe, Leo, in 1056. The manuscript contains **the Didache**, **the Epistle of Barnabas**, **I Clement**, **II Clement**, and the long form of **the Ignatian letters**.

**Codex Sinaiticus** (4th century A.D.) -- This Biblical manuscript was discovered in 1859 by C. Von Tischendorf at the Monastery of St. Catherine at the foot of Mt. Sinai (in the south central Sinai Peninsula) after a partial discovery of 43 leaves of a 4th-century Biblical codex there in 1844. Though some of the Old Testament is missing, a whole 4th-century New Testament is preserved, with **the Epistle of Barnabas** and most of **the Shepherd of Hermas** at the end.

**The Epistle to the Laodiceans** is included in all 18 German Bibles printed prior to Luther's translation, beginning with the first German Bible, issued by Johann Mental at Strassburg in 1488. In these the Pauline Epistles, with the Epistle to the Hebrews, immediately follow the Gospels, with Laodiceans standing between Galatians and Ephesians. In the first Czech (Bohemian) Bible, published at Prague in 1488 and reprinted several times in the 16th and 17th centuries, Laodiceans follows Colossians and precedes I Thessalonians. Here is a translation:

---

### **The Epistle of Paul the Apostle to the Laodiceans**

**1 Paul, an apostle not of men and not through man, but through Jesus Christ, to the brethren who are in Laodicea:**

**2 Grace to you and peace from God the Father and the Lord Jesus Christ.**

**3 I thank Christ in all my prayer that you are steadfast in him and persevering in his works, in expectation of the promise for the Day of Judgment.**

**4 And may you not be deceived by the vain talk of some people who tell *you* tales that they may lead you away from the truth of the gospel which is proclaimed by me.**

**5 And now may God grant that those who come from me for the furtherance of the truth of the gospel . . . may be able to serve and to do good works for the well-being of eternal life.**

**6 And now my bonds are manifest, which I suffer in Christ, on account of which I am glad and rejoice.**

**7 This ministers to me unto eternal salvation, which *itself* is affected through your prayers and by the help of the Holy Spirit, whether it be through life or through death.**

**8 For my life is in Christ and to die is joy *to me*.**

**9 And this will his mercy work in you, that you may have the same love and be of one mind.**

**10 Therefore, beloved, as you have heard my presence, so hold fast and do in the fear of God, and eternal life will be your portion.**

**11 For it is God who works in you.**

**12 And do without hesitation what you do.**

**13 And for the rest, beloved, rejoice in Christ and beware of those who are out for sordid gain.**

**14 May all your requests be manifest before God, and be yea steadfast in the mind of Christ.**

**15 And what is pure, true, proper,  
just and lovely, do.**

**16 And what you have heard and  
received, hold in your heart and  
peace will be with you.**

**17 Salute all the brethren with the  
holy kiss.**

**18 The Saints salute you.**

**19 The grace of the Lord Jesus  
Christ be with your spirit.**

**20 And see that this epistle is read  
to the Colossians and that of the  
Colossians among you.**

---

This epistle is said by most scholars not to be the one mentioned in the Muratorian Canon but this is just their speculation. Jerome reports that "some read the Epistle to the Laodiceans, but it is rejected by everyone" (De viris ill. 5). This was an obvious lie because "everyone" did NOT reject it or it wouldn't have been included in several Bibles! After the author has expressed his joy at the faith and virtue of the Laodiceans, he warns them against heretics, and exhorts them to remain faithful to Christian doctrines and the Christian pattern of life. The epistle purports to have been written from prison.

There is no evidence of a Greek text. The epistle appears in more than 100 manuscripts of the Latin Vulgate (including the oldest, the celebrated codex Fuldensis of A.D. 546), as well as in manuscripts of early Albigensian, Bohemian, English, and Flemish versions. At the close of the 10th century Aelfric, a monk in Dorset, wrote a treatise in Anglo-Saxon on the Old and New Testaments, in which he states that the apostle Paul wrote 15 Epistles. In his enumeration of them he place Laodiceans after Philemon. About 1165 CE John of Salisbury, writing about the canon to Henry count of Champagne, acknowledges that "it is the common, indeed almost universal, opinion that there are only 14 Epistles of Paul . . . But the 15th is that which is written to the church of the Laodiceans" (Epist. 209).

