

Serious Omissions in the NIV Bible

新國際譯本聖經中的嚴重刪減

by Keith Piper
鄭州文字事工小組 譯



A Study of the omissions, changes and causes of corruption in modern Bible versions and evidence for the King James Version representing the preserved original text of the Bible.

一項關乎現代聖經譯本中的刪減、更改及其敗壞起因和證明英王欽定本代表保全之聖經原始文本的查考

"Then cometh the devil and taketh away the word" Luke 8:12
「隨後魔鬼來，從他們心裏把道奪去.....」路加福音 8:12

"If any man shall take away from the words ..." Revelation 22:19
「這書上的話，若有人刪去甚麼.....」啟示錄 22:19

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1. SERIOUS OMISSIONS IN THE NIV BIBLE

1. 新國際譯本聖經中的嚴重刪減

Introduction.

簡介

Is God able to **preserve His word** to today?

上帝有能力**保全祂的話語**，直到今日嗎？

Did Christians from 350 AD to 1881 AD not have the correct Word of God, until the Westcott and Hort heretics “saved the day” for God, the Bible, Christians and the world?

難道生活在主後 350 年至 1881 年的基督徒都未擁有上帝純全的話語，直到魏斯科、霍特這兩位異教徒為著上帝、聖經、基督徒和整個世界的緣故才“力挽狂瀾”，改變了這一局面嗎？

Is God in control of Bible preservation or not?

聖經的保全是否在上帝的掌管之中？

If God can give us His infallible word in the first century, is He unable to preserve it for Christians up to the 20th century?

上帝若能夠賜給一世紀的信徒祂準確無誤的話語，祂難道沒有能力為 20 世紀的基督徒保全祂的話語嗎？

By the year 500 AD, the NT manuscript text chosen by the **wealthy upper classes** who could afford to ignore the expense, was without exception of the Byzantine/KJV text type.

時至主後 500 年，具有購買能力的**富有的上層階級**所選擇的新約抄本毫無例外地為拜占庭／英王欽定本文本類型。

Why?

為什麼？

These parchments being stained with purple and written in silver or gold, tell us that these wealthy, upper class Christians, who had greater knowledge of, and access to the true NT text, clearly preferred the Byzantine KJV text over the Alexandrian papyri.

這些用金銀汁塗寫，被染成紫色的羊皮古卷向人們說明，富有的上層階級基督徒們擁有更多知識，更容易得到純正的新約文本，而他們顯然更喜歡拜占庭英王欽定本而非亞歷山大蒲草本。

They would have known of the Alexandrian texts as corrupt, and hence rejected them.

他們或許早就知道亞歷山大文本是敗壞的聖經版本，因此反對這一文本，

This is a strong argument for KJV readings. See “The Text of the NT” by Kurt Aland, p.77.

這也成為人們閱讀英王欽定本聖經的有力支持。參看由庫爾特·阿蘭德所著的《新約文本學》，第 77 頁。

1. “**Ye shall not ADD** unto the **WORD** which I command you, **neither** shall ye **DIMINISH** ought from it...” Deuteronomy 4:2.
1. “所吩咐你們的**話語**，你們不可**加添**，**也不可刪減**，.....”(申 4:2)
2. “**Satan** cometh immediately and **TAKETH AWAY THE WORD**.....” Mark 4:15.
2. “**撒旦**立刻來，並把**話語奪了去.....**”(可 4:15)
3. Jesus said: “Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law**, till all be fulfilled.” Matthew 5:18.
3. 耶穌說：“就是到天地都廢去了，**律法的一點一畫也不能廢去**，都要成全。”(太 5:18)
4. “If any man **TAKE AWAY** from the **WORDS** of the book of this prophecy, **God** shall **take away** his part out of **the book of life**, and out of the holy city.” Revelation 22:19.
4. “如果有人從這代言書上的**話語們刪減**什麼，**上帝**必從這書上所記的生命書和聖城刪去他的分。”(啟 22:19)

I. KEY CHANGES TO DISCUSS INITIALLY.

I. 首先要討論的主要更改

1. The NIV in **Luke 11:2-4 omits key parts of the LORD'S PRAYER.**

1. 新國際譯本在路加福音 11:2-4 節主禱文中刪減的關鍵部分。

The devil would not want us to pray these omitted words.
魔鬼不希望我們在禱告時提到這些被刪減的字詞。

Matthew 6:9-13 in both KJV and NIV includes these omitted words in the Lord's Prayer.
英王欽定本和新國際譯本中的馬太福音 6:9-13 都包含了主禱文中被刪減的這些字眼。

Luke 11:2-4 路 11:2-4	
NIV, NASB, et al 新國際譯本、新美國標準譯本等等	KJV 英王欽定本
<p style="text-align: center;"><u>OMIT</u> Father <u>OMIT</u>, (漏譯) 父 (漏譯)</p> <p style="text-align: center;">hallowed be your name. 願人都尊示你(nǐ)的名為聖。</p> <p style="text-align: center;">Your kingdom come, 願示你(nǐ)的王國降臨。</p> <p style="text-align: center;"><u>OMIT</u> (漏譯)</p> <p style="text-align: center;">Give us each day our daily bread. 我們日用的飲食，天天賜給我們。</p> <p style="text-align: center;">Forgive us our sins 寬恕我們的罪們，</p> <p style="text-align: center;">for we also forgive everyone who sins against us. 因為我們也寬恕凡得罪我們的人。</p> <p style="text-align: center;">And lead us not into temptation 不領我們進入試探；</p> <p style="text-align: center;"><u>OMIT</u> (漏譯)</p>	<p style="text-align: center;">2 <u>Our</u> Father which art in heaven <u>我們在天上</u>的父，</p> <p style="text-align: center;">hallowed be thy name. 願示你(nǐ)的名被尊為聖。</p> <p style="text-align: center;">Thy kingdom come. 願示你(nǐ)的王國降臨。</p> <p style="text-align: center;"><u>Thy will be done, as in heaven so in earth.</u> 願示你(nǐ)的旨意成就在地上，如同成就在天上。</p> <p style="text-align: center;">3 Give us day by day our daily bread. 我們日用的飲食，天天賜給我們，</p> <p style="text-align: center;">4 And forgive us our sins; 寬恕我們的罪們，</p> <p style="text-align: center;">for we also forgive everyone that is indebted to us. 因為我們也寬恕凡得罪我們的人。</p> <p style="text-align: center;">And lead us not into temptation ; 不領我們進入試探；</p> <p style="text-align: center;"><u>but deliver us from evil.</u> 唯救我們脫離兇惡(者)。</p>

a) Which "FATHER"?

a) 哪個“父”？

New Agers pray to another father which is not in heaven, but is the “god of this world”.
新世代的人們所禱告的不是天上的父，而是另外的父——“這世界的神”。

“Ye are of your father the devil”. John 8:44.
“你們是出於你們的父魔鬼”。(約翰福音 8:44)

Satan likes being called “Father” because he wants to be like the Most High.
撒旦喜歡被稱為“父”，因為牠想與至高者同等。

b) “OUR” must be removed because it opposes the New Age idea of the “universal fatherhood of God”.

b) “我們”必須刪除，因為它與“上帝是普世之父”這新世代的觀點是相悖的。

They think God is the Father of all people. They object to God being the Father only of Christians (John 1:12).
新世代觀點認為上帝是所有人的父，他們反對上帝只是基督徒的父(約翰福音 1:12)。

- c) “**WHICH ART IN HEAVEN**” identifies the Father to be worshipped as God in heaven and not the devil.
- c) “**在天上**”確定了我們要敬拜的父是在天上的上帝，而不是魔鬼。
- d) “**THY WILL BE DONE, AS IN HEAVEN, SO IN EARTH**”.
- d) “**願示你(的)旨意成就在地上，如同成就在天上**”。
- The devil does not want us to pray that God’s will be done on earth as it is in heaven. Hence it is omitted. 魔鬼不希望我們禱告上帝的旨意行在地上，如同行在天上，因此刪去了這句話。
- e) “**DELIVER US FROM EVIL**”.
- e) “**救我們脫離兇惡(者)**”。
- The devil doesn’t want us to pray for God to deliver us from evil but rather he wants evil to come to us. 魔鬼不希望我們禱告上帝救我們脫離兇／邪惡(者)，反而牠希望兇／邪惡接近我們。

Evil is too black and white.
邪惡是顯而易見的。

The devil doesn’t want us to think about good and evil, heaven and hell.
魔鬼不希望我們思考良善與邪惡，天堂與地獄的問題。

Hence he removes them from the Luke 11:2-4 Lord’s Prayer in modern versions.
因此在現代版路加福音 11:2-4 節主禱文中，牠刪除了這句話。

- 2. The NIV, in **Isaiah 14:12**, **BLASPHEMES CHRIST** by **putting Him in the place of Lucifer** the devil?
- 2. 新國際譯本在**以賽亞書 14:12** 中，**將基督置於魔鬼路西弗的地位**，以**神性褻瀆基督**。

Isaiah 14:12 賽 14:12	
NIV 新國際譯本	KJV 英王欽定本
<p>How you have fallen from heaven, O MORNING STAR, <u>早晨星</u>啊，你何竟從天墜落。</p> <p>But you are brought down to the GRAVE 然而你必墜落墳墓。</p>	<p>12 How art thou fallen from heaven, O Lucifer, son of the morning! <u>路西弗，早晨之子</u>啊，你何竟從天墜落。</p> <p>how art thou cut down to the ground, which did weaken the nations. ! v.12 你這使列民族變弱的，何竟被砍倒在<u>地上</u>。12 節</p> <p>13 Thou hast said in thine 你在你的心中說....</p> <p>14 I will be like the most High. v.14 我要與至高位同等。14 節</p> <p>15 Yet thou shalt be brought down to HELL.(v15) 然而你必墜落地獄。15 節</p>

“Lucifer” (KJV) becomes “Morning Star” (NIV).
“路西弗”(英王欽定本)成為“早晨星”(新國際譯本)。

But **JESUS Christ** calls Himself “**the bright and morning star**” in Revelation 22:16.
然而耶穌基督在啟示錄 22:16 節中稱祂自己為“明亮的早晨星”。

So the NIV by inserting “morning star” in Isaiah 14:12,
因此新國際譯本藉在**以賽亞書 14:12** 節中插入“早晨星”而——

- a) **Removes all mention of Lucifer** as the devil’s personal name from Scripture.
- a) **刪除了唯一一次提到的路西弗**——聖經中魔鬼的個人名字。
- b) **Blasphemes Christ** by accusing Him as the **One who weakens the nations**. v.12
- b) **神性褻瀆基督**——譴責祂是弱**化列民族的那一者**。12 節

- c) **Denies Christ's deity** by stating that Christ wanted to be **like the most High**. v.14
- c) 否認基督的神性——說祂要與至高者同等。14 節
- d) **Blasphemes Christ** by predicting that He will be **brought down to hell**. v.15
- d) 神性褻瀆基督——預言祂要墜入地獄。15 節
- e) They change "hell" to "grave", thus **removing the warning against hell**. v.15
- e) 將“地獄”改為“墳墓”，因而除去了對地獄的警告。15 節
- f) **Blasphemes Christ** by saying that He has **fallen from heaven**. v.12.
- f) 神性褻瀆基督——說祂從天墜落。12 節

Note: "MORNING STAR" (NIV) is a wrong translation because:
注: “早晨星”(新國際譯本)翻譯錯誤因為：

- a) "STAR" (3556 Kokab) appears nowhere in Isaiah 14:12.
- a) “星”(3556 Kokab) 在以賽亞書 14:12 節中沒有出現過。
- b) "MORNING" (7837 shachar) appears only once in v.12, (son of the morning), not twice as NIV claims.
- b) “早晨”(7837 shachar) 只在 12 節中出現過一次，(早晨之子)，而非新國際譯本中的兩次。
- c) "LUCIFER" (1966 heylel) comes from the root word "to shine" (1984 halal), and means "shining one" or "bright one".
- c) “路西弗”(1966 heylel) 的詞根是“發光”(1984 halal) ，意為“閃亮”或“明亮”。
- d) The Septuagint(LXX) translates it as:
 "How has Lucifer, that rose in the morning, fallen from heaven".
- d) 舊約聖經希臘文譯本 (70 人譯本=The Septuagint=LXX) 的翻譯為：
 “路西弗何竟早晨升起，從天墜落”。

- 3. NIV in Micah 5:2 says **Christ has an ORIGIN**, wrongly making Him a **CREATED being**.
- 3. 新國際譯本中彌迦書 5:2 說**基督有一個起源**，錯誤地使祂成為**一個被造物**。

Micah 5:2 彌 5:2	
NIV 新國際譯本	KJV 英王欽定本
whose origins are from of old, from ancient times. 祂的 起源 從亙古追溯到古時。	whose goings forth have been from of old, from everlasting . 祂的 出來 從亙古，從 永遠 就有。

Note: This is sickening heresy for NIV to say that Christ had an origin.
注: 新國際譯本中說“基督有一個起源”是令人厭惡的異端邪說。

It makes Christ a creature, and not God.
 這種說法使基督成為一個**被造物**，而**不是上帝**。

“Goings forth” in KJV means that Christ always existed.
 英王欽定本中的“出來”意為基督是自有永有的。

"Of old" (in Hebrew, 6924) means eternal, everlasting and is used of Jehovah in Habakkuk 1:12,
 “亙古”(希伯來文為 qedmah, 6924)意為永恆、永有，在哈巴穀書 1:12 節中被用來描述耶和華，

"Art thou not from everlasting, O Jehovah my God, mine Holy One?" (Habakkuk 1:12)
 “耶和華我的上帝，我的聖位啊，祢不是從 永恆 而有嗎？”(哈巴谷書 1:12)

"from everlasting" (olam in Hebrew, 5769) means eternity, always, time out of mind.
 “從永遠”(希伯來文為 olam,5769)意為永恆，一直，自古以來。

4. NIV **omits “FORNICATION”** from the sins listed with sodomy in Romans 1:29.

4. 新國際譯本中羅馬書 1:29 和同性戀一起所列的罪裡刪除了“淫亂”。

Romans 1:29 羅 1:29	
NIV 新國際譯本	KJV 英王欽定本
<p>They have become filled with 他們充滿了</p> <p>every kind of wickedness, 邪惡</p> <p>OMIT(漏譯)</p> <p>Evil, 邪惡</p> <p>Greed, 貪婪</p> <p>Depravity, 惡毒</p> <p>They are full of envy, 嫉妒</p> <p>Murder, 兇殺</p> <p>Strife, 爭鬥</p> <p>Deceit, 詭詐</p> <p>Malice, 毒恨</p> <p>They are gossips. 流言蜚語</p>	<p>Being filled with all 充滿了各樣</p> <p>Unrighteousness, 不義</p> <p>fornication, 淫亂</p> <p>wickedness, 邪惡</p> <p>covetousness, 貪婪</p> <p>maliciousness, 惡毒</p> <p>full of envy, 嫉妒</p> <p>murder, 兇殺</p> <p>debate, 爭論</p> <p>deceit, 詭詐</p> <p>malignity, 毒恨</p> <p>whisperers. 傳謠言者</p>

Note: The word “fornication” has been completely removed from NIV and replaced with “sexual immorality” which allows the individual to define it.

注：新國際譯本中“淫亂”一詞被完全刪掉，取而代之的是“不道德的性行為”，使得人人都可根據自己的理解界定其含義。

5. NIV comes from a **WRONG SPIRIT** because **it fails the test** of **not being able to confess** that “**Jesus Christ is come in the flesh.**” I John 4:3.

5. 新國際譯本來自一個**錯誤的靈**，因為**它未通過一項測試——沒有能夠承認“耶穌基督是成了肉身來的。”**約翰一書 4:3

I John 4:3 約一 4:3	
NIV 新國際譯本	KJV 英王欽定本
<p>But every spirit that does not acknowledge Jesus OMIT is not from God.</p> <p>凡靈不認耶穌的，(漏譯)就不是出於上帝。</p> <p>This is the spirit of the antichrist. 這是那敵基督者的靈。</p>	<p>And every spirit that confesseth not that “Jesus Christ is come in the flesh” is not of God, 凡靈不認耶穌 基督是成了肉身來的，就不是出於上帝， and this is that spirit of antichrist. 這是敵基督者的那靈。</p>

This is an amazing test for the NIV to fail, because it proves that the NIV comes from a spirit that is not from God. 這是一個新國際譯本所無法通過的驚人檢測，因為它證明瞭新國際譯本來自一個並非出自上帝的靈。

The NIV cannot confess here that “Jesus Christ is come in the flesh”.
新國際譯本在此處不可能承認“耶穌基督是成了肉身來的”。

John says that NIV has the spirit of antichrist, as seen by its many omissions of Christ’s names, titles and attributes. 約翰說新國際譯本有敵基督的靈，這一點通過它多次刪去基督的名字、稱號和特徵可見一斑。

To merely confess “Jesus”, is not passing this test, because Paul warns us of people coming and preaching “another Jesus”.
僅承認“耶穌”是不能通過檢驗的，因為保羅告誡我們要謹防有人來傳“另一個耶穌”。

Which Jesus are they confessing?
他們所承認的是哪個耶穌呢？

They may be confessing a different Jesus - “If he that cometh preacheth **another Jesus**, whom we have not preached...” (II Corinthians 11:4).

他們可能承認有一個不同的耶穌——“假如有人來，傳另一個耶穌，不是我們所傳過的……”(哥林多後書 11:4)

II. THE NIV DOWNGRADES JESUS CHRIST.

II. 新國際譯本對耶穌基督的貶低。

1. The NIV changes Matthew 5:22 to teach that **CHRIST SINNED.**

1. 新國際譯本更改馬太福音 5:22，教導說**基督犯罪了**。

Matthew 5:22 太 5:22	
NIV 新國際譯本	KJV 英王欽定本
Anyone who is angry with his brother <u>OMIT</u> 凡(漏譯)向弟兄動怒的， will be subject to judgment. 會受審判。	That whosoever is angry with his brother without a cause 凡 無緣無故地 向弟兄動怒的， shall be in danger of the judgment. 會有審判的危險。

Because Jesus showed righteous anger in Mark 3:5, the NIV makes Christ a sinner subject to judgment.
 因耶穌在馬可福音 3:5 中表現出義怒，新國際譯本使基督成為該受審判的罪人。

If Christ is a sinner, He cannot be our Saviour.
 如果基督是罪人，祂不可能做我們的救主。

Bible critics love the NIV here because they claim Christ to be a sinner due to His anger in overthrowing the money changers' tables (John 2:15), and how He looked on the religious leaders with anger at them rebuking Him for healing on the Sabbath in Mark 3:5.

聖經批評家喜愛新國際譯本這裡的描述，因為它將耶穌因發怒推翻兌換銀錢之人的桌子(約翰福音 2:15)，和基督對責備祂在安息日醫治的宗教領袖怒目而視(馬可福音 3:5)而說祂是一個罪人。

This is another contradiction in modern versions.
 這是現代版聖經的另一個矛盾之處。

The KJV is consistent and without contradictions.
 英王欽定本是前後一致，沒有矛盾的。

2. NIV denies Jesus' **VIRGIN BIRTH** in Luke 2:33 by stating that **Joseph was Jesus' father.**

2. 新國際譯本在路加福音 2:33 中否認**耶穌由處女所生**，而說約瑟是祂的父親。

This denies that God was His Father.
 這一說法否認上帝是祂的父。

If Joseph was Jesus's father, then Jesus inherited a sin nature and He would be unable to save us. What a worry if the NIV is true!

如果約瑟是耶穌的父親，則耶穌也繼承了罪的本性，祂就沒有能力拯救我們。如果新國際譯本所說屬實，這是多麼令人擔憂啊！

Luke 2:33 路 2:33	
NIV 新國際譯本	KJV 英王欽定本
The child's father and mother. 孩子的父親 和母親，	Joseph and his mother marvelled. 約瑟 和祂的母親希奇。

3. The NIV **denies Christ WORSHIP** in 6 out of 12 passages.

3. 新國際譯本在 12 段中有 6 處**否認對基督的敬拜**。

NIV (4352) 新國際譯本(4352)	KJV (4352) 英王欽定本(4352)
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Matt. 8:2 太 8:2	a man with leprosy came and knelt . 有一個長大麻瘋的來 跪下 。	there came a leper and worshipped him, 有一個長大麻瘋的來 敬拜 他。
9:18	a ruler came and knelt before him 有一個管會堂的來 跪 在他面前。	there came a certain ruler and worshipped him. 有一個管會堂的來 敬拜 他。
15:25	Woman came and knelt before him. 那婦人來 跪 在他面前。	Then came she and worshipped him 那婦人來 敬拜 他。
18:26	Servant fell on his knees before OMIT him. (NKJV omits worshipped) 那僕人就 俯伏跪 在他面前(NKJV 刪去敬拜)。	The servant fell down and worshipped him. 那僕人就俯伏 敬拜 他。
20:20	Mother of Zebedee's sons knocking down . (NKJV omits worship) 西庇太兒子的母親 跪下 。	the mother of Zebedee's children worshipping him, 西庇太兒子的母親， 敬拜 他。
Mark 5:6 可 5:6	he ran and fell on his knees 他就跑過去 跪下 。	he ran and worshipped him. 他就跑過去 敬拜 他。

Jesus Christ is God because **He is worshipped**.
耶穌基督是上帝因為**祂受到敬拜**。

“Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Matthew 4:10.
“你當敬拜主你的上帝，你當要事奉祂。”(馬太福音 4:10)

“Let all the angels of God worship him.” Hebrews 1:6.
“上帝的天使們都要敬拜祂。”(希伯來書 1:6)

12 times in the New Testament, Jesus is worshipped (Greek: proskuneo 4352), yet the NIV and NASV change **worship**⁴³⁵² (KJV) to **kneel** (NIV) or **bow down** (NASV).
新約聖經中有 12 處提到耶穌是被敬拜的，而新國際譯本和新美國標準譯本將**敬拜**(英王欽定本)改為**跪下**(新國際譯本)或**屈身**(新美國標準譯本)。

Question: What is the difference?
問題: 有什麼區別？

Kneel or bow down is a position of the **body**, whereas **worship** is an attitude of the **spirit**.
跪下或屈身是**身體**的一種姿勢，而**敬拜**是一種**屬靈**的態度。

Worship in Greek is “proskuneo”⁴³⁵². Bow is “kampto, klino, or tithemi”, and is used only in a mocking manner by Christ’s executioners.
敬拜在希臘文中是“proskuneo”，屈身是“kampto, klino, or tithemi”，僅用於劊子手對基督的戲謔的態度。

For example:
例如：

“and bowing (tithen tes) their knees worshipped (prosekunoun) him.” Mark 15:19.
“屈膝敬拜他。”(馬可福音 15:19)

The other 6 times that the NIV translates “proskuneo” as “worship” are: Matthew 2:11; 14:33; 28:9,17; Luke 24:52; and John 9:38.
新國際譯本中另外 6 處將“proskuneo”譯為“敬拜”的是：太 2:11；14:33; 28:9,17; 路 24:52 和約 9:38.

