

APPENDIX IV

THE "NEW BIBLES" ARE ROMAN CATHOLIC BIBLES

The "oppositions of science falsely so called" (1 Tim.6:20) have restored Jerome's Latin Vulgate, via GREEK MANUSCRIPTS, while it has rejected the Reformation text. These so-called "old and best" manuscripts are mainly codex Sinaiticus and codex Vaticanus; what is missing in the scripture verses mentioned in the chart below is also missing in both codex Sinaiticus AND codex Vaticanus (unless otherwise indicated).

A CHART GIVEN TO DEMONSTRATE THE FACT THAT THE "NEW BIBLES" ARE PRO-CATHOLIC AND THAT THEY ARE PREREFORMATION, DARK AGE, LATIN BIBLES.

1 Corinthians 10:28; (for the earth is the Lord's, and the fullness thereof).

The Catholic Bible of Jerome (no.79, Anglo Rheims (1582); no.59, Dutch Biblia Sacra (1599);no.96, Ulenberg's German (1630/66)) has omitted half of the verse.

In agreement with this omission one will find:

Versions 46-60 (all Dutch versions from 1648 up till the present), 65-79,87, 90-96,99,101-115.

The correct reading of the A.V.1611 and S.V.1637, which includes the latter half of the verse, is found in Coverdale, Tyndale, Matthew, Cranmer, Great, Geneva, Bishops (the seven preceding Bibles to the AV 1611;"as silver tried in a furnace of earth, purified SEVEN times" Psalm 12:6), the three preceding to the Dutch Statenvertaling 1637: Biestkens, "Den Bibel in Duyts" and the "Deux-Aes Bibel, the Anglo-Saxon Translation of the Gospels, Wulfila's Gothic Translation of the Gospels, Zuercher and Piscator Bibles, the Majority Text, Erasmus and Stephens/Elzevirs Greek New Testament.

All these Bibles were written BEFORE 1700 A.D.(the latest at the BEGINNING of the 17th century).

1 Corinthians 11:24; (take eat)

The words "take, eat..." are missing in the corrupt roman Catholic Manuscripts (no.106, Vaticanus, B; no.108, Sinaiticus, Aleph). In agreement with this deletion are:

Versions: 46-57, 65-70, 72-77, 90-96, 101-115.

The inspired text, found in the A.V.1611, and S.V.1637, is found also in the Roman Catholic Beelen, Biblia Sacra, Anglo-Rheims and the Protestant Dutch Luther, Biestkens, "Bibel in Duyts", "Deux-Aes", Weymouth, Wycliffe, Anglo-Saxon, Coverdale, Tyndale, Matthew, Cranmer, Great, Geneva, NKJV, Bishops, Wulfila's Gothic, Zuercher, Luther, Piscator, Majority text, Erasmus and Stephens/Elzevir.

1 Corinthians 15:47; (the Lord)

The corrupt Roman Catholic Bible does not like the word "Lord" in the text. Siding with Rome against the Bible are:

Versions: 46-60,65-79,81,90-96,98,101-111.

The three 16th century Dutch Protestants translations, Anglo-Saxon (950), the Protestant predecessors of the A.V.1611, NKJV, Wulfila(360), Luther, Piscator, even the German text critics Theile & von Gebhardt, Griesbach and Scholz, the English text critic Wordsworth and of course the Majority text, Erasmus have the reading of the A.V./S.V./Textus Receptus. Sixteen of the twenty-one were written before 1800 A.D.

Galatians 3:1; (that you should not obey the truth)

The correct reading in the A.V./S.V./T.R. (Textus Receptus) is also present in the Roman Catholic Bibles (Beelen, Biblia Sacra, Anglo-Rheims, Ulenberg) during the Reformation, which are more accurate than the "new Bibles", along with the Dutch Luther, Biestkens, Deux-Aes, "Bibel in Duyts", Anglo-Saxon, Tyndale, Coverdale, Matthew, Cranmer, Great, Geneva, Bishops) and the NKJV Wulfil, Zuercher, Luther, Piscator, Majority text, and Erasmus. The "new Bibles" which change these verses are: 46-57, 65-78, 90-95, 101-115.

1 Peter 4:14; (on their part He is evil spoken of, but on your part He is glorified)

Here the Corrupt Catholic Bibles- Jerome, Willibrord, Canisius, Beelen, Biblia Sacra, NAB, NJB, NRSV < Confraternity, Anglo-Rheims, Einheitsuebersetzung, Tillmann, Ulenberg, Merk- have omitted the last half of the verse. Backing up Rome are: 46-51, 53, 55-57, 65, 67, 68, 71-76, 78, 91, 92, 94, 95, 101-109, 111.