Bishop Lightfoot, who claimed it was a forgery, said, ". . . for more than nine centuries this forged epistle hovered about the doors of the sacred Canon, without either finding admission or being peremptorily excluded."

Why would an epistle be in the Bible for 900 years and then suddenly excluded? This is a very good example why we should NEVER trust men to

decide what scripture is or is not! It would be easy for them to decide to take more books from the Bible later on!

So far, men have taken out I Clement, II Clement, the Epistle of Barnabas, the Shepherd of Hermas, the Didache, the Epistle to the Laodiceans, the Epistles of Ignatius, the Apocalypse of Peter and the Diatessaron of Tatian. They also refuse to even consider the Armenian III Corinthians! Here is a translation:

---

### The Third Epistle of Paul the Apostle to the Corinthians

**1** Paul, a prisoner of Jesus Christ, unto the brethren which are in Corinth, greeting.

**2** Being in the midst of many tribulations, I do not marvel if the teachings of the evil one spread quickly. For my Lord Jesus Christ will hasten his coming, and will set at naught them that falsify his words.

**3** For I delivered to you in the beginning the things which I received of the apostles which were before me, who were at all times with Jesus Christ: namely, that our Lord Jesus Christ was born of Mary who is of the seed of David, the Holy Spirit being sent forth from heaven from the Father to her, so that he might come down into this world and redeem all flesh by his flesh, and raise us up from the dead in the flesh, just as he has shown us in himself as an example.

**4** And because man was formed by his Father, therefore was *man* sought when he was lost, that he might be made alive by adoption.

For to this end did God Almighty who made heaven and earth first send the prophets to the Jews, that they might be drawn away from their sins; for he planned to save the house of Israel. Therefore he conferred a portion of the spirit of Christ upon the prophets and sent them to the Jews first, and they proclaimed the true worship of God for a long period of time.

**5** But the prince of iniquity, desiring to be God, laid hands on them and slew them, and bound all flesh by evil lusts.

**6** But God Almighty, who is righteous, would not cast away his own creation, and sent his spirit into Mary, so that by that flesh whereby that wicked one had brought in death, by the same he should be shown to be overcome.

**7** For by his own body Jesus Christ saved all flesh, so that he might show forth the temple of righteousness in his body, in whom we are saved.

**8 They therefore are not children of righteousness, but children of wrath who reject the wisdom of God, saying that the heaven and the earth and all that are in them are not the work of God; for cursed are they, following the teaching of the serpent, whom you should drive out and flee from their doctrine.**

**9 And as for that which they say, that there is no resurrection of the flesh, they indeed shall have no resurrection because they do not believe in him that is risen from the dead; for they do not know, O Corinthians, the seeds of wheat or of other seeds, how they are cast bare into the earth and are corrupted and rise again by the will of God with bodies and clothed. And not only that which is cast in rises again, but many times more blessing itself.**

**10 And if we must not take an example from seeds, you know how Jonah the son of Amathi -- when he would not preach to them of Nineveh -- was swallowed by the sea-monster. After three days and three nights God heard the prayer**

**of Jonah out of the lowest pit, and no part of him was consumed, not even a hair nor an eyelash.**

**11 How much more shall he raise you that have believed in Christ Jesus, just as he himself arose? In the same way, a dead man also was cast upon the bones of the prophet Elisha by the children of Israel, and he arose, both body and soul and bones and spirit. How much more shall you who have been cast upon the body and bones and spirit of the Lord rise again in that day having your flesh whole?**

**12 If, then, you receive any other doctrine, let no man trouble me, for I bear these bonds that I may win Christ. I therefore bear his marks in my body so that I may attain to the resurrection of the dead. Whoever receives the rule which he has received by the blessed prophets and the holy Gospel shall receive a reward from the Lord; but whoever transgresses these things, with him is the fire, and with those that walk in the same way, which are a generation of vipers, whom you must reject in the power of the Lord, and peace shall be with you.**

---

This epistle contains sound doctrine. The only reason why mainstream Christianity might object is because Paul said that "**there is no resurrection of the flesh**" for some! The Bible actually teaches this very thing in Isaiah 26:14, Psalm 115:17 and Ecclesiastes 9:5-6! Not only is this epistle in the Armenian Bible but it was also given temporary canonicity in the Eastern, or Syriac, church during the 4th century A.D.!