Why is the NIV inconsistent?
為什麼新國際譯本前後不一致呢？

The NIV therefore detracts from Christ’s Deity.
新國際譯本因此減損了基督的神性。

4. The NIV in Ephesians 3:9 removes Christ from being **CREATOR**.
4. 新國際譯本以弗所書 3:9 將基督作為**創造者**的身份刪除。

Ephesians 3:9
弗 3:9

NIV 新國際譯本	KJV 英王欽定本
God, who created all things <u>OMIT</u> (漏譯)創造萬有之上帝。	God, who created all things by Jesus Christ. 藉基督耶穌創造萬有之上帝。

5. The NIV lowers Christ being God's **SON** and **CHILD**, to merely God's **SERVANT**. All believers are God's servants.

5. 新國際譯本降低基督作為上帝**兒子**或**孩子**的身份，將祂**僅說成是上帝的僕人**。所有信徒都是上帝的僕人。

	NIV 新國際譯本	KJV 英王欽定本
Acts 3:13 徒 3:13	has glorified his servant Jesus. 已經榮耀了祂的 僕人 耶穌	hath glorified his Son Jesus 已經榮耀了祂的 兒子 耶穌
Acts 3:26 徒 3:26	raised up his servant <u>OMIT</u> 高舉祂的 僕人 (刪改)	raised up his Son Jesus. 高舉祂的 兒子 耶穌
Acts 4:27 徒 4:27	holy servant Jesus 聖 僕人 耶穌	holy child Jesus. 聖 子 耶穌
Acts 4:30 徒 4:30	holy servant Jesus 聖 僕人 耶穌	holy child Jesus. 聖 子 耶穌

6. NIV removes Christ from being our **SOURCE OF STRENGTH** in Philippians 4:13.

6. 新國際譯本腓立比書 4:13 中將基督是我們**力量的源頭**刪除。

New Agers see Philippians 4:13 as a “fill in the blank” deity.

新世代的人們在腓立比書 4:13 中看不到任何基督的神性。

Philippians 4:13 腓 4:13	
NIV 新國際譯本	KJV 英王欽定本
I can do everything through him who gives me strength. 我靠著那加給我力量的 祂 ，凡事都能做。	I can do all things through Christ which strengtheneth me. 我靠著加給我力量的 基督 ，凡事都能做。

7. The NIV denies that we have been made an **HEIR OF GOD** through Christ.

7. 新國際譯本中否認我們藉著基督成為上帝的後嗣。

Galatians 4:7 加 4:7	
NIV 新國際譯本	KJV 英王欽定本
Since you are a son, God has made you also an heir <u>OMIT</u> 既是兒子，(漏譯)上帝就使你成為後嗣。	If a son, then an heir of God through Christ. 既是兒子，就 靠著基督 成為上帝的後嗣。

8. The NIV denies that Christ came to **SAVE LOST SINNERS** in Matthew 18:11.

8. 新國際譯本在馬太福音 18:11 中否認耶穌來為要**拯救失喪的罪人**。

Matthew 18:11 太 18:11	
NIV 新國際譯本	KJV 英王欽定本
<u>OMIT</u> (漏譯)	For the Son of man is come to save that which was lost. 人子來，為要拯救失喪的人。

Why would Westcott and Hort reject Matthew 18:11? Because:

為什麼魏斯科、霍特捨棄 太 18:11? 因為：

i) they elevated Sinaiticus and Vaticanus to be the authority over all other manuscripts.

i) 他們高舉西乃抄本和梵蒂岡抄本為超越其他所有抄本們的權威。

- ii) they add “interpolated either from Luke 19:10 or from an independent source, written or oral” with no historical or manuscript support.
- ii) 他們“以書面語或口語的形式從路加福音 19:10 節或其他非聖經出處添加內容”，這些竄改的內容沒有歷史或抄本的支持。

Some gullible people believe them.
容易上當的人相信了他們。

The critical text footnote lists 44 manuscripts with it and 20 without.
批判性文本腳注列出了 44 種有這節經文的抄本們，20 種沒有這節經文的抄本。

9. The NIV changes John 16:16 to deny **CHRIST'S ASCENSION**

9. 新國際譯本更改約翰福音 16:16，**否認基督升天**。

John 16:16 約 16:16	
NIV 新國際譯本	KJV 英王欽定本
In a little while you will see me no more, and then after a little while you will see me... OMIT 等不多時，你們就不得見我。再等不多時，你們還要見我.....(漏譯)	A little while and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father 等不多時，你們就不得見我。再等不多時，你們還要見我， 因我往父那裡去。 Note: This is in all uncials, all cursives, all versions, Nonnas (3rd Century), Chrysostom, Cyril (4th Century) 注：在所有大楷體抄本、草體版、所有譯本、諾納斯(3 世紀)，屈梭多模，區利羅(4 世紀)譯本中都有這句話。

10. The NIV denies Jesus Christ's **DEITY** in I Corinthians 15:47.

10. 新國際譯本哥林多前書 15:47 否認耶穌基督的**神性**。

I Corinthians 15:47 林前 15:47	
NIV 新國際譯本	KJV 英王欽定本
the second man is OMIT from heaven. 第二個人是(漏譯)出於天。	the second man is the Lord from heaven. 第二個人是出於天上的 主 。

This verse is a very clear proof that Jesus Christ is God.
這節經文清楚地證明耶穌基督是上帝。

Who is “the Lord from heaven”?
誰是“出於天上的主”？

Only God is the Lord from heaven.
惟有上帝是出於天上的主。

Jesus Christ is God.
耶穌基督是上帝。

The NIV follows the Westcott and Hort, and Vaticanus lie and deletes it.
新國際譯本隨從魏斯科、霍特及梵蒂岡抄本的謊言，將“主”刪除了。

The KJV reading, “the Lord” is supported by the following manuscript evidence:
英王欽定本中的“主”由以下的抄本的證據支持：

Uncials: Codex Alexandrinus (400 AD), K, P,
大楷體抄本：亞歷山大經典抄本(主後 400 年)、佛羅倫薩古抄本、抄本 P

Minuscules: 81,104,181,326,330,436,451,614,629,1241,1739,1877,1881,1962,1984,1985,2127,2492,2495.

小楷體抄本：81,104,181,326,330,436,451,614,629,1241,1739,1877,1881,1962,1984,1985,2127,2492,2495.

All the **Lectionaries** quoting I Corinthians 15:47.

所有**聖經選文集**都引用哥林多前書 15:47

Ancient versions: Syriac Peshitta (170 AD), Syriac Palestinian (420 AD), Gothic version (341 AD), Syriac Harklensis (616 AD), Armenian (400 AD).

古代版本們：古敘利亞伯西托譯本(主後 170 年)、古敘利亞巴勒斯坦譯本(主後 420 年)、哥特譯本(主後 341 年)、古敘利亞亥克連譯本(主後 616)、亞美尼亞文譯本(主後 400 年)。

Early writers: Origen, Basil, Chrysostom, Maximinus, Cyril, Euthalius, Theodoret, Cosmas, John of Damascus.

早期記錄者們：俄利根、巴西流、屈梭多模、馬西尼姆、區利羅、猶塔利、狄奧多勒、科斯馬斯、大馬士革的約翰。

Also, doctrinally, no man has ever originated from heaven, because God dwells in light which no man can approach unto

(I Timothy 6:16), and all men originate from earth.

另外，從教義上看，沒有人起源於天，因為上帝住在人不能靠近的光裡(提摩太前書 6:16)，所有的人都起源於地。

Even Christ's humanity originated from earth. However, Christ's deity came from heaven.

就連基督的人性也是起源於地的；然而基督的神性卻起源於天。

11. NIV denies Jesus' OMNIPRESENCE and hence denies Jesus' DEITY in John 3:13.

11. 新國際譯本在約翰福音 3:13 中否認耶穌的無所不在，以此否認耶穌的神性。

John 3:13 約 3:13	
NIV 新國際譯本	KJV 英王欽定本
No one has ever gone into heaven except the one who came from heaven the Son of man <u>OMIT</u> .	And no man hath ascended up to heaven but he that came down from heaven, even the Son of man <u>which is in heaven.</u>
除了從天降下(漏譯)的人子，沒有人升過天。	除了從天降下仍舊在天的人子，沒有人升過天。

Q1: How can Jesus talk to Nicodemus at Jerusalem and be in heaven at the same time?

問 1：耶穌如何在耶路撒冷與尼哥底母談論又同時在天上？

Answer: Only God can be in 2 places at once, so John 3:13 shows that Jesus is God.

答：只有上帝能同時出現在兩個地方，因此約翰福音 3:13 表明了耶穌是上帝。

Hence the NIV coming from corrupt Vaticanus and Westcott and Hort, omits this proof passage of Jesus Christ's Deity. 新國際譯本出自敗壞的梵蒂岡抄本，和魏斯科、霍特的譯本，漏譯了證明耶穌基督的神性章節。

Q2: Why does the footnote not tell us that the clause omitted "which is in heaven", is contained in all manuscripts in the world, except 5 of bad character?

問 2：為什麼沒有腳注告訴我們，除了 5 個劣質的抄本外，被省去的短語“仍舊在天”包含於世界上其他所有的抄本們中？

It is found in all the Latin versions and all the Syriac versions, the Coptic, Ethiopic, Georgian and Armenian versions (10 versions), and by 38 church fathers.

有 38 位教父在所有拉丁文譯本、古敘利亞語譯本、科普特語、埃塞俄比亞語、格魯吉亞語和亞美尼亞語們(10 個譯本)的版本中找到了這一短語。

995 manuscripts have it, with 5 omitting it (Burgon).

995 個抄本們中有這一短語，5 個抄本中省去了這一短語(柏根)。

The NIV, by omitting this phrase, and not informing the reader of the great mass of manuscript evidence for its inclusion, serves to perplex the weak, unsettle the doubting, and to mislead the ill-informed.

新國際譯本刪去了這一短語，不告知讀者有大量抄本包含這一短語的事實，擾亂軟弱的人，動搖疑惑的人，誤導孤陋寡聞的人。

We retain this phrase because:

我們保留這個短語，因為：

- i) It is quoted by manuscripts from **every area** of ancient Christendom,
i) 這一短語被古時基督教界**各個地區**的抄本們所引用。
- ii) It is **more ancient** (by 200 years) than the manuscript evidence for omitting it.
ii) 包含這一短語的抄本比省去短語的抄本**更早** 200 年。
- iii) It is quoted by **more manuscripts**, in the proportion of 99 for to 1 against it.
iii) 被**更多抄本**們引用，比例為 99 比 1。
- iv) It is quoted by **highly respected writers**.
iv) **深受尊敬**的記錄者們引用了這一短語。

Origin, Didymus, Epiphanius, Cyril, Athanasius, Ambrose, Hippolytus 200 AD (vol. 5, p.225), Novatian 220 AD (vol 5. p.622) and Jerome, all quote and recognise the words in dispute.

俄利根、岱迪瑪、伊皮法紐、區利羅、亞他那修、安波羅修、希坡律陀(主後 200 年)(第 5 卷. 225 頁)，諾窪天(主後 220 年)(第 5 卷. 622 頁)以及耶柔米在辯論裡全都承認並引用了這番話。

Some early writers (Origen, and Jerome) sometimes end the verse at “Son of man” because they are emphasizing the first part of the verse. “The Revision Revised,” J. Burgon, p.133

一些早期記錄者們(俄利根、耶柔米)有時在經文末尾以“人子”作結，因為他們在強調經文的前半部分。J. 伯根. 複審修訂版. 133 頁

- 12. The NIV denies Jesus Christ’s **DEITY** in I Timothy 3:16
- 12. 新國際譯本在提摩太前書 3:16 節中否認耶穌基督的**神性**。

I Timothy 3:16 提前 3:16	
NIV 新國際譯本	KJV 英王欽定本
HE appeared in a body. 祂 以肉身出現	GOD was manifest in the flesh 上帝 以肉身顯現

This change from “God” (KJV) to “He” (NIV) sabotages the verse most strongly proving that Jesus Christ is 100% God. (Westminster Confession, Section 8, par.2).

將“上帝”改為“祂”是對最有力證明耶穌基督是 100%上帝的這節經文的蓄意破壞。(威斯敏斯特信條. 第 8 章. 第二部分)

John Burgon in “The Revision Revised”, p.485-497, shows that “God” (theos) is the correct reading because:

約翰·伯根在《複審修訂版》485~497 頁表明“上帝”(theos)是正確的寫法，因為：

- 1) “Theos” (God) is the reading in **300 Greek manuscripts** containing I Timothy 3:16.
- 1) **300 個希臘手稿**中提前 3:16 節包含“theos”(上帝)。

Only 5 late manuscripts (9th, 12th, 13th Century) omit “God”. The Uncials, Aleph, A and C have been altered so that either “God” or “who” can be deduced. (see point 5).

只有後期的 5 個抄本(9、12、13 世紀)刪去了“上帝”。大楷體抄本、西乃抄本、亞歷山大抄本和以法蓮抄本已被修改，因此“上帝”及其關係代詞都可被推導出來。(參看要點 5)

- 2) All the **Lectionaries** from the 4th Century onwards read “Theos” (God).
- 2) 4 世紀以來所有的**聖經選文集**都寫成“**Theos**”(上帝)
- 3) **Early Church writers** quote “Theos” meaning “God” as follows:
- 3) 以下**早期教會**記錄者們引用“**Theos**”，意為“上帝”

First Century: Ignatius (90 AD) in 3 places, Barnabus (90 AD).

一世紀：伊格那丟(主後 90 年)3 處引用，巴納巴斯(主後 90 年)。

Second Century: Hippolytus (190 AD) in 2 places in the second century.

二世紀：希坡律陀(主後 190 年)2 處引用。

Third Century: Thaumaturgus (270 AD), Dionysius of Alexandria (264 AD), the work “Constitutiones Apostolicae” (250 AD).

三世紀：佻馬圖格(主後 270 年)、亞歷山大的狄奧尼修斯(主後 264 年)、《使徒憲典》(主後 250 年)。

Fourth Century: Didymus of Alexandria (309 AD), Basil the Great (355 AD), Gregory of Nazianzus (355 AD) in 2 places, Gregory of Nyssa (370 AD), Diodorus (370), Chrysostom (380 AD) in 3 places.

四世紀：亞歷山大城的岱迪瑪(主後 309 年)、大巴西流(主後 355 年)、納西盎的貴格利(主後 355 年)2 處、尼撒的貴格利(主後 370 年)、狄奧多羅斯(主後 370 年)、屈梭多模(主後 380 年)3 處。

Fifth Century: Codex Alexandrinus, (420 AD) Cyril of Alexandria (410 AD) in 2 places, Cyril of Syria (420 AD) in 4 places, Athanasius’ appendix (430 AD), Euthalius (458 AD), Macedonius II (496 AD).

五世紀：亞歷山大抄本(主後 420 年)、亞歷山大城的區利羅(主後 410 年)2 處、敘利亞的區利羅(主後 420 年)4 處、亞他那修著作的附件(主後 430 年)、猶塔利(主後 458 年)、馬西頓紐斯第二(主後 496)。

Sixth Century: Severus of Antioch (512 AD), etc.

六世紀：西弗勒斯的安提阿(主後 512 年)等。

4) **Ancient versions** showing “God” are:

4) **古代譯本們** 表明“上帝”存在的有：

The Latin version (195 AD), Syriac Peshito version (170 AD), Harklean version(616 AD), Gothic version (341 AD), Ethiopic version (450 AD), Georgian version(550 AD), Slavonic Version (840 AD).

拉丁文譯本(主後 195 年)，敘利亞別西大譯本(主後 170 年)，亥克連譯本(主後 616 年)，哥特譯本(主後 341 年)，埃塞俄比亞譯本(主後 450 年)，格魯吉亞語譯本(主後 550 年)，斯拉夫譯本(主後 840 年)。

5) **Greek grammar rule** forbids “os” meaning “who” because:

5) **希臘語法規則** 禁止“os”取“誰”之意，因為：

“mystery” being a **neuter** noun (in Greek), cannot be followed by **masculine pronoun** (os) - “who”. (p.426 Burgon).

“奧秘”(在希臘文中)是**中性**名詞，後面不能跟**陽性代詞**(os)——“誰”。(柏根. 426 頁)

Also, the few (6) manuscripts which have “who” (os) in the place of “God”, do not have a complete sentence without the subject “God”.

還有，少量(6 種)抄本們用“誰”(os)代替“上帝”，使得句子因沒有主語“上帝”而不完整。

“Who was manifest in the flesh” makes no sense.

“誰在肉身顯現”毫無意義。

Also, logically, there would be no mystery in a man being manifested in the flesh.

另外，從邏輯上看，一個(男)人在肉身顯現根本不是什麼奧秘。

The NIV, to avoid having a clause with no subject, arbitrarily drops the word “who” and invents a new word “He”, which is not found in any Greek manuscript.

新國際譯本為了避免一個分句沒有主語，隨意將“誰”省略，另創了一個新詞“祂”，而這個詞在任何希臘抄本中都是找不到的。

6) **The uncials** Aleph, A & C have been altered so that either “God(Θεός)” or “who(ὅς)” can be deduced.

6) **大楷體抄本們** 西乃抄本(Aleph),亞歷山大抄本(A), 和以法蓮抄本(C)、已被修改，因此“上帝 God(Θεός)”及其關係代詞 “who(ὅς)” 都可被推導出來。

Although the middle stroke that distinguishes “God(Θεός)” from “who(ὅς)” has been retouched, the fine original stroke is discernible at each end of the fuller stroke of the corrector.

儘管能區分“上帝(Θεός)”與“誰(ὅς)”的中間一筆被重新修正，修正者在筆劃兩端的潤飾使原文的筆劃飽滿完整，清晰可辨。

(ὅς) is the abbreviation of God in the manuscripts.

“(ὅς)”在抄本們中是“上帝”的縮寫。

See Wetstein in 1716, quoted in “True or False”, D.O. Fuller, p.33.

參韋斯汀 1716 年所引 D.O. 富勒的《對或錯》. 33 頁。

13. The NIV denies the **TRINITY** and **DEITY of CHRIST** in I John 5:7,8.

13. 新國際譯本在約翰一書 5:7,8 節中否認三位一上帝和基督的神性。

This is called ‘The Johannine Comma’.

這被稱為“約翰的逗號”。

I John 5:7,8 約一 5:7,8	
NIV 新國際譯本	KJV 英王欽定本
<p>7 For there are three that testify <u>OMIT</u></p> <p>7 作見證的有三(漏譯)</p> <p style="text-align: center;"><u>OMIT(漏譯)</u></p> <p style="text-align: center;"><u>OMIT(漏譯)</u></p> <p>8 <u>OMIT(漏譯)</u></p> <p>the Spirit, the water, and the blood; and the three are in agreement. 聖靈、水與血; 這三歸於一致。</p>	<p>7 For there are three that (oi=masc) bear record <u>in heaven,</u></p> <p>7 <u>在天上作見證的(oi=陽性)有三，</u></p> <p style="text-align: center;"><u>the Father, the Word, and the Holy Ghost:</u> <u>就是父，言與聖靈：</u></p> <p style="text-align: center;"><u>and these three are one.</u> <u>而這三(位)是一(上帝)。</u></p> <p>8 <u>And there are three that bear record in earth,</u></p> <p>8 <u>在地上作見證的也有三，</u></p> <p>the Spirit, and the water, and the blood and these (oi=masc) three agree in one”. 就是聖靈，水，與血，這三(oi=陽性)歸於一。</p>

I John 5:7,8 is omitted by all modern versions.

所有現代譯本都漏譯了約翰福音 5:7-8 節。

It is called the “famous Trinitarian Proof text”.

這處經文被稱作“著名的 三位一上帝 證據文本”。

Modernists claim that this passage ought not to be in the Bible, because it is not in most Greek manuscripts.

現代派人士認為這處經文不應該在聖經中，因為大多數希臘原稿都沒有這處經文。

Only 6 Greek manuscripts before the 7th Century omit v.7,8. (14 manuscripts before the 9th Century).

7 世紀以前，只有 6 種希臘抄本們漏譯了 7、8 節(到了 9 世紀以前，則達 14 種)。

Background: Erasmus omitted it from his first edition of the printed Greek N.T. (1516), because it occurred in the Latin Vulgate and not in any Greek manuscript.

背景：以洛馬士(Erasmus) 在他出版的第一版希臘文新約(1516 年)中略去了這處經文，因為這處經文出現在公認的拉丁文聖經(Latin Vulgate) 中，卻不包含在任何希臘抄本中。

To quieten the outcry that followed, he agreed to restore it if one Greek manuscript could be found containing it.

為了平息隨之而來的反對聲，他同意如果能夠找到一份包含這處經文的希臘抄本，他就將其恢復過來。

Two Greek manuscripts, **Codex 61** and **629** were presented, so **Erasmus** included it in his 1522 edition.

