

**1 TVEIR STAÐIR**

Dr. Jack Moorman, sum í mong ár granskaði spurningin um Bíbliu versjónir, sigur, at flutningurinn fram av Grikska Ný-Testaments tekstinum er í veruleikanum ein "søga um tveir staðir", t.e. Antiochia og Alexandriu.

Dr. Moorman skrifvar: "Líka víst sum King James teksturin varð vovinn inn í andliga lívið í Antiochia í Síryu, so leiðis var við tekstinum hjá nútímans versjónunum í Alexandriu. Í dag má ein avgera, hvort man hevur tað betri við eini Bíbliu, hvørs røtur ganga aftur til ein ella hin av hesum báðum staðunum. Antiochia eigur vissuliga hin dýr-sama arvin.

ANTIOCHIA: Her var lovfjolin hjá Heidninga kirkjuni. Tað gjørdist miðdepiin hjá Heidninga Christnu, júst sum Jerusalem var hjá Jødunum. "Og lærusveinarnir vóru kallaðir Christnir fyrst í Antiochia" (Gern. Ap. 11:26). Antiochia var miðdepiin fyri missións ferðum Paulusar ápostuls. Mangir av lærusveinunum eisini vitjaðu Antiochia. Antiochia var hjartað í Christnini.

ALEXANDRIA: Staðið, har flestir av nýmótans tekstunum og týðingunum hava sin uppruna, hevði onga slíka dýrd. Tað er satt, hinvegin, at Alexandria gjørdist ein miðdepiin fyri intellektualismu. Menn sum Clement og Origen vóru virknir í hesum økinum. Tað var eisini kent sum eitt pláss, har hvor ein frávikjandi sekt var umboðað. Trúarlígt spilling og falskar Guðslærur vóru vanligar har, iroknað gnostisisma, arianisma, heiðin heimsspeki, osv. Alexandria var staðið, hvagar teir mentaðu í Christdómnum vóru drignir.

**2 TVEIR AÐAL-TÆTTIR**

Eftirsom at Guð hevur íblást sitt orð, hevur hann so eisini varðveitt sitt orð? Høvir hann varðveitt tað til hvørja ætt?

Westminster trúarjátanin (frá 1646) sigur: Skriftirnar vóru beinleiðis íblástar av Guði og undir hansara serligu umsorgan og forsjón hildnar skírar (reinar) í øllum öldum."

Bíblían hevur síðsta orðið at siga í málinum: "Orðini hjá HARRANUM eru skír orð, ... tú skalt varða tey, O HARRI, tú skalt varðveita tey frá hesi ætt um ævir." (Psálmur 12:6-7 FKJ).

Um vit góðtaka íblástur skriftarinnar, mugu vit eisini góðtaka, at hvørt orð hevur verðið og vil verða varðveitt gjøgnum öldirnar í kirkjuni. Báðar tilsaman eru neyðugar Guðslærur.

**TRADITIONELLA TEKST-LINJAN**

5210 handrit †

**ANTIOCHIA**

**ÁPOSTLARNIR**

**UPPRUNALIGU N.T. handritini, 30–90 e.Ch.**

**SÝRISK handrit, (PEŠJITA), 100–200 e.Ch.**

**GAMLA LATÍNSKA & SÝRIAKK, EFTIR TEIMUM UPPRUNALIGU, 100-200 e.Ch.**

**PAPYRUS handrit, (85%=TRAD.TEKSTURIN) † 150–400 e.Ch.**

**UNCIAL & KURSIV handrit. (99%=TRAD.TEKSTURIN) † 150–1500 e.Ch.**

**LATÍNSKAR BÍBLIUR (WALDENARAR O.A.) 1100–1300 e.Ch.**

**ERASMUS GRIKSKT N.T., 1522 e.Ch.**

**LUTHER BÍBLIAN 1522–1534 e.Ch. (TÝSK)**

**TYNDALE N.T., 1522 e.Ch. COVERDALE BÍBLIAN, 1535 e.Ch. MATTHEWS BÍBLIAN, 1537 e.Ch. GREAT BÍBLIAN, 1539 e.Ch. (ENSKAR)**

**STEPHANUS GRIKSKA N.T., 1550 e.Ch.**

**GENEVA BÍBLIAN, 1560 e.Ch. BISHOPS BÍBLIAN, 1568 e.Ch. (ENSKAR)**

**BEZA GRIKSKT N.T., 1598 e.Ch.**

**KING JAMES BÍBLIAN 1611 e.Ch.**

SKÍRA ORÐ GUDS

Aðrar heimsumfatandi Bíbliur frá traditionellu tekst-linjuni: Olivetan (Frakland), 1537 e.Ch.; Valera (Spania), 1569 e.Ch.; Diodati (Italia), 1607 e.Ch.