## **Canons of New Testament Books and Epistles**

There have been a number of New Testament canons. Here are a few:

**Catalogue in Codex Claromontanus:** In the 6th century codex Claromontanus, a Greek and Latin manuscript of the Pauline epistles, someone placed between Philemon and Hebrews a Latin list of the books of the Bible.

There is first a list of Old Testament books and then a list of New Testament books. They are:

Matthew

John

Mark

Luke

To the Romans

The First to the Corinthians

The Second to the Corinthians

To the Galatians

To the Ephesians

*Philippians, I Thessalonians and II Thessalonians are missing*

The First to Timothy

The Second to Timothy

To Titus

To the Colossians

To Philemon

The First to Peter

The Second to Peter

Of James

The First Epistle of John

The Second Epistle of John

The Third Epistle of John

The Epistle of Jude

Epistle of Barnabas

The Revelation of John

The Acts of the Apostles

The Shepherd

The Acts of Paul

The Apocalypse of Peter

This canon list includes the Acts of Paul (which also contains **III Corinthians**) with an indication that it contains 3560 lines, somewhat longer than the canonical Acts with 2600 lines.

**The Canon approved by the 'Apostolic Canons' around A.D. 380:**  
"And our sacred books, that is, of the New Testament, are the four Gospels, of Matthew, Mark, Luke, John; the fourteen Epistles of Paul; two Epistles of Peter; three of John; one of James; one of Jude; **two Epistles of Clement**; and the Constitutions dedicated to you, the bishops, by me, Clement, in eight books, which is not appropriate to make public before all, because of the mysteries contained in them; and the Acts of us, the Apostles."

The Revelation of John is omitted but the two epistles of Clement are present. In the Coptic translation, the Revelation of John follows Jude, and the word "Clement" is followed by the words ***etetneoshou hi bol*** ("from which you are to read, outside") which we can understand to mean "that the two Epistles of Clement, though outside the canon, may nevertheless be read."

Manuscripts of the Arabic version also have differences. Three manuscripts, from the 13th and 14th centuries, make no mention of the Epistles of Clement (omitting ***etetneoshou hi bol*** too). In other manuscripts,

following the mention of "the Apocalypse, vision of John", the list concludes with "the two Epistles of Clement in one book."

**The Muratorian Canon (8th century A.D. fragment):** ". . . at which however he was present and so he has set it down. The third Gospel book, that according to Luke. This physician Luke after Christ's ascension, since Paul had taken him with him as an expert in the way *of the teaching*, composed it in his own name according to *his* thinking. Yet neither did he himself see the Lord in the flesh; and therefore, as he was able to ascertain it, so he begins to tell the story from the birth of John. The fourth of the Gospels, that of John, *one* of the disciples. When his fellow-disciples and bishops urged him, he said: Fast with me from today for three days, and what will be revealed to each one let us relate to one another. In the same night it was revealed to Andrew, one of the apostles, that, whilst all were to go over *it*, John in his own name should write everything down. And therefore, though various rudiments are taught in the several Gospel books, yet that matters nothing for the faith of believers, since by the one and guiding Spirit everything is declared in all: concerning the birth, concerning the passion, concerning the resurrection, concerning the intercourse with his disciples and concerning his two comings, the first despised in lowliness, which has come to pass, the second glorious in kingly power, which is yet to come. What wonder then if John, being thus always true to himself, adduces particular points in his epistles also, where he says of himself: What we have seen with our eyes and have heard with our ears and our hands have handled, that have we written to you. For so he confesses *himself* not merely an eye and ear witness, but also a writer of all the marvels of the Lord in order. But the acts of all apostles are written in one book. For the 'most excellent Theophilus' Luke summarizes the several things that in his own presence have come to pass, as also by the omission of the passion of Peter he makes quite clear, and equally by *the omission* of the journey of Paul, who from the city *of Rome* proceeded to Spain. The epistles, however, of Paul themselves make clear to those who wish to know it which there are, from what place and for what cause they were written. First of all to the Corinthians to whom he forbids the heresy of schism, then to the Galatians to whom he forbids circumcision, and then to the Romans, to whom he explains that Christ is the rule of the scriptures and moreover their principle, he has written at considerable length. We must deal with