後來在兩種希臘文本，**61** 和 **629 抄本**中找到了這處經文，因此以洛馬士在 1522 年版希臘文新約中包含了這處經文。

Since these manuscripts are late (15th and 16th centuries) some think the readings are corrupt.

由於這些抄本是晚期的(15、16世紀)，一些人認為有錯誤。

What do we answer?

我們的答案是什麼呢？

What early manuscript evidence exists for I John 5:7,8?

早期抄本能夠證明約翰一書 5:7-8 節這處經文存在的證據是什麼？

i) **Early church writers:**

i) **早期教會記錄者們：**

- **Cyprian** 200-258 AD.

- 居普良主後 200-258 年。

“The Lord says, ‘I and the Father are one;’ and again it is written of the Father, and of the Son, and of the Holy Spirit, ‘And these three are one’.”

“主說，‘我與父是一’又這樣寫‘父、子、聖靈，這三是一。’”

If Cyprian quotes I John 5:7 from his Bible in 200-258 AD, it must be a valid reading.

如果居普良在主後 200-258 年他的聖經中引用了約翰一書 5:7 節，那這節經文一定是有效真實的。

His Bible was copied from an older manuscript containing this verse. Cyprian lived only 100 years after John wrote the book of I John.

他的聖經抄自包含這節經文的更古老的抄本。居普良生活的時代僅比記錄約翰一書的約翰晚 100 年。

Cyprian would have had access to the original manuscript to check.

居普良很有可能得到原始手稿進行考證。

- **Priscillian** 350 AD, a Spanish bishop quotes I John 5:7,8.

- 百基拉，主後 350 年，西班牙會督，引用了約翰一書 5:7-8

- **Idacius Clarus** 360 AD, who opposed Priscillian quotes it.

- 伊達基·克拉魯斯，主後 360 年，反對百基拉引用這處經文。

- **Varimadum** 380 AD.

- 瓦利馬頓，主後 380 年

- **Cassiodorus** 485 AD.

- 卡西奧多魯斯，主後 485 年

- **Cassian** 435 AD.

- 卡西安，主後 435 年

- **Victor Vita** 489 AD.

- 維克多·維塔，主後 489 年

- **Jerome** 450 AD.

- 耶柔米，主後 450 年

- **Fulgentius** 533 AD.

- 傅巖修，主後 533 年

- **Ps. Vigilus** 484 AD.

- 維吉利，主後 484 年

- **Ansbert** 660 AD.

- 安思博特，主後 660 年

ii) **Early Bible Versions:**

ii) **早期聖經譯本們：**

Old Syriac 170 AD.

主後 170 年古敘利亞譯本。

Old Latin 200 AD, in North Africa and Italy.

主後 200 年北非和意大利的古拉丁文譯本。

Italic 4th and 5th century.

4、5 世紀意大利譯本。

Italic - Monacensis 7th century.
7 世紀意大利-莫納森斯譯本。

Italic - Speculum 9th century.
9 世紀意大利-斯伯庫勒姆譯本。

Latin Vulgate 4th, 5th century.
4、5 世紀拉丁文武加大譯本。

iii) **Greek minuscule manuscripts:**(UBS Greek NT, p.824; History of Debate over I John 5:7,8,p268).

iii) **希臘小楷體抄本們：**(聯合聖經公會希臘語新約，824 頁；對約一 5:7-8 節歷史的爭論，268 頁)

- 221 in the 10th century.(variant). - 636 in the 15th century. (margin).
- 221, 10 世紀(變體)。 - 636,15 世紀(頁邊注釋)

- 88 in the 12th century.(margin). - 61 in the 16th century.(Codex Montfortianus)
- 88, 12 世紀(頁邊注釋) - 61,16 世紀(蒙特福特勒斯抄本)

- 629 in the 14th century.(Ottobianus) - 918 in the 16th century. (an Escorial ms).
- 629,14 世紀(奧托巴尼勒斯) - 918, 16 世紀(埃斯科裡亞爾抄本)

- 429 in the 14th century (margin). - 2318 (a Bucharest manuscript).
- 429,14 世紀(頁邊注釋) - 2318, (布加勒斯特抄本)

iv) **Early writings:** Liber Apologeticus 350 AD. Council of Carthage 415 AD.

iv) **早期記錄們：**《Liber Apologeticus》主後 350 年，迦太基委員會.主後 415 年。

v) **Greek grammar rules demand its presence.** NIV has mismatched genders in v. 7,8.

v) **希臘語法規則要求包含這處經文。** 新國際譯本在 7、8 節中錯誤地搭配了詞的性。

Question 1: If the NIV is right in omitting the Johannine comma, then why do we have a **masculine** Greek article (**oi**) in v.7 (**oi** marturountes = that bear record in heaven) wrongly agreeing with **three neuter** nouns (Spirit, water and blood) in v.8?

問題 1：如果新國際譯本刪除約翰的逗號 做法是正確的，那麼在第 7 節中為何出現了一個**陽性**希臘定冠詞(**oi**) (**oi** marturountes=在天上作見證)，與第 8 節中**三個中性**名詞(聖靈、水與血)產生錯誤的匹配呢？

Spirit, water and blood are all **neuter** Greek nouns with **neuter** Greek articles, which would dictate a **neuter** Greek article in v.7, (if the Johannine comma was never in the original), but we have masculine articles (**oi**) in v.7,8. Why? 聖靈、水與血均為三個**中性**希臘名詞，前面要求用表示中性的希臘定冠詞來修飾，這一規則要求在第七節中應該是一個**中性**希臘定冠詞，(如果約翰的逗號在原稿中從未出現過)，但在第 7、8 節中卻出現了陽性定冠詞 (**oi**)，為什麼？

Question 2: What is it that causes the masculine Greek article (**oi**) in v.7 and (**oi**) in v.8?

問題 2：在 7、8 節中出現陽性希臘定冠詞(**oi**)的原因是什麼？

Answer: It is the **two masculine nouns (Father and Word)** of the **Johannine comma** in v.7. These control the gender of the article connected with them to be a masculine article (**oi**) which is what we have.

答案：是第 7 節約翰的逗號中的**兩個陽性名詞(父與言)**，這兩個詞決定了與之相聯繫的陽性定冠詞(**oi**)的存在。

Hence the problem is solved if the Johannine comma is part of the Greek text.

如果約翰的逗號是希臘文本的一部分，這個問題就可以解決了。

Therefore, the NIV and NWT have wrong Greek grammar by omitting the Johannine comma, as seen by them having a **masculine** article in verse 7 wrongly agreeing with **three neuter** nouns (Spirit, water and blood) in verse 8.

因此，新國際譯本和新世界譯本刪除約翰的逗號而造成了錯誤的希臘語法，使得第 7 節中的**陽性**定冠詞和第 8 節中的**三個中性**名詞(聖靈、水與血)不一致。

Question 3: Why would the Johannine Comma be absent from some **Greek** manuscripts, but present in **the Latin** manuscripts?

問題 3：為什麼一些希臘文抄本中沒有約約翰的逗號，而在拉丁文抄本中卻有呢？

Firstly, because of a similar ending in v.7 and v.8, a scribe may have been distracted in v.7, but when resuming his copying, his eye fell on v.8 from where he continued copying, thus accidentally omitting the Johannine Comma.

首先，由於第 7 節和第 8 節的末尾相似，文士在抄寫第 7 節時有可能注意力分散，當他重新抄寫時，目光落在了第八節上，並由此抄寫下去，因而意外地漏掉了約翰的逗號。

Copies of this would have multiplied the mistake.

而以此為模板的抄本便會複製增加這一錯誤。

Secondly, between 220-270 AD, the heresy that Greek Christians were fighting was not Arianism (denying Christ's deity) as this had not yet arisen, but Sabellianism (named after Sabellius) which taught that the Father, Son and Holy Spirit were identical, and that God the Father died on the cross when Christ died on the cross.

其次，主後 220 年至 270 年，希臘基督徒並不是與亞流主義(否認基督的神性)這一異端爭戰，因為當時這一教派還未產生。他們是與撒伯流主義(以艾薩克伯流命名)爭戰。撒伯流主義教導父、子、聖靈是同一的，而且當基督死在十字架上的時候，父上帝也死在十字架上。

The statement in the Johannine comma that “these three are one” seemed to support the Sabellian heresy that the Father, Son and Holy Spirit are identical.

在約翰的逗號中所說的“這三是一”似乎支持撒伯流主義“父、子、聖靈是同一的”這一異端邪說。

If, during the course of this controversy, manuscripts were discovered which had accidentally lost the Johannine Comma as described above, it is easy to see how the orthodox party would consider these mutilated manuscripts to be the true text.

如果是在此論戰期間，發現抄本如上所述意外缺失了約翰的逗號，那麼很容易明白為何正統派認為這些殘缺的抄本是純正的。

In the Greek speaking east, where the struggle against Sabellianism was most intense, the Johannine comma came to be unanimously rejected.

在說希臘語的東部地區，反對撒伯流主義最激烈的地方，約翰的逗號遭到一致拒絕。

However, in the Latin manuscripts of Africa and Spain, where the influence of Sabellianism was not so great, the Johannine Comma was retained.

然而，在非洲和西班牙，這些撒伯流主義影響不太大地區的拉丁文抄本中，約翰的逗號則被保留了下來。

This explains why the Johannine comma is strongly represented in the Latin manuscripts, and why we should retain it today.

這就解釋了為何約翰的逗號完整地存在於拉丁文抄本中，這也是為什麼我們現今需要保留這處經文的原因。

Source: “KJV defended”. E.F. Hills, p.204-208.

來源：E·F·希爾斯，《為 KJV 辯護》，204~208 頁

14. The NIV denies Jesus Christ's **RESURRECTION BODY** in Ephesians 5:30.

14. 新國際譯本以弗所書 5:30 節中否認了耶穌基督**復活的身體**。

Ephesians 5:30 弗 5:30	
NIV 新國際譯本	KJV 英王欽定本
For we are members of his body OMIT 因我們是祂身上的肢體(漏譯)。	For we are members of his body, of his flesh, and of his bones. 因我們是祂身上的肢體， 就是祂的骨祂的肉。

The NIV caters to the New Age movement which allows for an afterlife of the soul or spirit, but does not believe in a bodily resurrection.

新國際譯本迎合新紀元運動所宣揚的魂或靈的來生說，卻不相信身體復活。

Acts 2:30 徒 2:30	
NIV 新國際譯本	KJV 英王欽定本

<p>But he was a prophet, and knew that God had promised him on oath that he would place one of his descendants <u>OMIT</u> on his throne.</p> <p>大衛既是先知，又曉得上帝曾向他(大衛)起誓，要從他(大衛)的後裔中，(漏譯)立一位坐在他(大衛)的王座上。</p>	<p>Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, <u>according to the flesh he would raise up Christ</u> to sit on his throne.</p> <p>所以作為一個代言人(大衛)，又曉得上帝已向他(大衛)以誓約起誓，那從他(大衛)腰中所出的後裔，<u>按著肉身，祂(上帝)要起來基督</u>坐在他(大衛)的王座上；</p>
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This omission by NIV removes the fleshly, bodily resurrection of Christ.
新國際譯本在此處的漏譯排除了基督肉體的復活。

15. Each of these 4 NIV alterations detracts from Christ's RIGHT TO JUDGE.

15. 四處新國際譯本的更改減損了基督審判的權力。

	NIV 新國際譯本	KJV 英王欽定本
Romans 14:10 羅 14:10	We will all stand before God's judgment seat. 我們都要站在 上帝 的審判台前 (According to NIV, God is the judge, not Christ). (新譯本聖經認為上帝是審判官，而非基督)。	We shall all stand before the judgment seat of Christ . 我們都要站在 基督 的審判台前。
II Thess. 2:2 帖後 2:2	That the day of the Lord 主 的那日子	that the day of Christ is at hand. 基督 的那日子就要到了。
I Cor. 10:9 林前 10:9	We should not test the Lord 我們不要試探 主 。	Neither let us tempt Christ . 也不要試探 基督 。
Acts 2:30 徒 2:30	To seat one of his descendants upon his throne. 要從他的後裔中，立一位坐在他的王座上。	He would raise up Christ to sit on his throne. 祂(上帝)要興起 基督 坐在他(大衛)的王座上；

16. The NIV removes "**LORD**" 39 times, "**CHRIST**" 52 times, and "**JESUS**" 87 times from the KJV New Testament. This is 178 removals of our Saviour's name.

16. 新國際譯本從英王欽定本新約聖經中刪除"**主**"39次，"**基督**"52次，"**耶穌**"87次，共178次刪除我們救主的名字。

It is very important to give Jesus Christ His rightful position as "Lord".
將耶穌基督作為"**主**"所當有的位置歸給祂是至關重要的。

i) "God hath made that same Jesus whom ye have crucified both **Lord** and **Christ**." Acts 2:36.

i) "你們釘在十字架上的這位耶穌，上帝已經立祂為**主**為**基督**了。"(使徒行傳 2:36)

ii) "That the name of our **Lord** Jesus Christ may be glorified." II Thessalonians 1:12.

ii) "我們的**主**耶穌基督的名可以得著榮耀。"(帖撒羅尼迦後書 1:12)

iii) "If thou shalt confess with thy mouth the **Lord** Jesus...thou shalt be saved." Rom 10:9

iii) "你若口裡承認**主**耶穌，..... 你就必得救。"(羅馬書 10:9)

"No man can say that Jesus is the **Lord** but by the Holy Ghost." I Corinthians 12:3.

"若不是靠聖靈，也沒有能說耶穌是**主的**。"(哥林多前書 12:3)

iv) "Certain men crept in unawares....ungodly men....denying the only **Lord** God and our **Lord** Jesus Christ". Jude 4.

iv) "因為有些人偷著進來.....是不虔誠的.....不認獨一的**主**上帝和我們**主**耶穌基督。"(猶大書 4)

v) "There shall be false teachers among you...even denying the **Lord**....." II Peter 2:1.

v) "也必有假師傅們，也不承認**主**，....."(彼得後書 2:1)

Lord used in conjunction with **Jesus Christ** proves His eternal **Deity** and **pre-existence**.

"**主**"與"**耶穌基督**"連在一起，證明祂永恆的**神性**和**先存**。

"Lord" connects **Jesus Christ** of the New Testament, with "**LORD**" of the Old Testament.

“主”在新約中與“耶穌基督”相連，在舊約中與“耶和華”相連。

Jehovah, Jesus Christ and the Holy Spirit are alone given this title. II Corinthians 3:17.

惟有耶和華、耶穌基督和聖靈被賦予了這一稱呼。(哥林多後書 3:17)

17. NIV doesn't want Christ to be **SET OVER** the works of creation in Hebrews 2:7.

17. 新國際譯本在希伯來書 2:7 節中不希望基督被派**主宰 (統治)** 天父所造的一切。(希伯來書 2:7)

Hebrews 2:7 來 2:7	
NIV 新國際譯本	KJV 英王欽定本
You have made him a little lower than the angels, 祢(上帝)叫祂(基督)暫時比天使微小一點， You crowned him with glory and honour, 祢(上帝)賜祂(基督)榮耀尊貴為王冠， OMIT (漏譯)	Thou madest him a little lower than the angels, 祢(上帝)叫祂(基督)暫時比天使微小一點， thou crownedst him with glory and honour, 祢(上帝)賜祂(基督)榮耀尊貴為王冠， and didst set him over the works of thy hands 並將祢(上帝)手所造的都派祂(基督)主宰(統治)。

Having a kingdom without Christ as King is the vision of Amillennialists, and New Age millennialists. They do not want Christ's Kingdom to come.

擁有一個沒有基督作王的國是無千禧年派，和新紀元千禧年派的異象，他們不希望基督的王國降臨。

III. THE NIV CHANGES SALVATION VERSES.

III. 新國際譯本更改了關於救恩的經文。

1. The NIV in Mark 10:24 says it is **HARD TO ENTER** the kingdom of God.

1. 新國際譯本在馬可福音 10:24 節中說人要**進上帝的王國很難**。

Mark 10:24 可 10:24	
NIV 新國際譯本	KJV 英王欽定本
Children, how hard it is OMIT to enter the kingdom of God. 小子，(漏譯)人進上帝的王國，是何等的難哪。	Children, how hard it is for them that trust in riches to enter into the kingdom of God. 小子， 倚靠錢財的人 進上帝的王國，是何等的難哪。

It is very hard to enter the kingdom if you have to work to enter.

如果人不得不靠工作得進入上帝的王國，那麼進上帝的王國是很難的。

For those who trust their riches, they feel so secure that they don't need Christ.

因為倚靠錢財的人感到自己滿有保障而不需要基督。

It is easy to enter the kingdom if you humble yourself and call on Christ to save you.

謙卑自己，呼求基督拯救的人進上帝的王國是容易的。

A rich person will find it very hard to humble himself and call on Christ to save him.

富人發現謙卑自己，呼求基督拯救，是何等的難哪。

2. The NIV omits **CHRIST'S BLOOD** in Colossians 1:14.

2. 新國際譯本在歌羅西書 1:14 中漏譯的**基督的血**。

Colossians 1:14 西 1:14	
NIV 新國際譯本	KJV 英王欽定本

In whom we have redemption OMIT the forgiveness of sins. 我們在愛子(漏譯)裡得蒙救贖，罪過得以寬恕。	In whom we have redemption through his blood even the forgiveness of sins. 我們在祂(耶穌)裡靠祂的血得蒙救贖，罪過得以寬恕。
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We all know that salvation is by the shed blood of Christ.
 眾所周知靠著基督所流的寶血我們得蒙救贖。

“without the shedding of blood is no remission.” Hebrews 9:22.
 “若不流血，罪就不得赦免了。”(希伯來書 9:22)

Maybe the devil wants “the blood” out of the Bible, because believers overcome the devil by “the blood of the Lamb.”
 Revelation 12:11.
 可能魔鬼希望將“血”從聖經中刪除，因為信徒戰勝魔鬼是靠著“羔羊的血。”(啟示錄 12:11)

3. NIV teaches **UNIVERSALISM** (ie. that everybody is or will be saved).
 3. 新國際譯本教導**普救論**(即：人人都已或將要得救)。

	NIV (God is in all = pantheism) 新國際譯本(上帝在萬有之中=泛神論)	KJV (God is in Christians) 英王欽定本(上帝在基督徒之中)
Eph. 4:6 弗 4:6	One God and Father....in OMIT all. 一上帝，就是眾人的父.....在(漏譯)眾人之內。	One God and Father....in you all. 一上帝，就是眾人的父.....在你們眾人之內。
Rev. 21:24 啟 21:24	The nations OMIT will walk by its light. (漏譯)民族要在城的光裡行走。	The nations of them which are saved shall walk in the light of it: 得救者的民族要在城的光裡行走。

4. NIV teaches here that **SALVATION IS A PROCESS** that one grows in.
 4. 新國際譯本教導說，**得救**是一個人成長中的一個過程。

I Peter 2:2 彼前 2:2	
NIV 新國際譯本	KJV 英王欽定本
Like newborn babes, crave pure <u>spiritual</u> milk OMIT so that by it you may grow up in your salvation. 就像新生嬰孩要愛慕那純淨的靈奶(漏譯)，叫你們因此漸長， 以致得救。	As newborn babes, desire the sincere milk of the word that ye may grow thereby. 就像新生嬰孩要愛慕那純淨 話語 的乳汁，叫你們因此 漸長。

We “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ” (II Peter 3:18),
 我們“在我們在救主耶穌基督的恩典和知識上長進”(彼得後書 3:18)，

and “your faith groweth exceedingly” (II Thessalonians 1:3), but never does the Scripture say that we “grow up in our salvation”.
 並且“你們的信心格外增長”(帖撒羅尼迦後書 1:3)，但聖經從未說我們“在我們的救恩上長進”。

This is because the UBS Greek text adds words “eis soterion” (in salvation), which are not in KJV/Textus Receptus.
 這是因為聯合聖經公會希臘文本增加了單詞“eis soterion”(在救恩上)，這個詞在英王欽定本或傳受抄本中是沒有的。

All Scripture teaches that salvation is an event occurring at one instant of time.
 所有的經文都教導救恩是一瞬間完成的事件。

A baby doesn’t grow up in his birth, but in his new life.
 嬰兒不會在出生的那一刻成長，而是在新生命中成長。

The NIV, by translating the Greek word “logikon” as “spiritual” instead of “the word”, points people away from the Word of God as the method of growth.

新國際譯本將希臘詞“logikon”翻譯成“靈”而非“話語”，將人的眼光從“使人成長的方法是上帝的話語”移開。

5. NIV teaches **PROCESS Theology**. Bible salvation is being born again in an **instant**.

5. 新國際譯本教導**過程神學**。聖經中的救恩卻是**瞬間**的重生。

	NIV 新國際譯本	KJV 英王欽定本
Acts 15:19 徒 15:19	who are turning to God 正在歸服 上帝	are turned to God. 歸服 上帝
I Cor 1:18 林前 1:18	to us who are being saved 正在被救	us which are saved. 已得救
II Cor 2:15 林後 2:15	those who are being saved 正在被救	in them that are saved. 已得救
I John 2:8 約一 2:8	you, because the darkness is passing 因為黑暗 正在過去	you: because the darkness is past. 因為黑暗 已經過去 。

6. Consider these **8 NIV omissions** which **ALTER DETAILS OF THE GOSPEL**.

6. 考慮以下新國際譯本的**八處刪減**，這些刪減**改變了對福音的詳細說明**。

Question: In John 6:47, what must a person believe to have eternal life?

問題: 約翰福音 6:47 節中，一個人信什麼才能獲得永生？

KJV says we must believe on Christ, but NIV omits this.