**FORSJÓNARBORNA VARDVEITSLAN AV NÝ-TESTAMENTS TEKSTINUM**

SPILLING AV SKRIFTUNUM (Gnostisisma, arianisma, heiðin heimsspeki)

CONSTANTIN 312 e.Ch.

\* 'Morgunstjórnan av reformatiónini' JOHN WYCLIFFE BÍBLIAN (ENSK) 1388 e.Ch.

REFORMATIÓININ, 1517 e.Ch.

ANABAPTISTAR 1525 e.Ch.

PROTESTANTISMA

MENNONITAR, TÝSKIR BAPTISTAR KVEKARAR.

ENSKIR BAPTISTAR

REFORMERADIR. LUTHERANARAR, PRESBYTERIANARAR, CHURCH OF ENGLAND.

**ALEXANDRISKA TEKST-LINJAN**

45 handrit †

**ALEXANDRIA**

**PAPYRUS handrit. (P66, P75, osv.) 200 e.Ch.**

**CLEMENT 150–215 e.Ch.**

**ORIGEN 184–254 e.Ch.**

**EVSEBIUS 260–340 e.Ch.**

**VATICANUS handritið, 331 e.Ch.**

**SINAITICUS handritið, 331 A.D.**

**JEROME 382 e.Ch.**

**ALEXANDRINUS handritið, 450 A.D.**

**RHEIMS-DOUJAY BÍBLIAN, 1582 e.Ch. (ENSK)**

**GRIKSK NÝGGJA TESTAMENTIR**

**GREISBACH, 1805 e.Ch. LACHMANN, 1850 e.Ch. TREGELLES, 1870 e.Ch. TISCHENDORF, 1870 e.Ch. ALFORD, 1872 e.Ch.**

**WESTCOTT-HORT GRIKSKA N.T., 1881 e.Ch.**

**REVISED VERSION 1881, 1885 e.Ch.**

**A.S.V., 1901 e.Ch.**

**RSV, NASV, LB, NSRB, JB, TEV, NEB, NIV, GNB, NRSV, NAB, CEV, NCV, NBV, HCSB, ISV, ESV, NKJV (fótnotur), Message, JEHOVAH VITNI BÍBLIAN. osv.**

KORRUPTERADAR NÝMÓTANS VERSJÓNIR

**3 TEIR TVEIR \* FALS-LÆRARARNIR**

CLEMENT: Hann tók Grikska heimspeki og Apocryphurnar sum guddómigan myndugleika. Hann var leiðarin á cateketiska skúlanum í Alexandriu, og trúði at frelsa kundin vinnast gjøgnum ymsar midlar, har millum dóp, trúgv pluss verk, trúgv aleina osv.

ORIGEN: Hann gjørdist eisini leiðari á cateketiska skúlanum. Hóast vitborin maður, so avnóktaði hann søguliga sannbæri Bíbliunnar, ævigan dóm, ævigeimi Halga Andans, frelsu av náði osv. Hann var heilvegis givin til allegorisering av skriftini. \* Data frá: "Final Authority" eftir William P. Grady.

**4 TEY TVEY \*\* FALS-VITNINI**

Vrakat og fjald í 1500 ár, mynda hesi tvey korrupteraðu handritini grundarlagið hjá øllum NÝTÍMANS VERSJÓN-UM. Tey eru ósamd við hvørt annað í yvir 3000 plássum í evangeliumunum aleina. Tað eru vaticansku handritini, (sum irokna Apocryphurnar), sum týðararnir mest brúktu. Bæði eiga sínar røtur í Alexandriu, og vísa ávirkan av Origen. \*\* Data úr "Codex B and it's Allies" eftir H.C. Hoskier.

Í alt 43 onnur handrit vísa onkran uppakning fyri hesum teksti, samanborið við 5210, ið stuðla traditionella tekstin †. John W. Burgon skrifvar: "Hetta eru tvey tey minst álitandi skjölini, sum til eru...!" (Revision Revised.)