these severally, since the blessed apostle Paul himself, following the rule of his predecessor John, writes by name only to seven churches in the following order: to the Corinthians the first, to the Ephesians the second, to the Philippians the third, to the Colossians the fourth, to the Galatians the fifth, to the Thessalonians the sixth, to the Romans the seventh. Although he wrote to the Corinthians and to the Thessalonians once more for their reproof, it is yet clearly recognizable that over the whole earth one church is spread. For John also in the Revelation writes indeed to seven churches, yet speaks to all. But to Philemon one, and to Titus one, and to Timothy two, *written* out of goodwill and love, are yet held sacred to the glory of the catholic Church for the ordering of ecclesiastical discipline. There is current also an epistle to the Laodiceans, another to the Alexandrians, forged in Paul's name for the sect of Marcion, and several others, which cannot be received in the catholic Church; for it will not do to mix gall with honey. Further an epistle of Jude and two with the title John are accepted in the catholic Church, and the Wisdom written by friends of Solomon in his honour. Also of the revelations we accept only those of John and Peter, which some of our people do not want to have read in the Church. But Hermas wrote the Shepherd quite lately in our time in the city of Rome, when on the throne of the church of the city of Rome the bishop Pius, his brother, was seated. And therefore it ought indeed to be read, but it cannot be read publicly in the Church to the other people either among the prophets, whose number is settled, or among the apostles to the end of time. But we accept nothing whatever from Arsinous or Valentinus and Miltiades, who have also composed a new psalm book for Marcion, together with Basilides of Asia Minor, the founder of the Cataphrygians."

The writer claims that the Epistle to the Laodiceans and the one to the Alexandrians are forged by Marcion. This was a lie because Marcion's Epistle to Laodicea was in fact the same epistle we call Ephesians!

The list that was accepted in this canon is:

Luke  
John

Acts of the Apostles

I Corinthians

II Corinthians

Ephesians

Philippians

Colossians

Galatians

I Thessalonians

II Thessalonians

Romans

Philemon

Titus

I Timothy

II Timothy

Jude

I John

II John

Wisdom of Solomon

Revelation of John

Revelation of Peter (i.e. the Apocalypse of Peter)

The Shepherd of Hermas

There is no mention of Matthew, Mark, Hebrews, James, III John, I Peter or II Peter. But since this is a fragment, Matthew and Mark may have been listed in the lost portion -- or at least Matthew was.

The books that were rejected were the Epistle to the Laodiceans and the Alexandrians and a Marcion Psalm book.

We can glean quite a bit from this fragment whether lies or truth. If one is not familiar with **the Epistle to the Alexandrians**, a fragment was found of the epistle in the eighth century Sacramentary and Lectionary of Bobbio

(Paris Bib cat., Lat. 13246). It is headed: **Epistle of Paul the Apostle to the Colossians**: but it is NOT from that letter or any other. Here is a translation with its original heading in brackets:

---

**The Epistle of Paul the Apostle to the Alexandrians**

**[Epistle of Paul the Apostle to the Colossians]**

**1 Brethren, we that are under the power of the Lord ought to keep the commandment of God.**

**2 They that keep the Lord's precepts have eternal life, and they that deny his commandments get to themselves ruin and thereto the second death.**

**3 Now the precept of the Lord is this: Thou shalt not swear falsely, thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness; thou shalt not take gifts against the truth, neither for power.**

**4 Whoso hath power and denieth the truth, shall be denied the kingdom of God and be trodden down into the pit, whence he cometh not forth again.**

**5 How are we frail and deceitful, workers of sin! We do not repent**

**daily but daily do we commit sin upon sin.**

**6 That ye may know this, dearly beloved brethren, that our works *are judged, hearken to that which* is written in this book: "it shall be for a memorial against us in the day of judgement."**

**7 There shall be neither witnesses nor companions; neither shall judgement be given by gifts; for there is nothing better than faith, truth, chastity, fasting, and almsgiving which putteth out all sins.**

**8 And that which thou wouldest not have done to thyself, do not unto another.**

**9 Agree thou for the kingdom of God and thou shalt receive the crown which is in Christ Jesus our Lord.**

---

Could this be the same epistle the Muratorian fragment calls a forgery?