英王欽定本告訴我們必須信基督才能獲得永生，而新國際譯本刪除了“基督”。

	NIV 新國際譯本	KJV 英王欽定本
John 6:47 約 6:47	He who believes OMIT has everlasting life. 信(漏譯)的人有永生。	He that believeth on me hath everlasting life. 信 我 的人有永生。
Rom 15:29 羅 15:29	blessing of OMIT Christ 基督的(漏譯)福。	blessing of the gospel of Christ 基督 福音 的福。
I Cor 9:18 林前 9:18	In preaching the gospel I may offer it OMIT free of charge, and so not make use of my rights in preaching it . 就是我傳福音的時候，叫人不花錢得(漏譯)福音，免得用盡我傳福音的權柄。	When I preach the gospel I may make the gospel of Christ without charge, I abuse not my power in the gospel . 就是我傳福音的時候，叫人不花錢得 基督的福音 ，免得用盡我傳 福音 的權柄。
I John 2:8 約一 2:8	you, because the darkness is passing 因為黑暗 漸漸過去	you: because the darkness is past. 因為黑暗 已經過去
Gal. 6:15 加 6:15	OMIT neither circumcision... (漏譯)受割禮不受割禮都無關緊要，	For in Christ Jesus neither circumcision availeth anything, 在基督耶穌裡 受割禮不受割禮都無關緊要
Eph. 1:13 弗 1:13	You also were included in Christ 你們也 歸屬於基督	In whom ye also trusted, 你們也 信了基督
Eph. 1:14 弗 1:14	Redemption of those who are God's OMIT possession. 上帝(漏譯)的產業被贖	redemption of the purchased possession 買來的產業 被贖
I Cor. 11:24 林前 11:24	OMIT(漏譯) This is my body which is OMIT for you. 這是我的身體，是為了你們(漏譯)的。	Take eat, this is my body, which is broken for you: 你們拿著吃 ，這是我的身體，為你們 掰開 的。

7. The NIV **MINIMIZES OUR NEED TO BE SAVED**.

7. 新國際譯本**將人得救的需要降至最低**。

The New Age movement says there's nothing to be saved from.

新紀元運動宣稱沒有任何事物需要被拯救。

	NIV 新國際譯本	KJV 英王欽定本
Matt. 18:11 太 18:11	<u>OMIT</u> (漏譯)	For the Son of man is come to save that which was lost. 人子來， 為要拯救失喪的人。
Luke 9:56 路 9:56	<u>OMIT</u> (漏譯)	For the Son of man is not come to destroy men's lives, but to save them. 人子來，不是要毀壞人的生命，而是 要拯救。
Rev. 21:24 啟 21:24	The nations <u>OMIT</u> will walk by its light. (漏譯)民族要在城的光中行走。	The nations of them which are saved shall walk in the light of it. 得救者的 民族要在城的光中行走。

8. NIV omits a key verse showing that salvation cannot be partly by works and partly by grace.

8. 新國際譯本刪除了一節關鍵經文，這節經文說明得救不能既靠行為又靠恩典。

It is impossible to mix grace and works, for one cancels the other. **Salvation is free.**

恩典和行為是不可能混合的，二者相互抵消。**救恩是免費的禮物。**

Romans 11:6b 羅 11:6b	
NIV 新國際譯本	KJV 英王欽定本
<u>OMIT</u> (漏譯)	But if it be of works then it is no more grace : otherwise work is no more work. 但若是出於 行為 ，就不在乎 恩典 。不然，行為也就不是行為了。

9. The NIV **MINIMISES MAN'S SIN.**

9. 新國際譯本**將人的罪的問題降至最低。**

	NIV 新國際譯本	KJV 英王欽定本
Isaiah 53:10 賽 53:10	though the Lord makes his life a guilt offering. 耶和華以他的生命為 過失祭 。	When thou shalt make his soul an offering for sin. 祢為 罪 以祂的魂為贖罪祭。
I Cor. 5:7 林前 5:7	Christ, our Passover lamb, has been sacrificed <u>OMIT</u> 我們逾越節的羔羊基督已經(漏譯)被殺獻祭了。	Christ our Passover is sacrificed for us 我們逾越節的羔羊基督已經 為我們 被殺獻祭了。
I Peter 4:1 彼前 4:1	Christ suffered <u>OMIT</u> in his body 基督(漏譯)在身體上受苦	Christ hath suffered for us in the flesh 基督 為我們 在肉身受苦
Heb. 9:7 來 9:7	for the sins the people had committed in ignorance 為百姓 因無知所犯的罪 獻上。	for the errors of the people. 為百姓的過錯獻上。
Luke 7:30 路 7:30	experts in the law rejected Gods purpose for themselves 律法專家們竟 為 自己廢棄了上帝的旨意。	Lawyers rejected the counsel of God against themselves. 律法師廢棄了與他們 相悖 的上帝的謀算。

10. NIV in Romans 1:16 is **ashamed of the gospel of Christ** because it omits "of Christ."

10. 新國際譯本在羅馬書 1:16 節中**以基督的福音為恥**，因為它刪除了“基督”一詞。

Romans 1:16 羅 1:16	
NIV 新國際譯本	KJV 英王欽定本
I am not ashamed of the Gospel <u>OMIT</u> , because... 我不以(漏譯)福音為恥	For I am not ashamed of the Gospel of Christ : for... 因為我不以 基督的 福音為恥

Which gospel is the NIV talking about?

新國際譯本此處所談的是哪個福音？

Paul warns us about many other false gospels in II Corinthians 11:4, (“another gospel”) but only the “gospel of Christ” is the true Gospel.

保羅在哥林多後書 11:4 節中警戒我們有很多錯誤的福音(“另一個福音”)，只有基督的福音是真正的福音。

“If any man preach any other gospel unto you.....let him be accursed.” Galatians 1:9.

“若有人傳另外的福音給你們，與你們所領受的不同，他就應當被咒詛。”(加拉太書 1:9)

IV. CHANGES THAT DIMINISH GODLINESS.

IV · 降低敬虔重要性的改動

1. The NIV goes easy and vague on sodomites or **HOMOSEXUALS** in the following 5 verses, replacing it with “**male shrine prostitutes**”, an obsolete archaic profession.

1. 新國際譯本在以下五處經文中輕忽、模糊地對待同性戀者，將**同性戀者**稱為“男聖地妓”——一種已廢棄的、古時的職業。

One can be a practising homosexual, but not a male shrine prostitute or a homosexual offender.

一個人在實際行為當中可以是一個同性戀者，但卻不是 男聖地妓 或同性戀犯人。

This removes any Bible criticism or warning against homosexuality.

這一改動將聖經對同性戀的譴責或警告刪除了。

The NIV’s Dr. Virginia Mollencott says:

“My lesbianism has always been a part of me”. Episcopal Witness, June 1991.

支持新國際譯本的弗吉尼亞·莫倫考特博士說：“我一直都是一個女同性戀者”。聖公會見證，1991年6月

	NIV 新國際譯本	KJV 英王欽定本
Deut. 23:17 申 23:17	not a shrine prostitute 不可有 聖地妓	nor a sodomite 不可有 男同性戀者
I Kings 15:12 王上 15:12	He expelled the male shrine prostitutes 從中除去 男聖地妓	took away the sodomites. 除去 男同性戀者
I Kings 22:46 王上 22:46	He rid the land of the rest of the male shrine prostitutes 他將所剩下的 男聖地妓 都從國中除去了。	the remnant of the sodomites , he took out 他將所剩下的 男同性戀者 都從中除去了。
II Kings 23:7 王下 23:7	The male shrine prostitutes 男聖地妓	the houses of the sodomites 男同性戀者 的家
I Cor. 6:9 林前 6:9	Nor male prostitutes nor homosexual offenders 男妓 ，或 同性戀罪犯	not effeminate , nor abusers of themselves with mankind 女性化的男子 ，或者和 男色 親近， 侮辱自己的男子

The NIV editors aided the AIDS epidemic by silencing God’s warnings against sodomy.

新國際譯本的編輯們閉口不言上帝對同性戀的告誡，這助長了艾滋病的蔓延。

2. The NIV omits “**TAKE UP THE CROSS**” in Mark 10:21.

2. 新國際譯本在馬可福音 10:21 節中刪除了“**背起十字架**”。

Mark 10:21 可 10:21	
NIV 新國際譯本	KJV 英王欽定本
Then come, OMIT follow me 你還要來，(漏譯)跟從我	and come, take up the cross , and follow me 你還要來， 背起十字架 ，跟從我

New Christianity has put down their cross, not liking death to self (Galatians 2:20).

新派的基督教已放下了他們的十字架，不願向己死(加拉太書 2:20)。

They choose a “crown”, not a “cross”; “Happy” not “holy”; “easy” not “right”; and “now” not “later”.

他們選擇了“冠冕”，而非“十字架”；選擇了“幸福”，而非“聖潔”；選擇了“容易”，而非“正確”；

選擇了“現在”，而非“以後”。

The temptation to skip the **cross**, and capture the **crown** was presented to Christ by Satan in the wilderness. (Matthew 4, Luke 4).

基督也受過跳過十字架而奪得**冠冕**的試探——撒旦在曠野就將一試探呈在祂面前(馬太福音 4 章，路加福音 4 章)。

For Jesus and Christians, the cross comes first, then the crown comes later in heaven.

不論是對於耶穌還是其他基督徒來說，都要先背起十字架，然後才有天上的冠冕。

“If we suffer with him; we shall reign with him”. II Timothy 2:12.

“如果我們和祂一起受苦，也要和祂一起統治”。(提摩太後書 2:12)

The devil doesn't want us to fight him, but to take it easy.

魔鬼不想讓我們與牠爭戰，而是要我們鬆懈下來。

3. The NIV adds “**WITHOUT PASSING JUDGMENT**” to Romans 14:1, which opens the door for all kinds of sin entering a church?

3. 新國際譯本在羅馬書 14:1 節中添加了“**不要判斷**”這一短語，這一更改為各種罪湧入教會打開了大門。

Romans 14:1 羅 14:1	
NIV 新國際譯本	KJV 英王欽定本
Accept him whose faith is weak, <u>without passing judgment</u> on disputable matters 信心軟弱的，你們要接納，但 <u>不要判斷</u> 爭辯之事的。	Him that is weak in the faith receive ye, but <u>not to doubtful disputations</u> 信心軟弱的，你們要接納，但 <u>不要接納為可疑之事爭辯的</u> 。

In this verse, the NIV and the New Age movement say **don't judge anyone**.

在這節經文中，新國際譯本和新紀元運動說**不要判斷任何人**。

The NIV tones down sin in this verse so as not to offend anyone or condemn sinners.

新國際譯本在此處淡化了罪的問題，以便不得罪任何人或定罪人的罪。

Many people today want a Bible that shows no act as sinful.

當今很多人希望聖經不再顯明任何行為是有罪的。

KJV means: “don't receive him if he is going to dispute over doubtful issues”.

英王欽定本在這節經文中的意思是：“若有人要為可疑之事爭辯，不要接納他。”

NIV here means the opposite: “Accept him, don't judge him, no matter what he believes”.

新國際譯本的意思正好相反：“接納他，不判斷他所信的是什麼，都不要判斷。”

The NIV here means when you have a dispute, don't judge anyone.

新國際譯本這裡的意思是當產生爭議的時候，**不要判斷任何人**。

4. NIV omits “**DON'T BEAR FALSE WITNESS**” in Romans 13:9.

4. 新國際譯本在羅馬書 13:9 節中省略了“**不可做假見證**”

Romans 13:9 羅 13:9	
NIV 新國際譯本	KJV 英王欽定本

<p>The Commandments Do not commit adultery, 戒命 不可姦淫，</p> <p>Do not murder, 不可殺人，</p> <p>Do not steal 不可偷盜，</p> <p><u>OMIT</u>， (漏譯)，</p> <p>Do not covet 不可貪婪，</p>	<p>For this, Thou shalt not commit adultery, 你不可姦淫，</p> <p>Thou shalt not kill, 你不可殺人，</p> <p>Thou shalt not steal, 你不可偷盜，</p> <p><u>Thou shalt not bear false witness.</u> 你不可作假見證，</p> <p>Thou shalt not covet 你不可貪婪，</p>
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Question: Why did they drop the 9th commandment from Romans 13:9?

問題：為什麼新國際譯本在在羅馬書 13:9 節中棄掉了第九條誡命？

Question: Isn't changing or omitting from God's Word a form of "bearing false witness"?

問題：竄改或刪除上帝的話是否是“作假見證”的體現？

There are many man-made doctrines, such as celibacy, mass, purgatory, penance, prayers to Mary and Saints, infant sprinkling, confirmation, penance, idolatry, indulgences, gospel of works, confessional, inquisition etc, which bear false witness.

有很多出於人意的教義，如獨身生活者、彌撒、煉獄、懺悔、對聖母瑪麗亞和聖者們的祈禱、嬰兒灑水禮、堅振禮、告解、偶像崇拜、贖罪券、行為福音、告解室、宗教裁判所等，這些都是“作假見證”的體現。

5. NIV omits the command to **PARTAKE WORTHILY** in the Lord's Supper.

5. 新國際譯本刪除了**適當領受**主的晚餐的命令。

I Corinthians 11:29 林前 11:29	
NIV 新國際譯本	KJV 英王欽定本
<p>For anyone who eats and drinks <u>OMIT</u> 因為人(漏譯)吃喝，</p> <p>without recognizing the body of the Lord eats and drinks judgment on himself. 若不分辨是主的身體，就是吃喝自己的報應了。</p>	<p>For he that eateth and drinketh <u>UNWORTHILY</u> 因為人若不<u>適當</u>吃喝，</p> <p>eateth and drinketh damnation to himself, not discerning the Lord's body. 不分辨是主的身體，就是吃喝自己的詛咒了。</p>

Roman Catholicism teaches that participating in the Mass is essential to gain salvation.

羅馬天主教教導參加**彌撒是贏取救恩的關鍵因素**。

The NIV in I Cor. 11:29 omits the word "unworthily".

新國際譯本在哥林多前書 11:29 節中刪去了“**不適當**”這個詞。

Why?

為什麼？

The word "unworthily" in the KJV means that we need to be right with God (saved and sin confessed) **BEFORE** we take the Lord's Supper or God will chasten us.

“**不適當**”在英王欽定本中的意思是我們在領主的晚餐**之前**要與上帝保持正確的關係(得救和認罪)，否則上帝會懲罰我們。

On the other hand, Roman Catholic doctrine of Communion says:

另一方面，羅馬天主教聖餐教義這樣說：

1. Confess sin to a priest first, then

1.先向神父認罪，

2. Come to Mass to get salvation and worthiness to God **AFTER** the mass.

2.參加彌撒獲得救恩，之後就與上帝有正確的關係了。

Catholic trusting the Mass for salvation, means that “eating Christ’s flesh” makes us worthy to God, yet the KJV “unworthily” means that we must be worthy **BEFORE** the Lords Supper. I Corinthians 11:28 says that we must examine ourselves and v.31 says that we must first judge ourselves in order to then partake in the Lord’s Supper **worthily**.

天主教徒倚靠彌撒得救，意思是“吃基督的肉”使我們配到上帝面前；而英王欽定本聖經中的“不適當”(不配)的意思卻是，我們在領主的晚餐“之前”就必須先配得。哥林多前書 11:28 說，我們必須檢查我們自己；31 節說我們在適當領主的晚餐前，必須首先審查自己。

The United Bible Society NT Critical apparatus Greek text gives over 53 manuscripts which contain “unworthily”, and only 14 that omit “unworthily”, a ratio of 4:1.

聖經聯合公會新約希臘文本評論注釋給出了 53 個包含“不適當”的抄本，只有 14 個漏掉了“不適當”，二者比例為 4:1。

6. The NIV omits or minimises references to **BIBLE STUDY** in the following verses.

6. 新國際譯本在以下經文中刪除或盡少提及“研究聖經”

	NIV 新國際譯本	KJV 英王欽定本
Luke 4:4 路 4:4	Man shall not live on bread alone <u>OMIT</u> 人活著不是單靠食物(漏譯)	Man shall not live by bread alone, but by every word of God 人活著不是單靠食物，乃是靠上帝口裡所出的一切話語
I Tim. 4:15 提前 4:15	Be diligent 要勤奮 (Devil doesn’t want us to study the Bible) (魔鬼不想讓我們研究聖經)	Meditate upon these things: 默想 這些事： (Gk:3191 – to consider, weigh, ponder over something, so as to be able to perform well. Equal to meditate.) S Zodhiates (希臘文：3191——對事情的考慮、權衡、深思，以便在行動中進展順利。等同於默想。)S. 佐德易阿特斯)
II Tim 2:15 提後 2:15	Do your best to present yourself 你當竭力 顯示你自己 (Devil doesn’t want us to study the Bible) (魔鬼不想讓我們研究聖經)	Study to show thyself approved 你當竭力研究顯示你自己被承認
Acts 20:28 徒 20:28	Be shepherds 作牧者 (only Christ is stated as our Shepherd) (只有基督才被稱為我們的牧者)	Feed the church of God 餵養 上帝的教會 (means: feed them Bible doctrine). (意為：用聖經教義來餵養他們)
Heb. 4:12 來 4:12	The word of God is living and active 上帝的話語是活躍和活動的 (A butterfly is active, but not powerful) (蝴蝶是活動的，但不是大有能力的)	The word of God is quick and powerful 上帝的話語是活潑的，是 有能力的

The devil doesn’t want us to study, meditate, feed people, live by or have confidence in the power of God’s Word the Bible.

魔鬼不希望我們研究、默想聖經，用聖經，上帝的話語來餵養人，藉著上帝的話語及靠其大能而活。

We thus see the devil’s influence in the NIV.

因而我們在新國際譯本中看到魔鬼作工的痕跡。

7. The NIV omits “FASTING” 5 times, and weakens our PRAYER LIFE 3 times.

7. 新國際譯本 5 次刪除了“禁食”，3 次弱化了我們的禱告生活。

	NIV 新國際譯本	KJV 英王欽定本
Matthew 17:21 太 17:21	<u>OMIT</u> (漏譯)	<u>This kind goeth not out but by prayer and fasting.</u> <u>至於這一類的(魔鬼)，若不禱告和禁食，就不能趕牠出來。</u>
Mark 9:29 可 9:29	This kind can come out only by prayer. <u>OMIT</u> 非用禱告(漏譯)，這一類的(魔鬼)，總不能出來。	This kind can come forth by nothing but by prayer and <u>fasting</u> 非用禱告和 禁食 ，這一類的(魔鬼)，總不能出來。
II Cor 6:5 林後 6:5	in <u>hunger</u> 饑餓	in <u>fastings</u> 禁食
I Cor 7:5 林前 7:5	devote yourselves to <u>OMIT</u> Prayer 為要專心(漏譯)禱告	give yourselves to <u>fasting</u> and prayer 為要專心 禁食 和 禱告
Acts 10:30 徒 10:30	Four days ago I was <u>OMIT</u> praying 前四天，我在(漏譯)禱告	Four days ago I was <u>fasting</u> ... and prayed 前四天，我在 禁食... 禱告
Luke 21:36 路 21:36	pray <u>OMIT</u> that (漏譯)禱告	pray <u>always</u> that 不住地 禱告
Acts 1:14 徒 1:14	in prayer <u>OMIT</u> 藉著禱告(漏譯)	in prayer and <u>supplication</u> 藉著禱告和 祈求
James 5:16 雅 5:16	the <u>OMIT</u> prayer (漏譯)禱告	the <u>effectual fervent</u> prayer 有功效、熱切的 禱告

8. The NIV has **removed HONESTY** 13 times, replacing it with vaguer words.

8. 新國際譯本 13 次刪除了“正直”，代之以表達不明確的字眼。

Do you think that the KJV might produce more honest Christians than modern versions?

你認為英王欽定本有可能比各種現代版本塑造出更加 正直 的基督徒嗎？

The word “honesty” is not a part of the New Age vocabulary.

“正直”不屬於新紀元詞匯中的內容。

	NIV 新國際譯本	KJV 英王欽定本
Luke 8:15 路 8:15	those with a noble and good heart 持守在 高尚 和善良的心	they, which in an honest and good heart 持守在 正直 善良的心裡
Acts 6:3 徒 6:3	choose seven men from among you who are known to be <u>OMIT</u> full of the <u>OMIT</u> Spirit 當從你們中間選出七個(漏譯)被(漏譯)聖靈充滿的人，	Look ye out among you seven men of honest report , full of the Holy Ghost and wisdom, 當從你們中間選出七個 有正直的名聲 ，被 聖靈 充滿，智慧充足的人，
Rom 12:17 羅 12:17	Be careful to do what is right in the eyes of everybody. 眾人以為 正確的事 ，要留心去作。	Provide things honest in the sight of all men. 眾人以為 正直 的事，要留心去作。
Rom 13:9 羅 13:9	<u>OMIT</u> (漏譯)	Thou shalt not bear false witness . 不可做 假見證
Rom 13:13 羅 13:13	Let us behave decently , 行事為人要 端正	Let us walk honestly , 行事為人要 正直
II Cor. 4:2 林後 4:2	Rather, we have renounced secret and shameful ways 乃將那些暗昧 可恥 的事棄絕了	But have renounced the hidden things of dishonesty . 乃將那些暗昧 不正直的 事棄絕了
II Cor. 8:21 林後 8:21	Taking pains to do what is right 忍痛行 正確 的事，	Providing for honest things, 預備行 正直 的事，
Phil. 4:8 腓 4:8	whatever is noble , 任何都是 高尚的	Whatsoever things are honest , 任何事情都是 正直的
I Thes 4:12	So that your daily life may win the respect of outsiders,	That ye may walk honestly toward them that are without,

帖前 4:12	叫你們行事可以向外人 贏得尊重 ，	叫你們可以向外人行事 正直 ，
I Tim. 2:2 提前 2:2	in all godliness and holiness 總是敬虔且 聖潔	life in all godliness and honesty 總是敬虔且 正直 地生活
Heb. 13:18 來 13:18	desire to live honourably in 願以 可敬 而行。	in all things willing to live honestly . 在凡事上 正直 而行。
I Peter 2:12 彼前 2:12	live such good lives 應當品行端正	Having your conversation honest 應當品行 正直
Rev. 2:2 啟 2:2	found them false 看出他們是 假的 來。	hast found them liars 看出他們是 說謊者
Psalms 40:4 詩 40:4	who turn aside to false gods 偏向 假神 的	such as turn aside to lies 偏向 謊言 的
Amos 2:4 摩 2:4	they have been led astray by false gods 他們所隨從 假神 ，使他們走迷了。	their lies caused them to err. 他們的 謊言 使他們走迷了。

16 times the NIV avoids using the strong words of “honest, deceit, lies”, in every case using a vague, watered down alternative. The KJV does not lie.