The Dutch Luther, Biestkens, "Bibel in Duyts", "Deux-Aes", agree with the inspired words in the Anglo-Saxon, the seven Protestant predecessors of the A.V., NKJV, Wulfil, Zuercher, Luther, Piscator, and even with the critics Theile & von Gebhardt, Griesbach, Wordsworth, Scholz, and of course with Majority text and Erasmus.

Matthew 16:3; (Oh ye hypocrites)

Since Roman Catholic theology is Post-millennial, Catholics strongly resent this remark, where it touches those who try "to tell the future". It is omitted in the Willibrord, Canisius, Beelen, Biblia Sacra, NAB, NJB, NRSV, Confraternity, Anglo-Rheims, Einheitsuebersetzung, Tillmann, Ulenberg, Merk, and also in:

Versions: 46-51, 53, 55, 57, 65, 67, 68, 71-76, 78, 80, 91, 92, 94, 95, 97, 101-109, 111.

This time the New testament of the Dutch Reformed Church has the reading, as the Dutch Luther, with of course Biestkens, "Bibel in Duyts", "Deux-Aes", the seven predecessors of the A.V., NKJV, Zuercher, Luther and Piscator, and the less extreme text critics Theile & von Gebhardt, Griesbach, Wordsworth, Scholz and the usual Majority text and Erasmus with the inspired A.V./S.V./T.R.

Matthew 20:22; (and be baptized with the baptism I am baptized with)

The Willibrord, Canisius, Beelen, Biblia Sacra, NRSV, Confraternity, Rheims Einheitsuebersetzung, Tillmann, Ulenberg (following Jerome's lead) all omit half of the verse. Following this line are:

Versions: 46, 51, 53, 55, 57, 60, 65-69, 71-76, 78, 80, 91, 92, 94, 95, 97, 101-113.

The Dutch Protestant translations before 1637 have it, as the Protestant predecessors of the A.V., NKJV, the German Zuercher, Luther & Piscator and the moderate text critics Wordsworth and Scholz, besides the Majority text and Erasmus, which agree with the correct reading in the A.V./S.V./T.R.

Mark 6:11; (Verily I say unto you it shall be more tolerable for Sodom and Gomorrha in the day of judgement than for that city)

Half of the verse was taken out by Origen and Eusebius and this corruption was preserved (in Vaticanus and Sinaiticus) for Jerome and subsequent Roman Bibles. In agreement with the Dark Age reading of Canisius, Beelen, Biblia Sacra, Confraternity, Anglo-Rheims, Tillmann, Ulenberg are:

Versions: 46-53, 55-7, 65-76, 78, 80, 90-92, 94, 95, 101-113.

Disagreeing with these ancient Alexandrian corruptions are the Dutch Luther, The predecessors of the S.V. 1637, the seven Protestant predecessors of the A.V. 1611, NKJV,

Wulfila, Zuercher, Luther, Piscator, and the four "middle of the roaders", Theile & von Gebhardt, Griesbach, Wordsworth, Scholz with of course the Majority text and Erasmus which retain the correct reading of the A.V./S.V./T.R.

Mark 13:14; (spoken of by Daniel the prophet)

The words "spoken of by Daniel the prophet" have been deleted in the Roman Catholic translations (Canisius, Beelen, Biblia Sacra, Confraternity, Anglo-Rheims, Tillmann, Ulenberg). Agreeing with this deletion are:

Versions: 46-53, 55-57, 60, 65-76, 78, 80, 90-92, 94, 95, 101-113, 115.

The following defect from Rome: the three predecessors of the S.V.1637, the seven Protestant predecessors of the A.V.1611, NKJV, the usual Luther, Zuercher, and Piscator, and even Wordsworth had a good choice here, with the Majority text and Erasmus: all have the A.V./S.V./T.R.-reading.

Acts 17:26; (blood):

This verse, as it stands in the A.V.1611, and S.V.1637, will not support racial or religious integration, so the word "blood" had been taken out of the Roman Catholic Bibles (Jerome, Canisius, Beelen, Biblia Sacra, Confraternity, Anglo-Rheims, Tillmann, Ulenberg) to make the reader think that all men "should be one". agreeing with this Communistic private interpretation are the usual flunkies:

Versions: 46-53, 55, 57, 65-74, 78, 90-92, 95, 101-111.

The New Testament of the Dutch Reformed Church shoots well this time, besides the Dutch Luther, and the Protestant predecessors of the S.V.1637. Also Darby and Grant have a right inspiration which the translator of the Anglo-Saxon gospels already had 900 years before. The seven Protestant predecessors of the A.V. and the NKJV agree with the German Darby (Elberfelder), although Wulfila already had it 1500 years before, with the "krautheads" Zuercher, Luther and Piscator. Again the moderates did well: Theile & von Gebhardt, Griesbach, Wordsworth, Scholz sidewith the Majority and Erasmus.