**The True Ending of the Gospel of Mark**

Some of the oldest copies of the Gospel of Mark, as the Sinaiticus (A.D. 370) and the Vaticanus (A.D. 325), end at Mark 16:8. Papyrus 45 is an even older manuscript of Mark, but it is incomplete; none of its text from Mark 16 has survived. Unknown Christian forgers appear to have added one of two passages after Mark 16:8; each passage comes in various versions. One addition was quoted in the writings of Irenaeus around A.D. 180, and of Hippolytus in the second or third century A.D.

Codex Vaticanus follows 16:8 with a prolonged blank space.

Codex Sinaiticus not only does not contain the original pages of Mark 14:54-Luke 1:56, but features a unique decorative design after 16:8, as if the copyist who made the replacement pages wished to emphasize that the book was understood to end there.

### **The Longer Ending:**

The longer ending, after Mark 16:8, consists of verses 9 to 20, and is the ending found most often in Biblical translations such as the King James Version. The passage reads:

**"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands**

**on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."**

These verses describe that Jesus visited Mary Magdalene, who told the disciples about the empty tomb. But the disciples did not believe her. Jesus then appeared to two of the disciples who told the others; still they did not believe that he was risen. Afterwards, Jesus was received up into heaven and sat on the right hand of God. The disciples then followed the Great Commission. It "has traditionally been accepted as a canonical part of the gospel and was defined as such by the Council of Trent."

In this longer ending, Jesus tells his disciples that they would be able to cast out devils, speak with new tongues, heal the sick, and be immune from death by snake bite or poison. There are cults that have interpreted these verses as the basis of their occasional practices of drinking poison or allowing themselves to be bitten by poisonous snakes. Many have died as a result of this testing of their faith. This one verse goes against the reason why Jesus told "the devil" not to tempt the LORD thy God! Also, the Apostle Paul did NOT pick up the snake that bit him in the Book of Acts!

The longer ending also teaches an unscriptural Sunday resurrection. It contradicts Matthew's account! It also claims that there would be "new tongues" spoken. The tongues that were spoken were not "new." They were other languages that were already here! The "**tongues of angels**"; in I Corinthians 13:1; is referring to HOW angels communicate with people. If one were to read the scriptures; whenever an angel talked to someone, the person understood the language. There was no mysterious angelic language!

### **The Shorter Ending:**

One Old Latin manuscript, the Codex Bobiensis (around A.D. 400), contains a "shorter ending" in place of the "long ending." One translation reads:

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

Part of Mark 16:8 in this manuscript has been deleted. This text said that the women kept silent about the empty tomb; they told none of the disciples about it. If the copyist had left this verse intact, it would blatantly conflict with the "shorter ending."

### **The Freer Logion:**

The Freer Logion is a forgery in which a copyist inserted text between Mark 16:14 and 16:15. It has been found in only one Greek manuscript, Codex Washingtonensis, which dates from the late 4th or early 5th century A.D. It reads:

**"Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. And they excused themselves, saying, This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now; thus they spoke to Christ. And Christ replied to them, The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven."**

This addition describes a conversation between the disciples and Jesus in which the disciples complain that Satan does not allow the real power of God to be appreciated. Jesus replied that Satan did not have this power any longer, but that other terrible things will happen in the near future. The addition concludes with a statement on salvation.

The thing wrong with this verse is that "Satan" is NOT some super deity! This logion was written at the time that false teachings were circulating around the churches -- and the belief in a personal devil (an evil "god" of this world) was one of those doctrines!

The Gospel of Mark ends at Mark 16:8! There is no more to this gospel.