新國際譯本有 16 次避免使用強烈的詞語如“正直、欺騙、謊言”，每一次都用模糊、緩和的詞代替。英王欽定本不會撒謊。

“Surely they are **my people**, children that **will not lie**: so he was their **Saviour**” Isaiah 63:8

“他們誠然是**我的百姓**，不說謊言的子民。這樣，祂就作了他們的**救主**。”以賽亞書 63:8

9. The NIV changes “**RIGHTEOUSNESS**” (KJV) to “**PROSPERITY**”.

9. 新國際譯本將英王欽定本中的“**公義**”改為“**昌盛**”。

“Men shall be....covetous” II Timothy 3:1,2.

“因為那時人要.....貪愛錢財”提摩太後書 3:1,2。

	NIV 新國際譯本	KJV 英王欽定本
Prov. 8:18 箴 8:18	with me are...wealth and prosperity . 財並 昌盛 也在我。	with me are...riches and righteousness . 財並 公義 也在我。
Prov.21:21 箴 21:21	finds life, prosperity and honour. 就尋得生命， 昌盛 ，和尊榮。	findeth life, righteousness and honour. 就尋得生命， 公義 ，和尊榮。
Rom. 9:28 羅 9:28	OMIT (漏譯)	cut it short in righteousness . 在 公義 中 速速 地完結。

There is a big difference between being prosperous and being righteous.

“**昌盛**”和“**公義**”之間存在巨大差異。

One can be prosperous, but not righteous.

一個人可以諸事昌盛，卻不行公義。

The Laodicean church was “rich and increased with goods, but....wretched, miserable, poor” Revelation 3:17,18.

老底嘉教會是“富足，已經發了財，一樣都不缺。卻.....是那苦命，可憐，貧窮，”啟示錄 3:17-18

10. The NIV tells us to **take PRIDE in ourselves**, or **to BOAST**, whereas **God resists the proud** (James 4:6; I Peter 5:5).

10. 新國際譯本教導人們以**自我為傲**或**自誇**，而上帝阻擋驕傲的人(雅各書 4:6；彼得前書 5:5)

The New Age movement calls for extra self esteem.

新紀元運動提倡要格外的自尊。

“The Bible never urges self acceptance, self love, self confidence, self esteem nor any other selfisms popular today.

“聖經從未鼓勵自我接納、自愛、自信、自尊，或任何當今流行的自我主義。

The seductive gospel of self-esteem is now preached by prominent pastors”. D. Hunt.

“目前很多傑出的牧師所傳講的都是以‘自尊’為主題的誘惑人的福音。”D. 洪特。

“God resisteth the **proud**”. (James 4:6; I Peter 5:5).

“上帝阻擋驕傲的人”。(雅各書 4:6；彼得前書 5:5)。

“The **pride** of life” (I John 2:16).

“今生的驕傲”(約翰一書 2:16)。

“being lifted up with **pride**, he fall into the condemnation of the devil”. I Timothy 3:6.

“唯恐他自高自大，就落在魔鬼所受的刑罰裡”。(提摩太前書 3:6)

“**pride** goeth before destruction”. Proverbs 16:18.

“驕傲在敗壞以先”。箴言 16:18

Notice how the NIV changes “rejoicing” (Greek: kauchaomai) to “pride or boasting” (Gk: huperephanos).

留意新國際譯本如何將“喜悅”(希臘文：kauchaomai)改為“驕傲或自誇”(希臘文：huperephanos)。

The word for “pride or boast” (Gk: huperephanos) is not in these verses.

單詞“驕傲或自誇”(希臘文：huperephanos)並不在以下經文中。

	NIV 新國際譯本	KJV 英王欽定本
II Cor. 1:12 林後 1:12	Now this is our boast . 我們自誇的	For our rejoicing is this 我們所喜悅的
IICor. 1:14 林後 1:14	you can boast of us just as 以我們誇口	we are your rejoicing 以我們為喜樂
IICor. 5:12 林後 5:12	we will boast of you to take pride in us 我們會因你而誇口讓我們有驕傲	to glory on our behalf 因我們的行為得榮耀
II Cor. 7:4 林後 7:4	I take great pride in you. 我因你們大大驕傲。	great is my glorving of you 我因你們大得榮耀。
Gal. 6:4 加 6:4	Then he can take pride in himself 這樣，他所能驕傲的就在自己	then shall he have rejoicing 這樣，他所喜樂的就專在自己
James 1:9 雅 1:9	brother...ought to take pride 卑微的弟兄升高，就該驕傲。	brother of low degree rejoice 卑微的弟兄升高，就該喜樂。
James 1:10 雅 1:10	the rich should take pride in his low position, 富足的降卑，也該驕傲 (note: “should take pride” is not in any Greek ms) (注：“也該驕傲”在任何希臘文本中都不存在)	But the rich, in that he is made low 富足的降卑，也該如此。

The NIV promotes self esteem by removing **meekness 31 times** (KJV) to **4 times** (NIV).

新國際譯本將英王欽定本的 **31 處“溫柔”**刪減為 **4 處**，以此提升自尊。

11. The NIV **changes “WORD”** to **“MESSAGE”**.

11. 新國際譯本將“**話語**”改為“**信息**”。

“Words” are accurate, but a “message” allows for less accuracy and some error.

“話語”是準確的，但“信息”卻允許誤差或錯誤的存在。

Dynamic Equivalence Theory is false.

動態對等理論是錯誤的。

	NIV attacks inerrancy of Bible 新國際譯本攻擊聖經的無誤性	KJV “the Word” 英王欽定本“話語”
Acts 10:37 徒 10:37	OMIT (漏譯)	That word ⁴⁴⁸⁷ 這話語
Acts 5:20 徒 5:20	tell the people the full message 告訴百姓完整的 信息 。	to the people all the words ⁴⁴⁸⁷ 給百姓的 所有話語們
Acts 4:4 徒 4:4	who heard the message ... 聽到這 信息 之人	them which heard the word ³⁰⁵⁶ 聽到這 話語 之人
John 10:21 約 10:21	These are not the savings 這不是人說的 話 。	These are not the words ⁴⁴⁸⁷ of him 這不是人說的 話語們 。
Luke 5:5 路 5:5	because you say so 因你 如此說 ，我就下網。	at thy word ⁴⁴⁸⁷ I will let down the net 依 你的話語 ，我就下網。

Luke 20:20 路 20:20	catch Jesus in something he said 要在耶穌 所說的事 上得把柄，	take hold of his words ³⁰⁵⁶ 要在祂的 話語們 上得把柄
Luke 4:32 路 4:32	his message had authority. 祂的 信息 有權柄。	for his word was with power ³⁰⁵⁶ 因為祂的 話語帶著能力 。
II Thess3:1 帖後 3:1	the message of the Lord 主的 信息	the word ³⁰⁵⁶ of the Lord...free course 主的 話語 ...快快行開

Greek: Rhema (4487) = to utter definite words; logos (3056) = word spoken as the expression of intelligence. S. Zodhiates

希臘文: Rhema (4487) =說意義確定的話語；logos (3056) =表達智慧的話語。S. 佐德易阿特斯

It is well known that the devil hates the **word** of God, hence we see “the word” replaced with something else in new versions.

眾所周知，魔鬼恨惡上帝的**話語**，因此我們看到在很多新版本中“話語”被其他東西所代替。

NIV translators do not believe that the Bible is the 100% inspired Word of God.

新國際譯本的譯者不相信聖經是 100% 被靈感的上帝的話語。

The infallible Word of God becomes merely a message for a period of time (age).

上帝無誤的話語變成僅僅是某一時期(世代)的信息。

The NIV is a deliberate attempt to destroy the doctrine of verbal inspiration of the Bible.

新國際譯本故意試圖毀壞聖經是被逐字靈感的這一教義。

“If any man shall **take away** from **the words** of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city.....” Revelation 22:19.

“這**代言書上的話語們**，若有人**刪去**什麼，上帝必從這**生命書上**和**聖城刪去**他的分。”啟示錄 22:19

God considers every word to be important. Words are the building blocks of any message.

To change the words is to change the message.

上帝把每個字都看為重要。字詞是一切信息的建築材料，改變字詞便是改變信息。

NEW VERSION EDITOR. Calvin Linton: NIV

新譯本編輯。加爾文·林頓：新國際譯本

The Bible is “God’s message” and not his words, contends Linton.
林頓聲稱聖經是“上帝的信息”，而不是祂的話語們。

He believes the Bible is “the wrong side of a beautiful embroidery.”
他認為聖經是“一件美麗的刺繡品中不合要求的部分”。

The picture is still there, but knotted, blurry - not beautiful, not perfect.”
“圖片仍在原處，但糾結扭曲，汗漬斑斑-不再美麗無瑕。”

He calls Christians “amusingly uninformed”, who “presume the Holy Spirit dictated the actual **words** of the text of the original writers”.

他稱基督徒是“可笑無知”的，“以為聖靈將原著作者原文的每一個**字**聽寫下來。”

“The NIV: Making of a Contemporary Translation” p.17-19, 34, 111, 117.

“新國際譯本：當代翻譯是如何形成的”17-19,34,111,117 頁。

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.”
Matthew 5:18.

“我實在告訴你們，就是到天地都廢去了，律法的一點一畫也不能廢去”。馬太福音 5:18

(A “jot” is the smallest letter and a tittle is the smallest ornament placed on a letter.)

(一“點”是最小的字母，一“畫”是字母中最小的修飾。)

Spurgeon rejected Westcott and Hort’s changed Revised Version as a “TRICK to play”, as “belittling inspiration and inerrancy” and as a “loss of infallibility.”

司布真反對魏斯科和霍特更改修訂版聖經，將他們的修訂稱之為“耍陰謀詭計”，“貶低啟示和無誤”，“喪失無謬誤性”。

**From C.H. Spurgeon's 'Final Manifesto'
given to his students at his Baptist College, April 1891.**

最後的宣言(節選)

——司布真致浸禮會神學院學生，1891年4月

“It is sadly common among ministers to add a word or subtract a word from the passage, or in some way debase the language of sacred writ...”

令人悲哀的是，從章節中增加或刪減一個字，或以某種方式貶低神聖文書語言的現象在牧師中比比皆是.....

Our reverence for the Great Author of Scripture should forbid all mauling of His Words...

我們對聖經偉大作者的敬畏應該讓我們禁止任何對祂話語們的粗暴改動.....

No alteration of Scripture can by any possibility be an improvement...

對聖經的改動絕無可能是一種改進.....

Today it is still the self-same mighty Word of God that it was in the hands of our Lord Jesus...

今天，我們主耶穌所掌管的依然是上帝不變的話語.....

If this Book be not infallible, where shall we find infallibility?

如果聖經不是絕無謬誤的，我們在哪裡能找到無誤呢？

We have given up the Pope, for he has blundered often and terribly, but we shall set up instead of him a horde of little popelings, fresh from college....

對於教皇，我們已不抱希望，因為他常犯可怕的錯誤，可是我們卻要再樹起一群小教皇來替代他，從學院裡.....

Are these correctors of Scripture infallible?

這些聖經修正者是絕對無誤的嗎？

Is it certain that our Bibles are not right, but that the critics must be so?...

果真是聖經不正確，而那些批評家是正確的嗎？

But where shall infallibility be found?

但是，在哪裡能找到絕對的正確呢？

‘The depth saith, It is not in me’ yet those who have no depth at all would have us imagine that it is in them; or else by perpetual change they hope to hit upon it!”

‘深淵說，不再我內’。然而，毫無智慧深度可言的人卻讓我們想像絕對的正確在他們那裡；或者他們希望通過不斷的修改，最終達致準確無誤！

All possibility of certainty is transferred from the spiritual man to a class of persons whose scholarship is pretentious, but who do not even pretend to spirituality.

擁有確定之事的唯一可能者從這個屬靈的人轉移到了一群以學術成就自居的人身上，這群人甚至不屑於裝作看起來很屬靈的樣子。

We shall gradually be so bedoubted and becriticized that only a few of the most profound will know what is the Bible and what is not, and they will dictate to all the rest of us.

我們在這樣遭質疑、受批判的過程中，漸漸地，只有少數見解深刻的人知道什麼是來自上帝話語的聖經，什麼不是，而只有他們有權力告訴我們應該做什麼。

I have no more faith in their mercy than their accuracy....

我不相信以學術成就自居之人的精確，更不相信他們的仁慈.....

They will rob us of all that we hold most dear, and glory in the cruel deed.

他們將殘忍地剝奪我們所持有的最寶貴、最榮耀的上帝的話語。

This same ‘reign of terror’ we will not endure, for we still believe that God reveals Himself rather to babes than to the wise and prudent....

我們將不會容忍這樣的‘恐怖統治’，因我們始終相信上帝向單純相信祂話語的小孩子就顯明祂自己，向自以為智慧通達之人就隱藏起來……

We do not despise learning, but we will never say of culture or criticism, ‘These be thy gods, O Israel.’”
我們不鄙視學習，但我們絕不會說，‘以色列啊，文化或批判是你們的神！’

Do you see WHY men would lower the degree of inspiration in Holy Writ, and would fain reduce us to be supplanted....

你明白為何人們要降低神聖令狀上帝靈感的程度，樂意看到我們所持有的上帝的話語被替代……

whenever a man begins to lower your view of inspiration, it is because he has a trick to play, which is not easily performed in the light....

無論何時，只要一個人開始動搖你關於上帝用祂的話語靈感自己的觀點，他就是在耍陰謀詭計，這種行為是見不得光的……

To these who belittle inspiration and inerrancy we will give place by subjection, no, not for an hour!”
對於那些貶低上帝的靈感和無誤之人，我們是否要向他們妥協讓步？不，一刻也不！

(This was proclaimed ten years **AFTER** the Revised Version was published in 1881, engineered, domineered and dominated by Westcott & Hort whose Greek Text theory (“the oldest is the best”) has proven to be the **worst imaginable**).

[1881 年由魏斯科、霍特發號施令，設計操控的修訂版聖經出版。十年之後，本文發表，證明魏斯科、霍特的“希臘文本理論”(最老的版本才是最好的)是所能想像到的最糟糕的理論。]

12. The NIV in these verses **discourages Christians from SEEKING TO BE PERFECT** or complete.

12. 新國際譯本在以下經文中**使基督徒喪失追求完全的信心**。

The NIV here waters down perfection.

新國際譯本在這兒削弱了“全備性”。

	NIV 新國際譯本	KJV 英王欽定本
II Tim. 3:17 提後 3:17	So that the man of God may be <u>OMIT</u> , thoroughly equipped for every good work. 叫屬上帝的人(漏譯)，預備行各樣的善事。	That the man of God may be perfect , thoroughly furnished unto all good works. 叫屬上帝的人 得以完全 ，預備行各樣的善事。
Jude 1 猶 1who are loved by God. 靠上帝 蒙愛who are sanctified by God 靠上帝 成聖 ，
Matt. 5:44 太 5:44	Love your enemies <u>OMIT</u> <u>OMIT</u> and pray for those who <u>OMIT</u> persecute you. 要愛你們的仇敵。 (漏譯) (漏譯) (漏譯) 為那逼迫你們的禱告。 (The omitted parts are hard to do) (漏譯部分是很難做到的)	Love your enemies bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. 要愛你們的仇敵。 為那咒詛你們的祝福 ， 向那恨惡你們的行善 ， 為那侮辱利用你們的祈求 ， 為那逼迫你們的禱告。

13. The NIV in these verses **encourages FIERCENESS** by these omissions and changes.

13. 新國際譯本通過以下漏譯和更改**鼓動暴戾**。

“Men shall be ... fierce” II Timothy 3:2.

“因為那時人要……暴戾”提摩太後書 3:2。

	NIV 新國際譯本	KJV 英王欽定本
Matt. 5:44 太 5:44	<u>OMIT</u> (漏譯)	do good to them that hate you. 向那恨惡你們的行善
Mark 11:26 可 11:26	<u>OMIT</u> (漏譯)	But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. 你們若不饒恕人，你們在天上的父，也不饒恕你們的過犯。
Gal. 5:21 加 5:21	Envy 嫉妒 <u>OMIT</u> (漏譯)	Envyings 嫉妒 murders * 兇殺
Luke 3:14 路 3:14	Don't extort money. 不要勒索錢財。	Do violence to no man, 不要以暴力待人，
II Tim. 3:3 提後 3:3	not lovers of the good. 不愛良善	despisers of those that are good 輕蔑良善
Titus 1:8 多 1:8	one who loves what is good. 好善	a lover of good men. 喜愛良善之人

* “Neither repented they of their murders”. Revelation 9:21 (in the Tribulation).

* “又不悔改他們那些兇殺之事。”啟示錄 9:21(在大災難時期)

14. The NIV in these verses changes “BLASPHEMY” (KJV) to “SLANDER”.

14. 新國際譯本將以下經文中的“神性褻瀆”(英王欽定本)改為“譏謗”。

Blasphemy means “speaking evil of God, claiming the attributes of God”.

謗讟意為“說上帝的壞話，將不符合祂本相的特徵加在祂身上”。

	NIV 新國際譯本	KJV 英王欽定本
Matthew 15:19 太 15:19	Out of the heart comes slander 從心裡發出的有 <u>譏謗</u>	Out of the heart proceed.. blasphemies 從心裡發出來的..... <u>神性褻瀆</u>
Mark 7:22 可 7:22	slander <u>譏謗</u>	Blasphemy <u>神性褻瀆</u>
Col. 3:8 西 3:8	rid yourselves of... slander 但現在你們要棄絕..... <u>譏謗</u> ，	put off... blasphemy 要棄絕 <u>神性褻瀆</u> ，
II Tim. 3:2 提後 3:2	People will be..... abusive 那時人要、..... <u>譏謗</u> 、	Men shall be.. blasphemers 那時人、 <u>神性褻瀆</u> 、
Titus 2:5 多 2:5	no one will malign the word of God. 免得上帝的道理被 <u>譏謗</u> 。	the word of God be not blasphemed . 上帝的 <u>話語</u> 被 <u>神性褻瀆</u> 。
Luke 22:65 路 22:65	They said many other insulting things to him 他們還用許多別的話 <u>辱罵</u> 祂。	Many other things blasphemously they spake against him. 他們還用許多別的話 <u>神性褻瀆</u> 祂。
James 2:7 雅 2:7	who are slandering ... 他們不是 <u>譏謗</u> 你們所敬奉的尊名嗎？	Do they not blaspheme that worthy... 他們不是 <u>神性褻瀆</u> 你們所敬奉的尊名嗎？
Acts 18:6 徒 18:6	became abusive 他們既抗拒， <u>譏謗</u> ，	opposed themselves and blasphemed 他們既抗拒， <u>神性褻瀆</u> ，
Rev 2:9 啟 2:9	I know the slander 也知道那自稱是猶太人所說的 <u>譏謗</u> 話，	I know the blasphemy of them 也知道那自稱是猶太人所說的 <u>神性褻瀆</u> 的話
Rev 13:6 啟 13:6	to slander his name <u>譏謗</u> 上帝的名	to blaspheme his name <u>神性褻瀆</u> 上帝的名

Slander is speaking evil of men.

譏謗是說人的壞話。

Blasphemy is speaking evil of God.