**5 TEIR TVEIR FRÁ-FALNU ENDUR-SKOÐARARNIR**

WESTCOTT & HORT: Báðir vóru fráralnir. Westcott góðtók ikki Genesis 1–3, líkamligu uppreisn Christs, undur, ella bókstavligu afturkomu Christs. Hann helt við Rómversk-católiskum vegum. Hort góðtók ikki ófeilbarni Skriftarinnar. Hann helt eisini við menningarlæru Darwins. Hvorgin trúði á æviga revsing, ella á sáttargerð Christs. (Data frá: "Life&Letters", 1896, 1903).

**NESTLE GR. TEKSTURIN N.T. 1898 e.Ch. (27 endurskoðanir)**

**UNITED BIBLE SOCIETIES GRIKSKI TEKSTURIN (4 endurskoðanir)**

**6 BROYTINGAR, SAMANBORIÐ VIÐ TRADITIONELLA TEKSTIN \***

**GRIKSK ORÐ:** Lagt afturat: 306 Tikið frá: 2987 **VERS ÚTILATIN: 20**

Data frá "Evaluating Verses of the N.T." eftir E.W. Fowler.

N.B.: Tær flestu av hesum broytingum eiga sin uppruna í W-H tekstinum, og flestar eru komnar víðari inn í nýmótans versjóninar.

**1 THE TWO CITIES**

Dr. Jack Moorman, who spent many years in researching the question of Bible versions, has stated that the transmission of the Greek text of the New Testament is essentially a "tale of two cities", viz., Antioch and Alexandria. Dr. Moorman writes: "Just as surely as the King James text was woven into the spiritual life of Antioch in Syria, so was the modern versions text in Alexandria. Today a person must decide whether he is more comfortable with a Bible whose roots go back to one or the other of these two cities...certainly Antioch has by far the most glorious heritage."

**ANTIOCH:** Here was the springboard for the Gentile church. It became the center for Gentile Christians just as Jerusalem was for the Jews. "The disciples were called Christians first at Antioch" (Acts 11:26). Antioch was the center for the outreach of the apostle Paul and his missionary journeys. Many of the disciples also visited Antioch. Antioch was the heartbeat of Christianity.

**ALEXANDRIA:** The place where most of the modern texts and translations originated, had no such glory. It is true, however, that Alexandria became a center of intellectualism. Such men as Clement and Origen were active in this area. It was also noted as a place where every deviant sect was represented. Religious corruption and false doctrines were prevalent including Gnosticism, Arianism, pagan philosophy, etc. Alexandria was the place where the intellectuals of Christianity were attracted.

**2 THE TWO ESSENTIALS**

Since God has inspired His Word has He also preserved His Word? Has He preserved it for every generation?

The Westminster Confession (1646) states: "The Scriptures were immediately inspired of God and under His singular care and providence kept pure in all ages."

The Bible has the final say in the matter: "The words of the Lord are pure words...Thou shalt keep them, O Lord, Thou shalt preserve them for this generation for ever." (Psalm 12: 6,7).

If we accept the **Inspiration** of Scripture we must also accept that every word has been and will be **Preserved** through the ages in the church. Both together are essential doctrines.

**TRADITIONAL TEXT LINE**

5210 Manuscripts. †

**ANTIOCH**

APOSTLES

ORIGINAL N.T. Manuscripts. 30-90 A.D.

SYRIAN Manuscripts.(PESHITTA). 100-200 A..D.

OLD LATIN & SYRIAC OF ORIGINALS. 100-200 A.D.

PAPYRI Manuscripts. (85%=TRAD.TEXT) † 150-400 A.D.

UNCIAL & CURSIVE Manuscripts. (99%=TRAD.TEXT) † 150-1500A.D.

LATIN BIBLES (WALDENSIAINS ETC.) 1100 A.D.-1300 A.D.

ERASMUS GREEK N.T. 1522 A.D.

MARTIN LUTHER BIBLE 1522 A.D.-1534 A.D. (GERMAN)

TYNDALES N.T.1522A.D. COVERDALE BIBLE1535A.D. MATTHEWS BIBLE 1537 A.D. GREAT BIBLE 1539 A.D. (ENGLISH)

STEPHENS GREEK N.T. 1550 A.D.

GENEVA BIBLE 1560 A.D. BISHOPS BIBLE 1568 A.D. (ENGLISH)

BEZAS GREEK N.T. 1598 A.D.