### **The Gospel of the Lord by Marcion**

The Gospel of Luke as we have it today appears to have later additions. Around A.D. 130 a man named Marcion translated a gospel which bears a striking resemblance to our Gospel of Luke. However, there are several important differences. Although Marcion was branded a heretic -- that would have nothing to do with faithfully translating the original Gospel of Luke (heretics have translated our New Testament texts)!

The Gospel of Luke, as we have it today, has two beginning chapters detailing the birth of Christ. The Marcion Gospel begins where Luke is numbered as 3:1:

**"In the fifteenth year of the reign of Tiberius Caesar, [Pontius Pilatus being the Governor of Judaea,]. . ."**

However, our Luke 3:2-4:30 is not in the Marcion Gospel after these words. The next words are: **"Jesus came down to Capernaum, a city in Galilee, and was teaching on the sabbath days: and they were astonished at his doctrine: for his word was in authority."** This corresponds to Luke 4:31.

So the Marcion Gospel of the Lord does not have Luke 1-2 nor 3:2-4:30! It also appears that Marcion's Gospel may be original and not edited as some think. This would mean that the chapters and verses not found in Marcion's Gospel are alter additions edited into the Gospel of Luke!

It is also interesting that Marcion's Gospel does not have the words found in Luke 23:34: **"Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."**

Here are verses not found in the Marcion original:

**"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him" (Luke 4:17-20).**

**"And they all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?" (Luke 4:22).**

**"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian" (Luke 4:25-27).**

**"No man also having drunk old wine straightway desireth new: for he saith, The old is better" (Luke 5:39).**

**". . . but every one that is perfect shall be as his master" (Luke 6:40b).**

**"Then came to him his mother and his brethren, and could not come at him for the press. . ." (Luke 8:19).**

Luke 8:21 says, **"And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it."**

Marcion says, "And he answered and said unto them, Who are my mother and my brethren? None but they who hear my words and do them."

". . . and with all thy mind; and thy neighbour as thyself" (Luke 10:27b).

"But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man was going down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest in that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (Luke 10:29-37).

Luke 11:2-3 says, "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 on 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."

Marcion says, "And he said unto them, When ye pray, say, Father, may thy Holy Spirit come to us. Thy kingdom come. Give us 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 the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Luke 11:29b-32).

"Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute. That the blood of all the prophets, which was shed from the foundations of the world, may be required of this generation. From the blood of Abel to the blood of Zacharias, which perished between the alter and the temple: verily I say unto you, It shall be required of this generation" (Luke 11:49-51).

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" (Luke 12:6).

"If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven. . ." (Luke 12:28a).

"There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them , think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down: why cumbereth it

**the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down" (Luke 13:1-9).**

**"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13:29-35).**

**"And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was**

**yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found" (Luke 15:11-32).**

Luke 16:13 says, "**No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."**

Marcion says, "**No servant can serve two masters: for while one will be pleased the other must needs be displeased. Ye cannot serve God and mammon."**

**"There are not found that returned to give glory to God but this stranger" (Luke 17:18).**

**"Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the**

**prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again" (Luke 18:31-33).**

**"And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them,**

**It is written, My house is the house of prayer: but ye have made it a den of thieves" (Luke 19:29-46).**

**"Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them" (Luke 20:9-19).**

**"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him" (Luke 20:37-38).**

**"But there shall not an hair of your head perish" (Luke 21:18).**

**"Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into. For these be the days of**

**"vengeance, that all things which are written may be fulfilled"** (Luke 21:21-22).

**"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God"** (Luke 22:16).

**". . . which is given for you: this do in remembrance of me"** (Luke 22:19b).

**"And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end"** (Luke 22:35-37).

**"And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground"** (Luke 22:43-44).

**"And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him"** (Luke 22:50-51).

**"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise"** (Luke 23:43). The Marcion says, "**And Jesus answering said to him -- the one who rebuked -- Courage!**"

**"Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass"** (Luke 24:12).

**"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).**

**". . . that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and. . ." (Luke 24:44b-46a).**

The words "**beginning at Jerusalem**" in Luke 24:47 are not in Marcion.

The words "**and carried up into heaven**" in Luke 24:51 are not in Marcion.

The words "**worshipped him, and**" in Luke 24:52 are not in Marcion.