神性褻瀆是說上帝的壞話。

Blasphemy (or a derivative) occurs 58 times in KJV and 39 times in NIV.
 神性褻瀆(或其派生詞)在英王欽定本中出現了 58 次，在新國際譯本中僅出現 39 次。

15. The NIV in these verses **DISHONOURS GOD.**

15. 新國際譯本在以下經文中**使上帝的名受羞辱**。

	NIV 新國際譯本	KJV 英王欽定本
I Tim 1:17 提前 1:17	the only OMIT God. 獨一的(漏譯)上帝。	the only wise God. 獨一 智慧 的上帝，
Titus 1:4 多 1:4	Grace, OMIT and peace from God 願恩惠(漏譯)平安從父上帝	Grace, mercy and peace from God 願恩惠、 憐憫 與平安從上帝
Heb. 3:10 來 3:10	I was angry with..... 所以我 厭煩 那世代的人	I was grieved with that generation (Ps 95:10) 我為那世代的人 感到擔憂 (詩 95:10)

The NIV in Titus 1:4 and Hebrews 3:10 shows God to be unmerciful and angry,
 新國際譯本在提多書 1:4 節和希伯來書 3:10 節中表明上帝是殘忍憤怒的，

The KJV here glorifies God showing Him as merciful and grieved at sin, yet loving the sinner.
 但英王欽定本卻表明上帝雖為罪憂傷，但對罪人卻滿有憐憫和擔憂，便將榮耀歸於上帝。

16. The NIV **glosses over** or **COVERS UP** the evil in mankind.

16. 新國際譯本**掩蓋**人的邪惡。

The NIV and champions of self-esteem portray man as lovable and attractive.
 新國際譯本和自尊至上者們將人描述成親切可愛、富有魅力的形象。

The KJV shows man as a disobedient, wicked, vile, envious, superstitious, weak, ignorant transgressor.
 英王欽定本表明人是悖逆、邪惡、卑鄙，嫉妒、迷信、軟弱、無知的罪人。

Notice how the NIV paints a better picture of man:

留意新國際譯本是如何粉飾人的：

	NIV 新國際譯本	KJV 英王欽定本
Luke 22:64 路 22:64	OMIT (漏譯)	they struck him on the face 又打祂的臉
Luke 22:68 路 22:68	OMIT (漏譯)	nor let me go 也不讓我走
Luke 11:54 路 11:54	OMIT (漏譯)	that they might accuse him 他們好控告祂
Matt. 15:8 太 15:8	OMIT (漏譯)	This people draweth nigh unto me with their mouth 這百姓嘴上親近我
Mark 15:28 可 15:28	OMIT (漏譯)	And the scripture was fulfilled which saith, "And he was numbered with the transgressors ". 這就應了聖經上的話說，祂被列在 罪犯們 之中
Col. 3:6 西 3:6	The wrath of God is coming OMIT 上帝的憤怒必臨到 (漏譯)	the wrath of God cometh on the children of disobedience. 上帝的忿怒必臨到那 悖逆之子 。
Acts 17:22 徒 17:22	You are very religious. 你們很 宗教化 。	ye are too superstitious. 你們 太過迷信 。
Phil. 3:21 腓 3:21	our lowly bodies. 我們這 卑賤 的身體	our vile body 我們這 卑鄙 的身體
I Cor. 4:4 林前 4:4	My conscience is clear. 我的良心是無愧的。	I know nothing of myself. 我對自己一無所知 。
I Thess. 2:4 帖前 2:4	we speak as men approved of God. 上帝既然 批准 我們，我們就照樣講。	We were allowed of God 上帝既然 許可 我們

II Thess. 1:8 帖後 1:8	<u>OMIT</u> He will punish those who do not know God. 祂要(漏譯)懲罰那不認識上帝的人。	In flaming fire taking vengeance on them that know not God 祂要在烈火中報應那不認識上帝的人。
I John 5:19 約一 5:19	the whole world is under the control of the wicked one. 全世界都在惡者的掌管之下。	the whole world lieth in wickedness 全世界都臥在邪惡之下。
Rev. 12:12 啟 12:12	Woe to the <u>OMIT</u> earth. 只是地(漏譯)有禍了。	Woe to the inhabitants of the earth. 只是地上的居民有禍了。

17. NIV **omits "HOLY"** nine times, where the word is in the Greek Received Text.

17. 新國際譯本九次漏譯了在傳受抄本希臘原文中存在的詞語“**聖潔**”。

		NIV 新國際譯本	KJV 英王欽定本
ANGELS 天使	Matt. 25:31 太 25:31	All the <u>OMIT</u> angels 眾(漏譯)天使	all the holy angels with him 祂 聖潔 的天使，
HOLY SPIRIT 聖靈	John 7:39 約 7:39	<u>OMIT</u> Spirit had not been given 還沒有賜下(漏譯)靈來。	Holy Ghost was not yet given 還沒有賜下 聖靈 ，
	Acts 8:18 徒 8:18	the <u>OMIT</u> Spirit was 便有(漏譯)靈賜下	The Holy Ghost was given 便有 聖靈 賜下
	I Cor. 2:13 林前 2:13	The <u>OMIT</u> Spirit (漏譯)靈	The Holy Ghost teacheth 聖靈 所指教
DEACONS 執事	Acts 6:3 徒 6:3	Choose seven men from among you <u>OMIT</u> full of the Spirit 從你們中間選出七個被(漏譯)靈充滿的人	Look ye out among you seven men of honest report, full of the Holy Ghost 當從你們中間選出七個有誠實名聲，被 聖靈 充滿.....的人
WIDOWS 寡婦	I Cor. 7:34 林前 7:34	<u>OMIT</u> (漏譯)	That she may be holy 她應要 聖潔
BRETHREN 弟兄	I Thess 5:27 帖前 5:27	<u>OMIT</u> (漏譯)	All the holy brethren 眾 聖潔 的弟兄
SCRIPTURE WRITERS 聖經記錄者	II Peter 1:21 彼後 1:21	<u>OMIT</u> (漏譯)	Holy men of God spake 上帝的 聖潔 之人.....說

This lowers divine inspiration by denying the holiness of those whom God used to write Scripture.

通過否認上帝所使用的聖經記錄者的聖潔降低了靈感的神聖性。

PROPHETS 代言者們	Rev. 22:6 啟 22:6	The spirits of the prophets 眾代言者們的 靈	Of the holy prophets 眾 聖潔 的代言者們
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Satan doesn't want angels, deacons, widows, brethren, Scripture writers or prophets to be **holy**.

撒旦不想天使、執事、寡婦、弟兄、聖經記錄者們或代言者們是**聖潔**的。

V. NIV CHANGES WHICH SUPPORT CATHOLIC IDEAS

V. 新國際譯本的更改支持了天主教的觀點

By changing some verses which are contrary to Catholic ideas, the NIV becomes more attractive to Catholics therefore opening the market to Catholics.

新國際譯本通過更改一些與天主教觀點相悖的經文而更受天主教徒青睞，並由此打開了與天主教徒合作的市場。

It also promotes the ecumenical movement, making it easier for Protestants and Catholics to work together.

這一做法同樣促進了宗教同合運動，使改革教會與天主教會更易於同工。

1. Acts 8:37 disproves Catholic **INFANT BAPTISM**.

1. 徒 8:37 節證明天主教的**嬰兒受洗**是錯誤的。

NIV omits this verse.

新國際譯本刪除了這節經文。

Acts 8:37 徒 8:37	
NIV 新國際譯本	KJV 英王欽定本
<u>OMIT</u> (漏譯)	And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God 腓利說：“你若是一心相信，就可以。”他回答說：“我信耶穌基督是上帝的兒子。”

Roman Catholicism sprinkles water on babies and calls it baptism.
羅馬天主教將灑水在嬰兒身上稱之為受洗。

Acts 8:37 strongly and clearly disproves this Catholic practice.
使徒行傳 8:37 節清晰有力地證明瞭天主教這一做法的錯誤。

The NIV omits Acts 8:37, because the Eunuch having just been saved, and wishing to be baptised states the condition for correct Bible baptism to take place as being.
新國際譯本刪除了使徒行傳 8:37 節，因為那位太監剛得救，希望受浸，並說出了符合聖經的能夠受浸的條件。

“I believe that Jesus Christ is the Son of God”.
“我信耶穌基督是上帝的兒子”。

Question: Can a new born baby believe that Jesus Christ is the Son of God?
問題：一個剛出生的嬰兒能夠相信耶穌基督是上帝的兒子嗎？

No, never!
不，絕對不能！

Hence Acts 8:37 presents a real problem to Roman Catholic infant sprinklers, because it disallows babies from being baptised because babies **CANNOT** satisfy the condition of believing that Jesus Christ is the Son of God.
因而使徒行傳 8:37 節指明了羅馬天主教嬰兒灑水禮的真正問題所在，它不允許嬰兒受洗，因為嬰兒**不能夠**滿足受洗時要確信耶穌基督是上帝的兒子這一條件。

Manuscripts that contain Acts 8:37 are Minuscules, 33, 104, 629, 630, 945, 1739, 1877.
包含使徒行傳 8:37 節的抄本是小楷體抄本，33, 104, 629, 630, 945, 1739, 1877。

Early church writers: Irenaeus (202 AD), Tertullian (220 AD), Cyprian (258 AD), Ambrosiaster (350 AD), Pacian (392 AD), Ambrose (397 AD), Augustine (430 AD).
早期教會記錄者們：伊裡奈烏(主後 202 年)、特土良(主後 220 年)、西彼廉(主後 258 年)、盎博羅夏斯特(主後 350 年)、帕西尼(主後 392 年)、安波羅修(主後 397 年)、奧古斯丁(主後 430 年)。

Ancient versions: Harklean Syriac (4th cent), Armenian (5th C), Georgian (5th C), Italic (9th C), Old Latin (5th C), E uncial (6th C), Lectionary 59. etc.
古代版本：敘利亞文的亥克連譯本(4 世紀)、亞美尼亞文譯本(5 世紀)、格魯吉亞文譯本(5 世紀)、意大利文譯本(9 世紀)、古拉丁譯本(5 世紀)、大楷體抄本 E(6 世紀)、聖經選文集 59 等等。

By omitting Acts 8:37, infant sprinkling is not rebuked.
使徒行傳 8:37 節的刪除，使得嬰兒灑水禮這一做法不再受到指責。

2. Having **IDOLS** is pagan. NIV omits this warning.
2. 擁有**偶像**的是外邦，新國際譯本刪去了這一警告。

I Corinthians 10:28 林前 10:28	
NIV 新國際譯本	KJV 英王欽定本

But if anyone says to you, this has been offered in sacrifice OMIT then do not eat it. 若有人對你們說，這是(漏譯)獻過祭的物，就要為那告訴你們的人.....不吃。	But if any man say unto you, this is offered in sacrifice UNTO IDOLS , eat not. 若有人對你們說，這是獻給 偶像們 的祭物，.....不吃。
II Samuel 5:21 撒下 5:21	
NIV 新國際譯本	KJV 英王欽定本
The Philistines abandoned their idols there, and David and his men CARRIED THEM OFF . 非利士人將偶像撇在那裡，大衛和跟隨他的人 拿去了 。	There they left their images, and David and his men BURNED THEM . 他們將雕像撇在那裡，大衛和跟隨他的人 將其焚燒了 。

Roman Catholicism does not like being criticised for its many **statues, images or idols**, placed in their churches.
羅馬天主教不喜悅由於自己將許多**塑像、雕像、偶像**放在教堂裡而被批評。

It would be better if they removed idols from their system, rather than from God's Word.
如果他們將偶像而非上帝的話語從他們的體系中刪除，那會更好。

The Greek word for "sacrifice unto idols" is "eidolothuton"¹⁴⁹⁴ which is made of "eidolon"¹⁴⁹⁷ (idol) and "thuo"²³⁸⁰ (sacrifice).
希臘語表示“獻給偶像的祭物”的單詞是“eidolothuton”，這一單詞是由“eidolon”(偶像)和“thuo”(祭物)合成的。

UBS critical apparatus quotes 29 manuscripts with "unto idols".
聯合聖經公會的評論注釋中引用了包含“獻給偶像”這一短語的 29 種抄本。

Even Sinaiticus has it.
甚至西乃抄本也包含這一短語。

- Luke 1:28 shows that Mary is just one **AMONG WOMEN**.
- 路加福音 1:28 節表明瑪麗亞只是眾**女子中**的一位。

The NIV omits this.
新國際譯本刪除了這一點。

Luke 1:28 路 1:28	
NIV 新國際譯本	KJV 英王欽定本
OMIT (漏譯)	Blessed art thou among women 你這蒙大恩的 眾女子中的一位

Roman Catholicism's "immaculate conception" of Mary teaches that she, being without sin, is above women, but Luke 1:28 teaches that she is only one among women.
羅馬天主教的“生靈感孕說”教導馬利亞是無罪的，在眾女子之上，但路加福音 1:28 節教導她僅是眾女子中的一位。

- The NIV in John 1:42 **hides the meaning of PETER BEING A STONE**.
- 新國際譯本在約翰福音 1:42 節中隱藏了**彼得是一塊石頭**的含義。

John 1:42 約 1:42	
NIV 新國際譯本	KJV 英王欽定本
You will be called Cephas (Which being translated is Peter) 你要稱為磯法。(磯法翻出來，就是 彼得)	Thou shalt be called Cephas, Which is by interpretation, a stone . 你要稱為磯法。(磯法翻出來，就是 石頭)

Roman Catholicism regards Peter as the **Rock**, so the NIV rendering of John 1:42 hides the meaning of Peter being only a stone and not the rock as Catholics want him to be.
羅馬天主教將彼得看作**磐石**，因此新國際譯本在翻譯約翰福音 1:42 節時隱藏了彼得僅僅是一塊石頭，而非天主教徒們所期望的磐石這一含義。

You can't build a church on a stone.
人們不可能將教會建立在石頭上。

Christ is the Rock (I Corinthians 10:4) that the church is built on and not Peter.
基督是教會建造的磐石(哥林多前書 10:4 節)，而非彼得。

5. The NIV in I Peter 1:18 omits Peter's rebuke of **HUMAN TRADITION**.
5. 新國際譯本在彼得前書 1:18 節中刪除了彼得對人文傳統的斥責。

I Peter 1:18 彼前 1:18	
NIV 新國際譯本	KJV 英王欽定本
from the empty way of life handed down to you <u>OMIT</u> from you forefathers. 脫去你們祖宗(漏譯)所傳流虛妄的行為，	from your vain conversation received by tradition from you fathers 脫去你們祖宗 <u>遵照傳統</u> 所傳流虛妄的行為，

Roman Catholicism elevates church tradition to be more important than Bible doctrine.
羅馬天主教高舉教會傳統，認為教會傳統比聖經教義更重要。

They don't like St. Peter criticising tradition.
他們不喜悅聖者彼得批判傳統。

Omitting "tradition" from this verse would no doubt please Catholics by allowing them to keep their unbiblical church traditions.

將這節經文中的“傳統”刪除無疑會取悅天主教徒，因為這一做法允許他們保留不符合聖經的教會傳統。

6. **Roman Catholicism over the last 1700 years has TORTURED OR BURNED** at the stake anybody who rejected Roman Catholic dogma.
6. 羅馬天主教在過去 1700 多年的時間裡一直折磨或焚燒一切羅馬天主教教條的反對者。

In Luke 9:51-56, the Samaritans did not receive Jesus on His way to Jerusalem.
在路加福音 9:51-56 節中，撒馬利亞人在耶穌去耶路撒冷的路上並沒有接待祂。

James and John asked Jesus permission to "command fire to come down from heaven, and consume them, even as Elias did"? (Luke 9:54).

雅各和約翰要求耶穌許可他們“吩咐火從天上降下來，燒滅他們，像以利亞所作的”(路加福音 9:54)。

In verses 55,56 Jesus' reply is left out from the NIV, a full 26 words stolen from the text.
新國際譯本在 55,56 節中將耶穌的回答略去，整整 26 個字在文本中被竊取。

Luke 9:54-56 路 9:54-56	
NIV 新國際譯本	KJV 英王欽定本

<p>54 When the disciples James & John saw this, they asked, “Lord, do you want us to call fire down from heaven to destroy them? OMIT</p> <p>54 祂的門徒雅各、約翰看見了，就說：“主啊，你要我們吩咐火從天上降下來，燒滅他們嗎？”(漏譯)</p> <p>55 But Jesus turned and rebuked them, OMIT</p> <p>55 耶穌轉身責備兩個門徒，(漏譯)(漏譯)</p> <p>56 OMIT and they went to another village.</p> <p>56 (漏譯)他們就往別的村莊去了。</p>	<p>54 And when his disciples James & John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?</p> <p>54 祂的門徒雅各、約翰看見了，就說：“主啊，你要我們吩咐火從天上降下來，燒滅他們，像以利亞所作的嗎？”</p> <p>55 But he turned and rebuked them, and said, Ye know not what spirit ye are of.</p> <p>55 耶穌轉身責備兩個門徒說：“你們的心如何，你們並不知道。</p> <p>56 For the Son of man is not come to destroy men’s lives, but to save them. And they went to another village.</p> <p>56 人子來不是要滅人的性命，是要救人的性命。”說著就往別的村莊去了。</p>
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Question: Would Rome want these words removed?

問題: 羅馬天主教希望這些話被刪除嗎？

Answer: Yes, because this passage in the KJV clearly teaches that it is wrong for us to burn with fire, torture, or destroy men’s lives who reject the Gospel.

回答: 是的，因為英王欽定本中的這一段落清晰地教導我們**焚燒、折磨，或摧毀福音反對者的性命是錯誤的。**

During the Inquisition, the Roman Catholic church from 1100-1800 AD burned, tortured and destroyed 68 million peoples lives.

通過宗教裁判所，羅馬天主教會在主後 1100-1800 年間，焚燒、折磨、摧毀了 68,000,000 人的性命。

For example, Bloody Mary from 1550-57 burned over 300 people at the stake.

例如，血腥瑪麗從 1550-57 年間把 300 多人燒死在火刑柱上。

This verse strongly rebukes the Roman Catholic Inquisition murders.

這節經文強烈譴責羅馬天主教宗教裁判所的殺戮。

Some Roman Catholic influence would like this verse cut out of the Catholic NIV.

某些羅馬天主教勢力希望將這節經文從天主教徒的新國際譯本中刪除。

At least 48 manuscripts contain these verses, while only 29 manuscripts omit them.

至少 48 種抄本包含這幾處經文，只有 29 種抄本將它們刪除了。

7. NIV in Rev 17:6 does not remind Catholics of their MARTYRING CHRISTIANS.

7. 新國際譯本在啟示錄 17:6 節中**沒有提醒天主教徒他們曾使很多基督徒殉道。**

Revelation 17:6 啟 17:6	
NIV 新國際譯本	KJV 英王欽定本
I saw that the woman was drunk with . . . the blood of those who bore testimony to Jesus 我又看見那女人喝醉了.....為耶穌 作見證之人 的血。	I saw the woman drunken . . . with the blood of the martyrs of Jesus 我又看見那女人喝醉了.....為耶穌 殉道之人 的血。

Although the NIV translation in this verse is equally accurate as the KJV, the removal of the word “martyrs” hides the Roman Catholic history of martyring Christians.

儘管新國際譯本這節經文的翻譯與英王欽定本一樣準確，但它刪除“殉道者”一詞，掩蓋了羅馬天主教處死基督徒的歷史。

8. “Firstborn” in Matthew 1:25 shows that Mary had OTHER CHILDREN.

8. 馬太福音 1:25 節中“**頭胎**”表明馬利亞還生了**其他孩子**。

Matthew 1:25

太 1:25	
NIV 新國際譯本	KJV 英王欽定本
gave birth to a OMIT son. 生了(漏譯)兒子	brought forth her firstborn son. 生了 頭胎 的兒子

Roman Catholicism’s “**perpetual virginity**” of Mary is disproved if Jesus is **not** Mary’s only Son.
如果耶穌**不是**馬利亞唯一的兒子，就證明羅馬天主教認為馬利亞**一直都是童貞女**的理論是錯誤的。

The KJV however includes the word “firstborn” in this verse to show that she had other children as well.
而英王欽定本在這節經文中所包含的詞語“頭胎”表明馬利亞還生了其他的孩子。

This is confirmed in Matt 13:55-56, Mark 6:3 & John 19:26-27.
這一點在馬太福音 13:55-56 節，馬可福音 6:3 節和約翰福音 19:26-27 節都得到證實。

9. The NIV by omitting Matthew 23:14 allows some religious leaders to **DEVOUR WIDOWS’ HOUSES**.
9. 新國際譯本刪除了馬太福音 23:14 節，從而允許一些宗教領袖**侵吞寡婦的家產**。

Matthew 23:14 太 23:14	
NIV 新國際譯本	KJV 英王欽定本
OMIT (漏譯)	Woe unto you scribes, and Pharisees, hypocrites! for ye devour widows’ houses , and for a pretence make long prayer: therefore ye shall receive the greater damnation. 你們這假冒為善的經文士們和法利賽人們有禍了，因為你們 侵吞寡婦的家產 ，假意作很長的禱告，所以要受更重的刑罰。

Roman Catholicism believes that **prayers for the dead** can deliver from **purgatory**.
羅馬天主教認為**為死人禱告**能救他們脫離**煉獄**。

The NIV omits this verse with the footnote: “Some manuscripts insert verse 14”.
新國際譯本刪除這節經文，只用一個腳注說明：“一些抄本插入了第 14 節經文”。

The UBS critical apparatus lists 50 manuscripts with v.14, and only 19 that omit v.14.
聯合聖經公會的評論注釋中列舉了 50 種包含第 14 節經文的抄本，只有 19 種抄本刪除了第 14 節。

Who would want verse 14 removed?
哪些人想刪除第 14 節經文？

Question: Who would make supposed “long prayers” for a widow to get her property?
問題：誰會假意為一個寡婦作很長的禱告，要得到她的財產？

Answer: The context is a religious leader calling himself “Father” in Matthew 23:9.
答案：根據馬太福音 23:9 節的上下文，這是一個自稱為“父(神父)”的宗教領袖。

Originally, we know that Christ spoke these words against the Pharisees, but we can see that this rebuke applies to any religious leader who is guilty of the same practice.
起初，我們知道基督這話是指著法利賽人們說的，但我們清楚這責備可以應用在一切行這罪惡之事的宗教領袖身上。

The Roman Catholic church tells a widow when her husband dies that he has gone into the fires of purgatory to pay for his sins.
羅馬天主教會告訴寡婦，她的丈夫死後因罪去到了煉獄的火中。

The priest offers to say prayers for his speedy release from purgatory if the widow pays money to the priest.
如果寡婦付錢給神父，他就會為她的丈夫禱告，救他迅速脫離煉獄。

The widow normally has just enough spare cash to live on, and can’t afford to pay the priest.
寡婦通常只有僅夠為生的備用現款，付不起錢給神父。

Hence, the priest says:
因此，神父說：

“Sell your house and give me the money to pray him out of purgatory”.
“賣掉你的房屋，把錢給我，我就為你丈夫禱告，救他脫離煉獄”。

She being a loyal Catholic does so.
作為一名忠實的天主教徒，寡婦便如此行。

Hence the priest devours widows' houses.
因此神父便侵吞了寡婦的家產。

Roman Catholic priests who take advantage of widows in the same manner as the Pharisees, will receive greater punishment in hell.
羅馬天主教神父們利用寡婦，與法利賽人們的行為如出一轍，在地獄中要受更重的刑罰。

Hence, by omitting Matthew 23:14, the NIV removes any charge against the Roman Catholic priesthood.
由此，新國際譯本通過刪除馬太福音 23:14 節，將所有對於羅馬天主教神父的指責也一併刪除了。
“If people don't like a verse, can they just chop it out?”
“如果人們不喜歡一節經文，就能隨意將它刪掉嗎？”

10. The NIV by changing I Corinthians 7:1 justifies Roman Catholic priestly celibacy.

10. 新國際譯本改動哥林多前書 7:1 節，證明羅馬天主教神父獨身的正當性。

I Corinthians 7:1 林前 7:1	
NIV 新國際譯本	KJV 英王欽定本
It is good for a man not to marry . 我說男人不結婚倒好。	It is good for a man not to touch a woman . 我說男不近女倒好。

A man is permitted to touch his wife, but not touch a single woman or another man's wife.
一個男人允許親近自己的妻子，卻不允許親近單身女子或其他人的妻子。

This change justifies Catholic priest celibacy, the cause of much priestly sexual abuse.
這一改動證明瞭天主教神父獨身的正當性，也是導致很多神父性侵犯的原因。

This dispels the myth that NIV just modernises the English without changing the meaning.
這驅除了新國際譯本只將英語語言現代化而不改變其意的荒誕說法。

11. The NIV here changes “FAULTS” to “SINS” which allows confession of sins to a priest.

11. 新國際譯本在此處將“錯誤”改為“罪”，許可了向神父認罪的行為。

James 5:16 雅 5:16	
NIV 新國際譯本	KJV 英王欽定本
Confess your sins (hamartias) to each other, so that ye may be healed 所以你們要彼此認罪(罪惡)，使你們可以得醫治。	Confess your faults (paraptomata) one to another . . . that ye may be healed. 所以你們要彼此認 錯(過犯).....使你們可以得醫治。

Catholicism strongly controls her people through the Confession of sins to a priest, who then commands the sinner to do acts of penance in order to gain forgiveness or absolution of sins.
天主教通過向神父認罪這一教義牢牢地控制著他的信徒，神父要求罪人懺悔以得饒恕或赦罪。

This turns the sinner from confessing sins to Christ to confessing sins to a priest.
這一做法將罪人向基督認罪引向了向神父認罪。

Roman Catholicism changes the Greek word to “hamartias” to justify the confessional.
羅馬天主教將該希臘詞改為“罪惡”，為告解辯護。

Question: You ask, “What is the manuscript evidence for 'hamartias' in the NIV”?