**KING JAMES BIBLE 1611 A.D.**

THE PURE WORD OF GOD

*Other world - wide Bibles from the Traditional Text line: Olivetan(France)1537A.D., Valera(Spain)1569A.D. Diodati(Italy)1607A.D.,*

**PROVIDENTIAL PRESERVATION OF THE TEXT OF THE NEW TESTAMENT**

CORRUPTION OF THE SCRIPTURES (Gnosticism, Arianism, pagan philosophy)

BIBLE OF: WALDENSIAN: (ITALIC) DONATISTS; GAULS; CELTS. 120-1400 A.D.

\* 'Morning Star' of the Reformation JOHN WYCLIFFE BIBLE (ENGLISH) 1388 A.D.

REFORMATION 1517 A.D.

ANABAPTISTS 1525 A.D.

PROTESTANTISM

MENNONITES, DUTCH BAPTISTS QUAKERS.

ENGLISH BAPTIST

REFORMED. LUTHERAN, PRESBYTERIAN, C.O.F.E.

**ALEXANDRIAN TEXT LINE**

45 Manuscripts. †

**ALEXANDRIA**

PAPYRUS Manuscripts. (P66,P75,ETC.) 200 A.D.

CLEMENT 150-215 A.D.

ORIGEN 184-254 A.D.

EUSEBIUS 260-340 A.D.

VATICANUS Manuscripts. 331 A.D.

SINAITICUS Manuscripts. 331 A.D.

JEROME 382 A.D.

ALEXANDRINUS Manuscript. 450 A.D.

RHEIMS-DOUAY BIBLE. 1582 A.D. (ENGLISH)

GREEK NEW TESTAMENTS GREISBACH 1805 A.D. LACHMANN 1850 A.D. TREGELLES 1870 A.D. TISCHENDORF1870 A.D. ALFORD 1872 A.D.

WESTCOTT-HORT GREEK N.T.1881 A.D.

REVISD VERSION 1881,1885 A.D.

A.S.V. 1901 A.D.

RSV, NASV, LB, NSRB, JB, TEV, NEB, NIV, GNB, NRSV, NAB, CEV, NCV, NBV, HCSB, ISV, ESV, NKJV(footnotes), Message,JEHOVAH WITNESS BIBLE. etc.

CORRUPTED MODERN VERSIONS

CONSTANTINE 312 A.D.

LATIN VULGATE 382 A.D.

CATHOLICISM

ROMAN CATHOLIC

**3 THE TWO HERETICS \***

**CLEMENT:** He accepted Greek philosophy and the Apocrypha as divinely authoritative. He was head of the catechetical school at Alexandria and believed that salvation could be obtained through various means including baptism, faith and works, faith alone etc.

**ORIGEN:** He also became head of the catechetical school.A man of superior intellect he however denied the Bible's historicity, eternal punishment, the Holy Spirit's eternality, salvation by grace etc. He was given to the allegorizing of scripture.

\* Data from; "Final Authority" by William P.Grady.

**4 THE TWO FALSE WITNESSES \*\***

Discarded and hidden for 1500 years, these two corrupted manuscripts form the basis of all MODERN VERSIONS. They disagree with each other in over 3000 places in the Gospels alone. It is the VATICAN MSS. (which include the Apocrypha) that the translators mostly relied upon. Both had their roots in Alexandria and show the influence of Origen.

\*\* Data from H.C.Hoskier's "Codex B and its Allies".

A total of 43 other manuscripts indicate some support for this text compared to 5210 which support the Traditional Text. † John W. Burgon. states: "These are two of the least trustworthy documents in existence..." ("Revision Revised.")

**5 THE TWO APOSTATE REVISIONISTS**

**WESTCOTT&HORT:** Both were apostates.Westcott did not accept: Genesis 1-3; Bodily resurrection of Christ; Miracles and literal coming of Christ. Was partial to Romish ways. Hort did not accept the infallibility of Scripture. He also favored Darwin's theory of evolution Both men did not believe in eternal punishment or the vicarious atonement. (Data from, "Life&Letters", 1896.,1903.)

NESTLE GREEK TEXT N.T. 1898 A.D. (27 revisions)

UNITED BIBLE SOCIETIES GREEK TEXT (4 revisions)

**6 CHANGES COMPARED WITH THE TRAD. TEXT. \***

GREEK WORDS: Added=306. Omitted=2987  
VERSES: Omitted = 20

\* Data from E.W.Fowler's "Evaluating Versions of the N.T."

Note:Most of these changes originate in the W-H text and most have been carried into the modern versions.