There are several other small differences but there is not enough space to list them!

Could the scribes of the Catholic Church have added to the Gospel of the Lord and created what we know now as the Gospel of Luke? Who on earth was Theophilus? There is no record of such a person in the first century! Eusebius reveals that there was a Theophilus in the SECOND CENTURY A.D.! If this is the same person, the reference to him in Luke chapter one proves there are later additions to the Gospel we now possess!

### **The Apocalypse of Peter Was Part of the Bible Canon!**

The Apocalypse of Peter is an ancient manuscript attributed to the Apostle Peter. It is an early document which is usually dated somewhere around A.D. 100-125 (in its present form). It contains many later additions such as its details of Paradise and the torments of Hell. These are obviously additions based upon false doctrine. The original form of the book predates the Book of Revelation.

The book was included in the Muratorian Canon (A.D. 200) as well as the Codex Claramontanus. It is difficult to speculate why it fell out of favor, except perhaps that it was often associated with the Gospel of Peter.

The work survives in an extant Ethiopic text as well as a fragmentary Greek text discovered at Akhmîm with the Gospel of Peter. The two versions have striking dissimilarities, and it would appear that, although the work was originally composed in Greek, the Akhmîm text represents a later development. The apocalypse has similarities to the Book of Enoch and the account of the transfiguration parallels the description in II Peter.

Here is a reproduction of the Apocalypse of Peter without the later additions:

---

**The Second Coming of Christ and Resurrection of the Dead Which Christ Revealed Unto Peter Who Died Because of their Sins, for that They Kept Not the Commandment of God their Creator**

**1 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.**

**2 And when the Lord was seated upon the Mount of Olives, his disciples came unto him.**

**3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over in thy congregation, that they when they hear it may take heed to themselves and mark the time of thy coming.**

**4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the messiah. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be foreseen; but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my rod going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine holy angels. And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.**

**5 And ye, take ye the likeness thereof from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.**

**6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.**

**7 And the Master answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: Suffer us to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not understood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned messiahs come and awake expectation saying: I am the messiah that am now come into the world. And when Israel**

shall perceive the wickedness of their deeds they shall turn away after them and deny him whom our fathers did praise, even the first Messiah whom they crucified and therein sinned a great sin. But this deceiver is not the Messiah. And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life.

**8 And he showed me in his right hand the lives of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.**

**9 And I asked him and said unto him: Master, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour**

answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

**10** Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth forever. And he shall command the abode of the dead to open its bars of adamant and give up all that is therein.

**11** And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

**12** For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were done when he created the world and commanded all that is therein and it was done; even so shall it be in the last days;

for all things are possible with God. And therefore saith he in the scripture: Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew, nerves, flesh and skin and hair thereon.

**13** And life and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

**14** Behold and consider the corns of wheat that are sown in the earth. As things dry and without life do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

**15** How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

**16** And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to

**fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world.**

**17 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west and they that are in the south shall flee to the north. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.**

**18 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me. And I shall sit upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold**

**it, they shall weep, every nation apart.**

**19 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them to every man according to his deeds. As for the elect that have done good; they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished eternally, every one according to his transgression.**

**20 Uriel the angel of God shall bring forth the lives of those sinners every one according to his transgression who perished in the flood, and of all that dwelt in all idols, in every molten image, in every object of love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them the objects in which they dwelt in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.**

---

Throughout this whole scripture, there is not one false doctrine! Why was it excluded from the Bible? It was possibly excluded because some superstitious scribe added a section dealing with the torments of hell!

## **Evidence that I Clement was Scripture!**

The **First Letter of Clement** was purportedly written by Clement to the Corinthian church to reconcile disputes that had arisen. It refers to the persecution under Nero (5:4), tells us that renewed persecution of the same sort is happening (1:1, 7:1), suggests that the apostles and many of those who knew them have passed on (42-44:2). The work has been dated to A.D. 95-96, the date of the persecution under Domitian recorded by Eusebius from Hegesippus.

The work was treated as scripture by Clement of Alexandria and held a position in Egyptian Bibles, the Alexandrinus and the Strasbourg Coptic manuscript. At an early period it was considered part of the New Testament.