問題：你問“新國際譯本中的‘罪惡’一詞在哪些抄本中可找到依據？”

Answer: None! Not one Greek manuscript in the world has “hamartias” (sins), all have “paraptomata”(faults) as in the KJV/Textus Receptus.

答案：沒有！世界上沒有任何一個希臘抄本有“罪惡”(罪)一詞，所有的是在英王欽定本傳受經文中的“過犯”(錯誤)一詞。

The evidence for sins (hamartias) is not listed in the “United Bible Society” 3rd edition of the Greek N.T. “聖經聯合公會”第三版希臘文新約也沒有列出罪(罪惡)的依據。

In the footnotes you will find Aleph,B,A etc, listed every time they appear in James 5:11-20, but they are not cited for James 5:16.

雅各書 5:11-20 節中每次出現“罪”一詞時，你都能發現在腳注中所列出的希伯來文首字母、B、A 等標注，這些標注卻沒有出現在雅各書 5:16 節中。

Why?

為什麼？

Because “Tas hamartias” (sins) is a Roman Catholic addition to the Greek text, adopted by the NIV, RSV etc to promote the Ecumenical movement.

因為“罪惡”(罪)是羅馬天主教在希臘文本中所添加的，被新國際譯本、修訂標準版等採納，以促進普世宗教同合運動。

12. NIV adds “with the **PRIESTLY DUTY**” to Romans 15:16 with no manuscript support.

12. 新國際譯本在羅馬書 15:16 節中**添加“祭司(神父)的職任”**，這是沒有抄本支持的。

Romans 15:16 羅 15:16	
NIV 新國際譯本	KJV 英王欽定本
To be a minister of Christ Jesus to the Gentiles, with the priestly duty of proclaiming the gospel of God. 使我為外邦人作基督耶穌的僕役，盡上帝福音 祭司(神父)之職 。	That I should be the minister of Jesus Christ to the Gentiles, ministering ²⁴¹⁸ the gospel of God. 使我為外邦人作基督耶穌的僕役，服侍上帝的福音。

Roman Catholicism wishing to elevate their priesthood system, quietly adds the priesthood to Paul’s ministry (see “The Complete NT Word Study Dictionary”), thus stating that if Paul had a priestly duty as an intermediary between God and man, it is therefore all right for Rome to have her priests as intermediaries between God and man.

羅馬天主教希望高舉他們的神職體系，悄悄地在保羅的職分中添加了祭司的角色(參“《全部新約語彙研究詞典》)，從而說如果保羅擔當祭司(神父)的職任作為上帝和人之間的中保，羅馬天主教有他們的神父作為上帝和人之間的中保是完全正確的。

The NIV in this verse can be seen to wrongly endorse the Catholic priesthood.

可以看到，新國際譯本的這節經文錯誤地支持了天主教的神職體系。

Zodhiates states that “ministering”(2418) means “to be employed in a sacred office”.

佐德易阿特斯指出“服侍”(2418)一詞意為“在聖所中任職”。

The verb “ministering” means that Paul was willing to make sacrifices to spread the gospel of Christ.

動詞“服侍”意為保羅願意為傳揚基督的福音而做出犧牲。

It does not mean sacrificing animals or re-sacrificing Christ as claimed in the mass (Hebrews 10:12,26 - “No more sacrifice for sins”).

它的意思並不是彌撒所宣稱的獻上動物或再次獻上基督(希伯來書 10:12,26 節“贖罪的祭就再沒有了”)。

13. NIV here removes the warning against “**VAIN REPETITIONS**” prayers eg Hail Mary

13. 新國際譯本此處刪除了在禱告時對“**虛妄的重複話**”的警告，例如“萬福馬利亞”。

Matthew 6:7 太 6:7	
NIV 新國際譯本	KJV 英王欽定本
When you pray, do not keep on babbling like the pagans 你們禱告，不可像外邦人， 喋喋不休 。	When ye pray, use not vain repetitions , as the heathen do. 你們禱告，不可像外邦人， 用虛妄的重複話 。

Roman Catholicism instructs people to pray the rosary consisting of 15 “Our Fathers”, 15 “Glory be’s”, and 150 “Hail Mary’s” addressed to Mary as follows: “Hail Mary, full of grace...pray for us sinners”.
羅馬天主教教導信徒祈禱念玫瑰經，其中包括 15 次“我們的天父”，15 次“光榮”，150 次“萬福馬利亞”，致辭如下：“萬福馬利亞，滿是榮耀.....為罪人祈禱”。

The rosary has **TEN** times as many prayers addressed to Mary (150) as are addressed to God the Father (15), with **NONE** addressed to Christ.
玫瑰經中對馬利亞的重複(150 次)是對父上帝重複(15 次)的 **10** 倍，卻**沒有一次**提到基督。

It exalts Mary TEN times more than God.
它對馬利亞的高舉是對上帝的 10 倍。

This is clearly a **vain repetition** of prayers, thinking that God will be more likely to hear them for their much speaking.
這顯然是**虛妄重複**的禱告，認為上帝可能會更垂聽他們的滔滔不絕。

A Catholic praying “Hail Mary” 20 times **would** be convicted by the KJV warning against “vain repetitions”, but he would not be convicted by the NIV “keep on babbling”.
一個天主教徒禱告時重複 20 次“萬福馬利亞”**可能會**被英王欽定本中對“虛妄的重複”的警告定罪，卻不會被新國際譯本中不可“喋喋不休”定罪。

2. Historical Background

2. 歷史背景

It is shocking that the task of translating the Bible should end up in the hands of unbelievers, Roman Catholics, and other heretics, such as Westcott, Hort, Henry Thayer (ASV), Bratcher (GNB), Cardinal Carlo Martini and Kurt Aland, etc.

令人震驚的是，翻譯聖經的任務終結在不信者、羅馬天主教徒和其他異端者手中，如魏斯科、霍特、亨利·泰爾(美國標準版)、布拉切爾(福音聖經)、卡羅·馬蒂尼主教、庫爾特·阿蘭德等。

The conflict started with the invention of Gutenberg's printing press in 1440, when in a short time the Papacy lost nearly half of Europe to Protestantism.

衝突始於 1440 年古騰堡活字印刷術的發明，短期內羅馬教皇職位在歐洲喪失了近一半，讓位於新教教會。

When people began reading the newly printed Bibles based on the Received Text, they noticed that much of Roman Catholicism was refuted by Scripture.

當人們開始閱讀新印刷的以傳受經文為基礎的聖經時，他們開始注意到很多羅馬天主教教義都受到經文的駁斥。

This resulted in vast multitudes of people leaving Roman Catholicism for more Bible-based Christianity.

這導致了大批的人離開羅馬天主教，轉向了更加以聖經為依據的基督教。

Rome was highly displeased by this and sought by many devices to win these countries back to her control.

羅馬對此甚為不悅，尋求各種手段要重新贏回這些國家，歸在它的控制之下。

Some of Rome's devices were as follows:

羅馬所使用的一些手段如下：

- 1) The first tool Rome used was the **Inquisition** where people who disagreed with any of Roman Catholicism's teachings were interrogated, tortured and often handed over to Catholic controlled governments to burn, drown or execute in some horrific manner.
- 1) 羅馬對於對任何羅馬天主教教義有異議的人所採用的首要工具就是**宗教裁判所**，在那裡對他們進行審問、刑訊並且也常常移交由天主教徒控制的政府將其焚燒、溺死或處以極刑，其手段駭人聽聞、令人髮指。
- 2) Rome started the **Counter-Reformation** in 1534 when Ignatius de Loyola founded the infamous gestapo-like organisation known as "Jesuits" (the Society of Jesus) to
- 2) 1534 年，隨著伊格那丟·羅耀拉發起的臭名昭著的、類似於蓋世太保的組織“耶穌會”的建立，羅馬開始了**反宗教改革運動**，旨在：
 - a) **recapture nations lost to the Protestant Reformation**, and to
 - a) **重新奪回歸向新教改革的國家**，
 - b) **attack, discredit and remove the Textus Receptus Greek Text** on which the KJV Bible is based.
 - b) **攻擊、詆毀、刪除英王欽定本所依據的傳受經文希臘文本**。

This was to be done by infiltrating and taking over the production of a New Greek Text by Roman Catholic supporters such as Westcott and Hort in 1851-1881, and to infiltrate and take over the translation of Modern Bible versions from this corrupt new Greek Text, through the apostate Bible Societies from 1804.

羅馬天主教支持者如魏斯科和霍特於 1851 年-1881 年間滲透、接管希臘新約文本的生產製作，並從 1804 年起，通過背道的聖經協會滲透和接管了以敗壞的新希臘新約文本為基礎的現代聖經版本的翻譯工作，以此達到該目的。

3) **The Jesuits' aim of the destruction of the Protestant religion manifested as:**

3) **耶穌會的目的是摧毀新教宗教信仰，體現在以下方面：**

i) **Establishing colleges and universities** to attack and indoctrinate aspiring scholars of a targeted nation.

i) **建立學院和大學**，攻擊目標國家中有抱負的學者，向他們灌輸新的信仰。

These students after being indoctrinated are infiltrated into every area of society, as "**Opus Dei**" Jesuits to accomplish the plans of the papacy.

這些學生在被灌輸了新的信仰之後，滲透到社會各個角落，作為“**天主事工會**”耶穌會的成員實現羅馬教皇的計劃。

They will stop at nothing to take over nations for the Pope.
為使教皇收回各國，他們將不顧一切。

ii) **Guy Fawkes**, a Jesuit, in November 5, 1605 had placed 36 barrels of gunpowder under the very spot in the House of Commons where King James would be sitting in a few hours.

ii) **蓋伊·福克斯**，一名耶穌會會員，於 1605 年 11 月 5 日在英國國會下議院的某處放置了 36 桶黑色火藥，正是國王詹姆斯幾小時後便會落坐的地方。

He was arrested and executed before his plan could be implemented.
蓋伊·福克斯在他的計劃實現之前便被拘捕，處決了。

iii) **The 30 years War in Germany** (1618-1648), was initiated by the Jesuit-controlled Catholic House of Hapsburg, who led Spain, Austria, Bohemia, Hungary and Italy, against German princes backed by Protestant Sweden, Denmark, French Calvinists, and England.

iii) **德意志 30 年戰爭**(1618-1648)，由被耶穌會控制的天主教徒哈布斯堡家族發起，他領導西班牙、奧地利、波希米亞、匈牙利和意大利，與支持德意志王子的新教國家瑞典、丹麥、法國加爾文主義信徒和英格蘭爭戰。

The Peace of Westphalia was a victory for Protestantism, but the war reduced Germany's population from 15 million to 5 million by 1648.

威斯特伐利亞的和平是新教的勝利，但戰爭卻使德意志人口從 15,000,000 銳減至 1648 年的 5,000,000。

iv) The **Spanish Armada** left Spain on May 29, 1588 with 130 ships, 30,000 men, and 180 Catholic priests to conquer England for Rome and to destroy Protestantism.

iv) 由 130 艘戰艦，30,000 名船員和 180 位天主教神父組成的**西班牙無敵艦隊**於 1588 年 5 月 29 日離開西班牙，前往英格蘭，要為羅馬天主教征服那裡的新教。

As the Armada approached England, God miraculously intervened on England's side by bringing an immensely tempestuous storm upon the Armada, the aftermath leaving only 51 ships and 10,000 survivors who limped back to Spain.

當無敵艦隊逼近英格蘭時，上帝神奇地介入英格蘭一方，使一場空前的暴風雨臨到無敵艦隊，其後果是僅剩下 51 艘戰艦和 10,000 名倖存者狼狽不堪地回到了西班牙。

On the other hand, England lost only 60 men and 0 ships.
另一方面，英格蘭僅 60 人喪生，1 船未失。

v) In 1582, Jesuit scholars produced the English version of a Roman Catholic New Testament at Rheims, later known as the **Douay-Rheims Bible** (1610).

v) 1582 年，耶穌會學者在蘭斯創作了羅馬天主教新約英譯本，即後來為人們所熟知的**杜埃蘭斯英譯本**(1610)。

The Pope's new Bible was not issued to help Catholics, but rather to hurt Bible believing Christians by trying to confuse them as to which Bible was the right Bible.

教皇新版聖經的發行並非要幫助天主教徒，而是傷害篤信聖經的基督徒，竭力混淆他們對正確的聖經版本的認識。

All good papists were still obliged to obey the official Tridentine Profession of Faith (1564) which read in part:
所有敬虔的天主教徒仍有義務服從法定的天特信條(1564)，部分內容如下：

"...nor will I ever receive and interpret the scripture except according to the unanimous consent of the (Roman Catholic) fathers".

".....除非通過羅馬天主教神父們的一致認同，否則我決不會接受或解釋經文”。

This is why most Catholics never read or study the Bible.
這就是為什麼大部分天主教徒從不閱讀或查考聖經的原因。

The Douay-Rheims “Bible” was a translation of the Corrupt Latin Vulgate and Codex Vaticanus.
杜埃蘭斯“聖經”是基於敗壞的拉丁文武加大譯本和梵蒂岡抄本的譯本。

Jesuits, using an appeal to pride of education sought to undermine the KJV by appealing to supposed superior manuscripts, based only on manuscript age.

耶穌會利用人們對知識的尊崇，企圖暗中破壞英王欽定本，他們求助於其假設的更為優秀的抄本，所依據的也僅僅是抄本的流傳年限。

The Jesuits’ goal was to entice Protestant Scholarship back to Rome.

耶穌會的目的是誘騙新教學術重新回到羅馬的掌控之下。

They knew they could not wean Protestant leaders back to Rome as long as these stubborn “heretics” held to the pure Received Text Bible of the Reformers.

他們清楚只要這些固執的“異教徒”擁有宗教改革家所持有的純正的傳受經文聖經，他們就不可能使新教領袖放棄新教信仰，重新歸向羅馬天主教。

This KJV Bible would have to be replaced with one containing the pro-Roman Catholic readings of Jerome’s Vulgate and the Jesuit Douay-Rheims version of 1582.

英王欽定本曾險些被含有支持羅馬天主教內容的耶柔米武加大譯本和耶穌會的杜埃蘭斯 1582 年英譯本所取代。

The Jesuits would need to “educate” Protestant scholars to believe that their Reformation Text was unreliable and that their KJV was “not scholarly”.

耶穌會需要“訓練”新教學者們相信他們的改革文本是不可靠的，他們的英王欽定本不夠“學術化”。

Once thus programmed, the egotistical “Protestant” scholars would attack their own Bible and believe that they were helping God.”

一旦經過程序化訓練，那些妄自尊大的“新教”學者們將會攻擊他們自己的聖經，並認為他們是在幫助上帝。”

An understandable History of the Bible. S.Gipp, p.98,99.

S. 吉佩. 聖經可理解的歷史. 98~99 頁

vi) The Jesuit priest, Richard Simon (1638-1712) attacked the preserved Word of God by founding the false science of Textual Criticism.

vi) 耶穌會神父理查德·西蒙(1638-1712)建立了一門偽科學“經文批判”，以此攻擊被保全的上帝的話語。

The Oxford Dictionary of the Christian church, by E. Livingstone, 1977, p.476 states that he “denied that Moses was the author of the Pentateuch. He is generally regarded as the founder of Old Testament criticism”.

E·李文斯頓於 1977 年在基督教會的牛津詞典第 476 頁聲明他“否認摩西是摩西五經的作者。他被普遍公認為是舊約批判的奠基人。”

Hence, many apostate Lutherans adopted higher criticism, and begun questioning the “scientific accuracy of the Bible”.

因此，很多背道的路德宗信徒採用高等批判，開始質疑“聖經在科學上的準確性”。

vii) Jesuits infiltrated English Universities of Oxford and Cambridge through men like Pusey (1800-1882) who started the Pro-Catholic Oxford Movement and Maurice (1805-1872) in Cambridge University.

vii) 耶穌會通過發起支持天主教的牛津運動的普西(1800-1882)和劍橋大學的莫裡斯(1805-1872)等人滲透到英國牛津和劍橋大學。

One of the better known Jesuit plants of this period in the Church of England, was **Cardinal John Henry Newman** (1801-1890), who after years of spreading pro-Vatican propaganda within the Church of England, feigned conversion to Roman Catholicism, then became a Cardinal in 1879.

這一時期在英國教會中更加為人所熟知的耶穌會臥底是**紅衣主教約翰·亨利·紐曼**(1801-1890)他數年在英國教會中宣傳支持梵蒂岡抄本的言論，掩蓋皈依羅馬天主教的事實，後於 1879 年成為紅衣主教。

By 1860, destructive textual critics were everywhere permeating England with the question “Hath God said?” They caused many people to doubt the Bible.

到 1860 年，極具破壞力的經文批判家將“上帝豈是真說？”這一問題滲透到英國各個角落，致使很多人懷疑聖經。

The Catholic most responsible for directing Protestant aggression against the KJV was **Cardinal Wiseman** (1802-1865).

領導新教教徒挑釁英王欽定本的最主要負責人是天主教紅衣主教韋斯曼(1802-1865)。

He secretly weaned hundreds of Protestants back to Rome.

他暗使數百名新教教徒脫離新教，重歸羅馬。

The 3 most injurious were Prime Minister William **Gladstone** (1809-1898), Archbishop **R. C. Trench** (1807-1886) and Cardinal **Newman**.

3 個最為有害的人物是首相威廉·**格拉德斯通**(1809-1898)，大主教**崔仁翟**(1807-1886)和紅衣主教**紐曼**。

Men such as R.C.Trench and other Catholic sympathisers worked to replace the readings of the KJV with those of the Jesuit Douay-Rheims version.

崔仁翟和其他天主教支持者的工作就是用杜埃蘭斯英譯本取代人們所閱讀的英王欽定本。

To understand this 19th Century apostasy within the Church of England, is to understand the mindset of those who clamoured for and participated in the Revision Committee of 1871-1881.

理解了 19 世紀英國教會的背道，就能理解強烈要求參加 1871-1881 年的修改委員會之人的心態了。

Their stated job was to update the English of the KJV, but not to touch the Greek text.

他們規定的工作是更新英王欽定本的英語，這種更新卻不觸及希臘文本。

3. Public Acceptance of the Corrupt Westcott and Hort Greek NT text

3. 公眾對敗壞的魏斯科-霍特希臘新約文本的接納

Alarminglly, the average modern version user is completely unacquainted with the men who introduced its new Greek text.

令人擔心的是，普通的現代版本使用者完全不瞭解引入新希臘文本的這些人。

Most people are unaware that modern versions are not just modernised English but come from a vastly different Greek text that was designed by Westcott and Hort in 1881 to promote Roman Catholic doctrines and to erase, weaken and destroy Protestant doctrines.

大多數人沒有意識到現代版本並非只是英語語言的現代化，它實際上是由魏斯科，霍特於 1881 年謀劃的與希臘文本大相徑庭的版本，旨在推廣羅馬天主教教義，消除、削弱和破壞新教教義。

Modern versions are a Roman Catholic made tool to destroy Protestantism and to bring Protestant countries back under Roman Catholic control.

現代版本是羅馬天主教毀滅新教教會，將新教國家重新置於其控制之下的工具。

When you point out the many omissions in modern versions, people often reply “These verses are not in the Greek text”.

當你指出現代版本中的多處刪減時，人們會回答“這些經文並不在希臘文本中”。

We reply: “Which Greek text are you referring to? Westcott & Hort’s?”

我們的回答：“您指的是哪一種希臘文本？是魏斯科&霍特的嗎？”

Which of Nestle’s 27 editions? Which of United Bible Societies four editions?

是尼斯勒的 27 種版本中的哪一種呢？是聖經聯合公會 4 種版本中的哪一種呢？

Which one, since all are different?

每一種版本都不同，是哪一種呢？

We will consider these quotes by Westcott and Hort from their biographies by their sons to prove their ingrained Roman Catholicism and their heretical beliefs.

我們將細想從魏斯科、霍特的兒子們為他們所寫傳記中所引用的話語，這些引述能證明他們根深蒂固的羅馬天主教和異端信仰。

Their goal was to so undermine Christians' confidence in the Bible as the absolute inerrant final authority, that people would then turn to the papacy as the final authority.

他們的目的是使基督徒漸漸喪失對聖經的信心，不再將聖經看作是完全無誤的最終權威，轉而將羅馬教皇看作是最終權威。

Most Christians naively think that Bible translators are sound, Bible believing, conservative, gospel-preaching Christians.

大多數基督徒都天真地以為聖經翻譯家都是明智正直、篤信聖經、保守傳統、傳揚福音的基督徒。

Nothing could be further from the truth.