John 17:12; (in the world)

The words "in the world" have been omitted in Canisius, Beelen, Biblia Sacra, Confraternity, Anglo-Rheims, Tillmann, and Ulenberg. Following suit are:

Versions: 46-53, 55-57, 65-76, 78, 80, 90-92, 94, 95, 101-111.

The usual Dutch (Luther and the predecessors of the S.V.1637), English (the seven predecessors of the A.V.1611 plus NKJV), German (Wulfila, Zuercher, Luther, Piscator), the four moderate critics (Theile & von Gebhardt, Griesbach, Wordsworth, and Scholz) agree with the Majority text and Erasmus with the A.V. and S.V.

Acts 7:30; (of the Lord)

The angel "of the Lord" is missing from the pagan Catholic editions (Canisius, Beelen, Biblia Sacra, Confraternity, Anglo-Rheims, Tillmann and Ulenberg). He is also erased from the Bible by:

Versions: 46-52, 56, 57, 60, 66-76, 78, 90-92, 94, 101-111

The Dutch "Het Levende Woord" and "Het Boek" profit from a bright moment of Kenneth Taylor, as the predecessors of the S.V. almost always have. Also the R.S.V. makes a positive exception, what the Anglo-Saxon translation did a 1000 years before, as the seven predecessors of the A.V.1611, NKJV, with Wulfila already in 360, together with Zuercher, Luther and Piscator. Again the moderation of Griesbach, Scholz, Theile & von Gebhardt and Wordsworth is rewarded; something which Erasmus (with the Majority text) knew a long time before.

Romans 13:9; (thou shalt not bear false witness)

The Roman Catholic Bibles of 1860 (Beelen), 1599 (Biblia Sacra), 1582 (Anglo-Rheims), 1630/66 (Ulenberg) have the A.V./S.V. reading in it, however, the modern Catholic Bibles (Dutch: Willibrord, 1995; Canisius, 1929; English: NRSV, 1989; Confraternity, 1963; German: Einheitsuebersetzung, 1980; Tillmann, 1926) have omitted "thou shalt not bear false witness", in keeping with Origen's original revision of the truth. Following one of the "roads that lead to Rome", our 20th century blind guides lead the way:

Versions: 46-51, 53, 54-57, 65-69, 71-76, 91, 92, 94, 95, 101-116

The following adopt the correct reading of the A.V. 1611/S.V. 1637: the Dutch Luther, the Protestant predecessors of the A.V. 1611 and S.V. 1637, Wycliffe, NKJV, Anglo-Saxon- and Wulfila's translation, Zuercher, Luther, Piscator and Erasmus.

Acts 24:6,7,8; (and would have judged according to our law, but the chief captain Lysias came upon us, and with great violence took him away out of our hands commanding his accusers to come unto thee)

Again, the "newer" Catholic versions (Dutch: Willibrord; English: New American Bible, New Jerusalem Bible, New Revised Standard Version, Confraternity; German: Einheitsuebersetzung) alter the correct reading of the earlier versions (Dutch: Canisius, Beelen, Sacra; English: Anglo-Rheims; German: Tillmann, Ulenberg). Verse seven and part of verses six and eight are missing in the late 20th century Roman Catholic Bibles, although the readings are found in those Roman Catholic Bibles from the time of the Reformation till the early 20th century. Also deleting the passages are:

Versions: 46-51, 53, 56, 65, 67, 68, 71-73, 75, 76, 92, 94, 101-112, 116

The following retain the A.V./S.V.-reading: "Het Boek", Voorhoeve (1877), Dutch Luther, three Protestant predecessors of the S.V. 1637, N.I.V. for a change, Wycliffe, Anglo-Saxon- and Gothic translations, the seven predecessors of the A.V. 1611, NKJV, the Revised Luther has a conservative choice, as usual the Zuercher, Luther, and Piscator are, as also Griesbach, Wordsworth and Scholz with Erasmus.

1 Corinthians 5:7; (for us)

The words "for us" denoting the people for whom Christ, our Passover, has been sacrificed, have been omitted in the Roman Catholic Bibles of the Dark Ages and the Reformation, that is in the Dutch Biblia Sacra (1599), the English Anglo-Rheims translation (1582), and the German Ulenberg translation (1630/66). Reading with this Roman Catholic perversion are:

Versions: 46-58, 65-78, 90-94, 101-111, 114

Retaining these precious words, as they are standing in the A.V. 1611 and S.V. 1637, are: the Dutch Luther translation and the three predecessors of the S.V. 1637, Anglo-Saxon translation, NKJV, and the seven predecessors of the A.V. 1611, the Revised Luther (1956) for a change, with Wulfila's Gothic translation, and Zuercher, Luther, Piscator, the moderate critics Theile and von Gebhardt, Griesbach, Scholz, with the Majority text, Erasmus and Stephens/Elzevir.