Here is a list of a few Biblical manuscripts that included I Clement and their descriptions:

**Codex Alexandrinus:** The famous Greek uncial of the Bible. This contains the Old Testament and most of the New Testament, although some leaves are missing. It was presented to King Charles I in 1627 by Cyril Lucar, Patriarch of Constantinople. This contains the entire Greek text of **I Clement**, apart from one folio. It also contains **II Clement**.

**Codex Hierosolymitanus/Codex Constantinopolitanus:** A Greek minuscule written by Leo the Notary in A.D. 1056 and discovered by Bryennius in Constantinople in 1875 in the library of the Patriarch monastery of Jerusalem. The manuscript was in Jerusalem in 1967. The manuscript also contains **II Clement, the Epistle of Barnabas, the Didache**, and the long version of **the Epistles of Ignatius of Antioch**. This contains the entire Greek text of **I Clement**.

**MS Additional 1700:** This has long been thought to be the only manuscript of a Syriac translation; the date of translation is unknown, but probably not early and perhaps 8th century.

**MS Sem. 37:** This is the only manuscript of a Latin translation; the almost verbatim translation was made at an extremely early date, as it seems to

have been used by Lactantius. It has been assigned to the first half of the 2nd century; it was probably translated into Latin in the late 2nd or early 3rd century. The manuscript formerly belonged to the Monastery of Florennes.

**MS Orient., fol. 3065:** This is a Coptic version, in the Akhmimic dialect, but is incomplete. Chapters 34:5-42 are missing because 5 pages have been lost. It is a beautiful papyrus codex of the 4th century from the "White Monastery" of Shenute.

**Unknown MS:** This is a Coptic version, in the Akhmimic dialect, also incomplete and more fragmentary than the 4th century copy, which was discovered at Strasbourg. It does not go beyond chapter 26:2. The manuscript is a Biblical manuscript, and **I Clement** follows directly after the canonical books.

### **Proof of Deleted Passages!**

Clement also quotes scripture that isn't in the Old Testament. One quote is I Clement 8:2-3. It says, **"Yea and the Master of the universe Himself spake concerning repentance with an oath: for, as I live saith the Lord, I desire not the death of the sinner, so much as his repentance, and He added also a merciful judgment: Repent ye, O house of Israel, of your iniquity; say unto the sons of My people, Though your sins reach from the earth even unto the heaven, and though they be redder than scarlet and blacker than sackcloth, and ye turn unto Me with your whole heart and say Father, I will give ear unto you as unto a holy people."**

Clement of Alexandria verifies where this scripture came from. He said, "For He says by Ezekiel, **'If ye return with your whole heart, and say, Father, I will hear you, as a holy people'**" (Clement of Alexandria, Instructor 1.10).

You can search the Book of Ezekiel high and low and you will not find that scripture! Why? Either there was a second book or the scribes deleted it from the canonical book (see Jeremiah 8:8)!

Clement also quotes Moses as saying, "**I am but as the smoke of a pot**" (I Clement 17:6).

Another quote not found in our Bible is I Clement 23:3: "**Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened unto us.**"

Another is: "**Cleave to the holy, for those that cleave to them shall themselves be made holy**" (I Clement 46:2).

Could the scribes really have removed verses from the Old Testament? Justin Martyr (although not reliable concerning doctrine) does reveal several passages that are not in our Bible. These are:

**"The Lord remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation."**

Irenaeus also quoted this verse. He attributed it to Jeremiah on one occasion and to Isaiah on the other. It is possible that both Jeremiah and Isaiah said it!

**"Tell ye among the nations, the Lord hath reigned from the wood"** (Psalm 96:10 -- "from the wood" was deleted).

**"And Esdras said to the people, This Passover is our Savior and our refuge. And if you have understood, and your heart has taken it in, and we shall humble Him on a standard, and thereafter hope in Him, then this place shall not be forsaken forever, says the God of hosts. But if you will not believe Him, and will not listen to His declaration, you will be a laughingstock to the nations."**

This may have been deleted from either the Book of Ezra or the Book of Nehemiah.

The point is: Who gives "Jewish" or Catholic scribes the right to tamper with scripture? NO ONE!!