Matthew 20:7; (and whatsoever is right, that shall ye receive)

These words have again been deleted in the Roman Catholic "Bibles" of the Dark Ages (Biblia Sacra, 1599 in Holland; Anglo-Rheims, 1582 in England; Ulenberg's translation, 1630/66 in Germany).

The modern Roman Catholic and "Protestant" Bibles who follow these blind guides into the ditch, are:

Versions: 46-56, 58, 65-78, 80, 90-96, 97, 101-111

Siding with the inspired words of the A.V.1611 and S.V.1637, are: Voorhoeve (1877), Dutch Luther translation, the three predecessors of the S.V.1637, the seven predecessors of the A.V.1611, NKJV, the great German translations Luther Zuercher and Piscator, and the moderate textual critics Theile & von Gebhardt, Griesbach, Wordsworth, Scholz with the quite faithful Majority text and Erasmus

Having produced sixteen prooftexts that the "new Bibles" are Roman Catholic, the reader may now pursue these same seventy versions into fifty other readings, which will demonstrate that the majority of the new Bibles are even more non-Christian than the Roman Bibles. These references are as follows:

1. Matthew 9:13;(repentance)
2. Matthew 12:35;(of the heart)
3. Matthew 13:51;(Jesus said unto them)
4. Matthew 25:13;(Wherein the Son of Man cometh)
5. Matthew 28:2;(from the door)
6. Matthew 28:9;(as they went to tell his disciples)
7. Mark 2:17;(to repentance)
8. Mark 10:21;(Take up thy cross)
9. Mark 11:10;(in the name of the Lord)
10. Luke 2:33;(Joseph is changed to father)
11. Luke 2:43;(Joseph and His mother are changed to His parents)
12. Luke 4:8;(Get thee behind me Satan)
13. Luke 4:41;(the Christ)
14. Luke 9:54;(even as Elijah did)
15. John 4:42;(the Christ)
16. John 11:41;(where the dead was laid)
17. Acts 2:30;(According to the flesh He raised up Christ)
18. Acts 16:31;(Christ)
19. Acts 20:32;(brethren)
20. Acts 23:9;(let us not fight against God)
21. Acts 24:15;(of the dead)
22. Acts 28:16;(the centurion delivered the prisoners to the captain of the guard)
23. Romans 1:16;(of Christ)
24. Romans 11:6;(but if it be of works, then it is no more grace:otherwise work is no more work)
25. Romans 14:6;(and he that regardeth not the day, to the Lord he doth not regard it)
26. Romans 14:9;(both and rose)
27. 1 Corinthians 6:20;(and in your spirit which are God's)
28. 2 Corinthians 4:10;(The Lord)
29. Ephesians 3:9;(by Jesus Christ)
30. 1 Thessalonians 1:1;(from God the father and the Lord Jesus Christ)
31. 1 Timothy 3:16;(God is out, or changed to "he" or "who")
32. 1 Timothy 6:5;(From such withdraw thyself)
33. Titus 1:4;(The Lord)
34. Hebrews 1:3;(by himself)
35. Hebrews 7:21;(after the order of Melchisedec)
36. Hebrews 10:30;(saith the Lord)
37. Hebrews 11:11;(was delivered of a child)
38. James 5:16;("faults" is changed to "sins")
39. 1 Peter 1:22;(Through the Spirit)

- 40.1 Peter 4:1;(for us) (Codex Sinaiticus has it!)
- 41.2 Peter 2:17;(forever)
- 42.1 John 2:7;(from the beginning) (The Dutch Biblia Sacra, 1599, has the reading)
- 43.1 John 4:3;(Christ is come in the flesh)
- 44. Jude 25;(wise)
- 45. Rev. 1:9;(Christ)
- 46. Rev. 1:11;(I am Alpha and Omega the first and the last) (Codex Sinaiticus has the reading)
- 47. Rev. 2:13;(thy works)
- 48. Rev. 12:12;(inhabiters of the)
- 49. Rev. 20:12;(God is changed to the throne)
- 50. Rev. 21:24;(of them which are saved)

The reader should observe that not only has there been a transference of text (replacing the Reformation text with the Roman Catholic text), but there has been an interpolation of Liberal Theology into the passages.

Having produced 66 verses to prove our thesis, we are in 800 % better shape than Westcott and Hort, who could only produce eight verses to prove that the Byzantine text of the Receptus was a "late text". Lesson: let's stick to the God-approved Reformation text which He used by His Spirit to create the greatest revivals the world has seen or ever will see. These God-inspired preserved words are to be found in all translations from the Greek Textus Receptus, which is the Authorised Version 1611 for the English speaking people and the Statenvertaling 1637 for the Dutch speaking people.