再沒有什麼比這更荒謬不實的了。

Most are unbelievers, most don't believe in the Bible as the very words of God, most are Catholic or Catholic sympathisers, most never share the gospel with a lost person, and most have no Biblical testimony of salvation.

大部分翻譯家或是非信徒，不相信聖經是上帝的話語，或是天主教徒或天主教支持者，或從未和失喪的人分享過福音，或沒有合乎聖經的得救見證。

Bible translators should at least have the following qualifications:

聖經翻譯家至少應符合以下條件：

i) Belief in the Bible as the 100% inspired, preserved Words of God.

i) 相信聖經 100%是由上帝所靈感，並保全的上帝的話語。

ii) A clear Biblical testimony of salvation from sin.

ii) 清晰的從罪中得救贖的合乎聖經的見證。

iii) Holding true Bible doctrine, not believing false doctrine.

iii) 持守正確的聖經教義，不相信錯誤的教義。

iv) Awareness of Satan's desire, devices and attempts now and throughout history to corrupt the word of God. (Genesis 3:1; II Corinthians 2:11,17).

iv) 知道撒旦此時此刻及在整個歷史中要敗壞上帝話語的願望、手段和企圖(創世記 3:1；哥林多後書 2:11,17)。

v) A fear of God so great that they will accurately copy every word and letter of Scripture in view of Deuteronomy 12:32, Proverbs 30:6 and Revelation 22:18,19.

v) 極為敬畏上帝，按照申命記 12:32，箴言 30:6 和啟示錄 22:18,19 的教導，準確地抄寫經文的一筆一劃。

Westcott, Hort, Nestle, Aland, Bratcher (GNB) etc. show none of these qualities.

沒有任何證據表明魏斯科、霍特、尼斯勒、阿蘭德、布拉切爾(福音聖經)等人符合上述條件。

John R. Kohlenberger, NIV publisher [links modern versions back to the Westcott and Hort Greek text](#).

新國際譯本出版商約翰 R. 科隆博格使現代譯本重又依附於魏斯科-霍特的希臘文本。

“Westcott and Hort.....all subsequent versions from the Revised Version (1881) to those of the present....have adopted their basic approach....and accepted the Westcott and Hort (Greek) text”. (Words about the Word. p.42).

“魏斯科-霍特.....所有自 1881 年修訂版之後的版本，到目前所使用的版本.....都採取了一個基本方法.....接納魏斯科-霍特的(希臘)文本”。(論“道”. 42 頁)。

Wilbur Pickering, author of the masterly “Identity of the New Testament Text” writes:

著名的《新約文本的一致性》的作者威爾伯·皮克林這樣寫道：

“the Nestle's - Aland and U.B.S. Greek Text editions really vary little from the W-H text.....Subsequent scholarship has tended to recognize Hort's mistake.

“尼斯勒-阿蘭德和聯合聖經公會希臘文版本與魏斯科-霍特文本沒有什麼差別.....隨後的學術界傾向於承認霍特的錯誤。

The W-H critical theory is erroneous at every point.

魏斯科-霍特的批判理論漏洞百出。

Our conclusions concerning the theory apply also to any Greek text constructed on the basis of it (Nestle-Aland, UBS texts), as well as those versions based on such texts”.

我們所得出的關於批評理論的這一結論適用於一切在此基礎上構建起來的希臘文本(尼斯勒-阿蘭德版本，聯合聖經公會文本)，同樣也適用於基於該文本的譯本。”

William P. Grady, author of “Final Authority”, having carefully read 1800 pages of “The Life and Letters of Brooke Foss Westcott” by his son Arthur Westcott (1903), and “The Life and letters of Fenton John Anthony Hort” by his son Arthur Fenton Hort (1896), makes it clear that Westcott and Hort were **unbelievers**, never having been born again, whose open Vatican sympathies show them to be **Jesuit plants** to sabotage English Protestantism, the KJV Bible and the Textus Receptus on which it is based.

《最終的權柄》的作者**威廉 P. 格瑞迪**曾仔細閱讀過由魏斯科的兒子亞瑟·魏斯科(1903)所寫的 1800 頁的《布魯克·福斯·魏斯科的生平及信件》一書及霍特的兒子亞瑟·芬唐·霍特(1896)所寫的《芬唐·約翰·安東尼·霍特的生平及信件》一書，書中清晰地表明魏斯科與霍特都是**非信徒**，從未重生，他們的梵蒂岡的公開效忠，表明他們是**耶穌會的間諜**，陰謀破壞以英王欽定本和傳受經文為基礎的新教教義。

Neither man gives a personal testimony of salvation by faith in Christ.

沒有一人做過因信基督的個人得救見證。

They only mention Jesus Christ's Name 9 times in 1800 pages.

在 1800 頁的文稿中，他們僅 9 次提到耶穌基督的名字。

4. Consider these False Doctrines held by Westcott and Hort and ask yourself

4. 細想由魏斯科和霍特所提出的錯誤教義，並問自己

Are these the kind of men that God would raise up to restore God's true word supposedly "lost" for 1800 years?
假設上帝真確的話語“遺失”了 1800 年，祂會興起這樣的人來修復嗎？

1. **Not traditional in theology.** Hort writes to John Ellerton:

1. **在神學上不持守傳統。** 霍特給約翰·埃勒頓的信中這樣寫道：

“I wrote to warn him that I was **not safe or traditional in my theology**, and that I could not give up association with heretics and such like.” Hort vol. 2. p.165.

“我寫信提醒他我並不可靠，在神學上並不持守傳統，我不會放棄與持異端者保持聯繫。”霍特. 第 2 卷. 165 頁

2. **Bible's miracles disbelieved.**

2. **聖經中的神跡不可信。**

“I never read an account of a **miracle** but I seem instinctively to feel its **improbability**, and discover some want of evidence in the account of it.” Westcott. vol. 1, p.52.

“我從未閱讀過對神跡的記述，但我本能地感到它是**不可能的**，並發現對神跡的解釋缺少某些證據。”魏斯科. 第 1 卷. 52 頁。

As early as 1847, a twenty-two-year-old Westcott acknowledged his inability to believe in Bible miracles.

早在 1847 年，22 歲的魏斯科就承認他沒有相信聖經神跡的能力。

3. **Mary worship.** Westcott relates:

3. **敬拜馬利亞。** 魏斯科講述到：

“behind a screen was a “Pieta”, the size of life (i.e. a Virgin and dead Christ).

“屏風背後是一幅《聖殤》，大小與實際相等(即聖母馬利亞和已死的基督)。

Had I been alone I could have **knelt there for hours.**” Westcott 1:81.

獨自一人時我會在那裡**跪數小時**。”魏斯科 1:81

“My mother, whose name was Sarah Louise Whittard, was the eldest of three sisters.

“我母親名叫撒拉·露易絲·維特德，三姐妹中排行老大。

She afterwards, at the time of her confirmation, at my father's request took the name of Mary in addition.” Westcott 1:8.

她在日後行堅信禮時，應父親要求，將名字另外改為馬利亞。”魏斯科 1:8

Westcott compelled his wife Sarah to change her name to Mary, as his son Arthur states:

魏斯科強迫他的妻子撒拉改名為馬利亞，他的兒子亞瑟這樣說道：

“I am very far from pretending to understand completely the ever renewed vitality of Mariolatry.....I have been persuaded for many years that **Mary-worship** and '**Jesus'-worship** have very much in common in their causes and **their results.**” Hort 2:49,50.

我從不假裝完全理解對聖母馬利亞的崇拜所賦予人的新的生命和活力.....數年來人們一直說服我**馬利亞崇拜**和**耶穌崇拜**在原因和**結果**上有很多共同之處。霍特 2:49,50”

Hort puts Mary-worship and Jesus-worship on the same level.

霍特將馬利亞崇拜和耶穌崇拜置於同一水平線上。

4. **Sacrament devotion.**

4. **聖禮崇拜。**

Hort wrote: “Still we dare not forsake the Sacraments, or God will forsake us.”

霍特寫道：“我們仍然不敢棄絕聖禮，否則上帝將棄絕我們。”

And in another he stated: “**I am a staunch sacerdotalist.**” Hort 2:86.

在另一處他還說道：“**我是一名忠誠的祭司制度信奉者。**”霍特 2:86

Here Hort teaches salvation by the Sacraments (e.g. Mass), a Roman Catholic doctrine.

霍特在這裡教導，救贖是藉著聖禮(如彌撒)，這一羅馬天主教教義。

5. Baptismal regeneration.

5. 受洗重生。

Westcott: “I do think we have no right to exclaim against the idea of the commencement of a spiritual life, conditionally from Baptism.” Westcott 1:160.

魏斯科說道：“我確實認為我們絕沒有權力反對為靠受洗而得到屬靈生命的人舉行儀式這一觀點。”魏斯科 1:160

Both Westcott & Hort believed this Romish doctrine.

魏斯科和霍特都相信這一羅馬教義。

Hort in a letter to Ellerton said:

霍特在寫給埃勒頓的信中說道：

“We maintain ‘Baptismal Regeneration’ as the most important of doctrines...almost all Anglican statements are a mixture in various proportions of the true and the Romish view;

“我們堅持‘受洗重生’是最重要的教義.....幾乎所有的英國國教徒的信仰狀況都是不同程度的真理與天主教觀點的混合體；

second, the pure Romish view seems to me **nearer, and more likely to lean to the truth than the Evangelical**”.

Hort 1:76.
第二，對我來說，純正的天主教觀點比福音派的離我**更近，更有可能接近真理。**”霍特 1:76

6. Papacy and Roman Priesthood.

6. 羅馬教皇制和祭司制

To his wife, Westcott said:

魏斯科對他的妻子說道：

“What marvellous power the organisation of the Roman Church gives to its leaders, and is it wrong?” Westcott 1:189.

“羅馬教會組織給其領導人何等大的權力啊，然而這有什麼錯嗎？”魏斯科 1:189

7. Anti-Bible.

7. 反對聖經。

Westcott to Hort in 1860 rejects Bible infallibility:

魏斯科在 1860 年寫給霍特的信中反對聖經的無誤性。

“**I reject the word infallibility-of Holy Scripture overwhelming.**” Westcott 1:207.

“**我反對無誤性這一單詞-用此來描述聖經的不可抗拒。**”魏斯科 1:207

A laity robbed of Bible authority would look to the clergy for authority.

一個信徒若被剝奪了聖經權威，便會到神職人員身上去尋求權威。

Hort wrote to Lightfoot:

霍特給萊特福特這樣寫道：

“If you make a decided conviction of **the absolute infallibility of the New Testament** practically a sine qua non for co-operation, **I fear I could not join you**, even if you were willing to forget your fears about the origin of the Gospels.” Hort 1:420.

“如果你毅然堅信新約的絕對無誤性，並以此作為在實際中合作的必要條件，我恐怕不能與你合作，即便你願意忘記對福音源頭的敬畏。”霍特 1:420

8. **Evolution, Anti-Creation.**

8. **進化論，反神創論。**

Hort states:

霍特說道：

“The authors of the (9th) Article doubtless assumed the strictly historical character of the account of the Fall in Genesis. This assumption is now, in my belief, **no longer reasonable**.” Hort 2:329.

“文章(第 9 篇)的作者們無疑假設了創世記中對墮落的記述裡面的歷史人物是確實的。這種假設目前就我的信仰而言，不再是合理的。”霍特 2:329

Hort to Westcott in 1860 said: “Have you read Darwin.....I am inclined to think it unanswerable. It is a treat to read such a book.” Hort 1:414.

霍特在 1860 年這樣對魏斯科說過：“你讀過達爾文的書嗎.....我傾向於認為它是無可辯駁的。讀這樣一本書實為一件樂事。”霍特 1:414

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

我料想，現在沒有人認為，例如，創世記的前三章提供了一個真實的歷史——我無法理解怎麼有人睜著眼睛讀它們竟會認為它們是真實的。

Westcott 2:69. (Westcott 4 March, 1890 - aged 65 yrs).

魏斯科 2:69(魏斯科，1890 年 3 月 4 日-65 歲)。

9. **Disbelief in a literal devil**, led them to a “scientific” approach to textual criticism.

9. **不相信實存的魔鬼**，誘導他們使用“科學”的方法進行聖經批判。

If there is no devil to threaten the Bible text, W&H never considered the possibility of Satanic opposition to the Bible. 如果沒有對聖經文本進行威脅的魔鬼，魏霍二人就根本不考慮有撒旦對抗聖經的可能性。

They never considered that God would want to preserve His Bible text.

他們從未考慮過上帝想要保全其聖經文本。

Hence W&H treated the Bible as any non supernatural, non preserved book.

因而魏斯科-霍特將聖經和其他非超自然的，非保全的書一樣看待。

This is the basic false assumption of all modern versions.

這是所有現代版本根本的錯誤臆斷。

“...**Now if there be a devil**, he cannot merely bear a corrupted and marred image of God; he must be wholly evil, his name evil, his every energy and act evil.

“.....**如果真有魔鬼的話**，牠不可能僅僅忍受一個被毀壞、受損傷的上帝的形象；牠一定全然邪惡，牠名為邪惡，牠的力量行為也全然邪惡。

Would it not be a violation of the divine attributes for the Word to be actively the support of such a nature as that?” Hort 1:121.

如果上帝的話語積極地支持這樣一個種類，這不是違反了上帝的神聖屬性嗎？”霍特 1:121

10. **Christ’s substitutionary death.**

10. **基督的代死**

“The fact is, I do not see how God’s justice can be satisfied without **every man’s suffering** in his own person **the full penalty for his sins.**” Hort 1:120.

“事實是，如果不是人人為自己的罪受到完全懲罰的話，我看不出如何滿足上帝公義的要求。”霍特 1:120

This denies the sufficiency of Christ’s saving work on the cross. Let NIV advocates hang their heads in shame for trusting a version whose Greek text came from such heretics.

這一觀點否認了基督在十字架上救贖工作的充分性。讓新國際譯本的支持者因相信出自如此異端者的希臘文本而羞愧自縊吧。

11. **Purgatory.**

11. **煉獄。**

Hort to Ellerton: “But the idea of purgation, of cleansing as by fire, seems to me inseparable from what the Bible teaches us of the Divine chastisements.” Hort 2:336.

霍特對埃勒頓這樣說道：“在煉獄中被火潔淨的觀點，在我看來與聖經中上帝的管教的教導是不可分離的。”霍特 2:336

12. **Private Prayers for the dead.**

12. **為死者的個人禱告。**

“We agreed unanimously that we are, as things are now, forbidden to pray for the dead apart from the whole church in our public services. No restriction is placed upon private devotions.” Westcott 2:349.

“我們一致認為，目前的情況是，除了在整個教會公開聚會以外，我們不許為死者祈禱。個人靈修則不受限制。”魏斯科 2:349

Westcott endorses praying for the dead to Hort.

魏斯科支持霍特為死者祈禱。

13. **Communist**

13. **共產主義者。**

Westcott said: “I suppose I am a communist by nature.” Westcott 1:309.

魏斯科說道：“我認為我天生是一名共產主義者。”魏斯科 1:309

Both men despised the free-enterprise system and promoted the benefits of communism. (Hort 1:138-141).

這兩人都鄙視自由企業制度，而推崇共產主義所具有的優勢。(霍特 1:138-141)。

Hort writes: “I cannot at present see any objection to a **limit being placed by the State upon the amount of property which any one person may possess**...I would say that the co-operative principle is a better and a mightier than the competitive principle.”

霍特寫道：“**國家對於任何個人可以擁有的資產數額有一個限制**，目前我卻看不到任何反對的跡象.....我要說的是，合作原則比競爭原則更優越，更有力。”

Hort said, “I...cannot say that I see much as yet to soften my **deep hatred of democracy in all its forms.**” Hort 1:139-141; 2:34.

霍特說道：“到現在為止，我.....不能說我看到很多能緩和我**對一切形式民主的深切痛恨**。”霍特 1:139-141；2:34

14. **Racist against blacks, and Anti-American.**

14. **反對黑人的種族歧視者，反美主義**

“I care more for England and for Europe than for America, how much more than for all the niggers in the world! It cannot be wrong to desire and pray from the bottom of one’s heart that the American Union may be shivered to pieces.” Hort 1:459.

“比起美國，我更關心英國和歐洲，世界上還有哪個地方比美國有更多的黑鬼！一個人從內心深處渴望並祈禱美利堅合眾國被打得四分五裂，這不會是錯誤的。”霍特 1:459

W&H failed to get the U.S. to disarm militarily, but succeeded in getting the U.S. to disarm spiritually by introducing their private rendition of the Jesuit Douay Bible into unsuspecting Protestantism.

魏斯科-霍特沒能從軍事上使美國解除武裝，卻通過將他們私自翻譯的耶穌會杜埃聖經引入毫無防備的新教教會，成功地從靈性上瓦解了美國的武裝。

15. Self-proclaimed ignorance of manuscript evidence.

15. 自稱對抄本證據的無知。

This naivete on the part of Hort can be traced to his self-proclaimed ignorance of manuscript evidences.

霍特身上的幼稚可追溯到他自稱對抄本證據的無知上。

Writing in 1850, the twenty-one-year-old would-be reviser lamented, “**But I am so ignorant of Hebrew and, what is worse, of the Greek text of the New Testament,** that I have all but discarded them.” Hort 1:125.

1850 年，這位 21 歲，未來的聖經修訂者的青年悲歎：“我對希伯來文是如此地無知，更糟的是，對於新約希臘文本，我唯一想做的就是放棄它們。”霍特 1:125

In 1853 W&H decided to revise the text of the Greek New Testament, Hort naively hoped that “we may perhaps have it out in little more than a year, yet it took 17 years up to 1870.

1853 年，魏斯科-霍特決定修訂希臘新約文本，霍特天真地希望“我們可能花一年多一點的時間就能使修訂本出版，然而到 1870 為止，他們已花了 17 年。

Westcott wrote 19 years after the Revised Version was published in 1881 that “I cannot speak of the Old Testament with adequate knowledge.” Final Authority, p.245.

在修訂版於 1881 年出版 19 年之後，魏斯科寫道：“我沒有足夠的知識談及舊約。”最終的權柄. 245 頁。

16. Never invited anyone to receive Christ as Saviour.

16. 從未邀請任何人接納基督為救主

Even when Westcott addressed soldiers going to war and possibly death, he didn't mention anything about Christ or how they could be saved. Westcott 2:288.

甚至魏斯科在對即將奔赴戰場，很可能戰死沙場的士兵演講時，他也沒有提到任何關於基督的事情，或如何行才能得救。魏斯科 2:228

17. Disbelief in a **literal heaven.** Westcott. 2:49,253,394.

17. 不相信文字上的天堂。魏斯科 2:49,253,394

18. Disbelieved the literal **Second Coming of Jesus Christ.** Westcott 2:308.

18. 不相信耶穌基督文字上的再來臨是真實的。魏斯科 2:308

19. Disbelieved Christ's literal **1000 year kingdom rule on earth.** Westcott 2:268.

19. 不相信基督要在地上統治文字上的 **1000 年王國**。魏斯科 2:268

20. Disbelieved the reality of **angels.** Hort 1:219.

20. 不相信天使的實在性。霍特 1:219

21. Denied the **Trinity's oneness.** Hort 1:136.

21. 否認三一上帝。霍特 1:136

22. Doubting the **soul's existence apart from the body.** Hort 2:64.

22. 懷疑與體分開的魂的存在。霍特 2:64

23. Belief in a ransom paid to Satan. Hort 1:428.
23. 相信付給撒旦的贖金。霍特 1:428

24. **Occultism, Spiritualism and Demonism.**
24. **神秘主義，招靈術和拜魔鬼主義。**

It is horrifying to think that most of the Christian world would be naively deceived to accept Westcott and Hort changing the Greek text of the NT, when there is so much evidence that these men were so deeply into the occult, demonism and evil spiritism.

令人驚駭的是，基督徒世界的大部分人都被魏斯科，霍特欺騙，天真地接納他們對希臘新約聖經的竄改，而有大量證據證明這些人是深陷神秘學，拜魔鬼主義和邪惡的招靈術的。

Consider these quotes:
細想這些引述：

- i) James Webb in the “Occult Underground” magazine, p.155 refers to the “**Ghost Club**” or “**Ghostly Guild**” formed in the 1850’s by Westcott, Hort and Benson:
i) 詹姆斯·韋伯在《神秘地下》雜誌第 155 頁中指出 1850 年魏斯科、霍特和本森成立了“**鬼魂俱樂部**”或“**鬼魂行會**”

"Ghost Society [was] founded by no less a person than Edward White **Benson**, the **future Bishop of Canterbury**.
“鬼魂社團的建立並非只有後來成為坎特伯雷主教的愛德華·懷特·本森一人。

As A.C. Benson writes in his father’s biography, the Archbishop was always more interested in psychic phenomena than he cared to admit.

正如 A.C.本森為他的父親所寫的傳記中所說的，大主教對通靈現象一直很感興趣，但他不願意這麼承認。

Two members of the **Ghost Club** became Bishops [Benson and Westcott] and one a **Professor of Divinity** [Hort]."

鬼魂俱樂部的兩名成員成了主教(本森和魏斯科)，一名成為神學教授(霍特)。”

- ii) Hort writes of his and Westcott’s work to set up the “Ghost Club”:
ii) 霍特對於他和魏斯科建立“鬼魂俱樂部”的工作這樣寫道：

"**Westcott**, Gorham, C.B. Scott, Benson, Bradshaw, Laud etc. and I have started a society for the **investigation of ghosts** and **all** supernatural appearances and effects, being disposed to believe that such things really exist... **Westcott** is drawing up a schedule of questions".

“魏斯科、戈勒姆、C.B.斯科特、本森、布拉德肖、勞德等人和我開始建立一個社團，**研究鬼魂**和一切超自然現象及其影響，我們願意相信這些事物是真實存在的.....魏斯科草擬了一份問題明細表”。

- iii) Why are Westcott and Hort’s names listed in the index of the book called, “**The Founders of Psychological Research**” by Alan Gauld in association with other Satanic/occultic persons and activities?
iii) 為什麼魏斯科和霍特的名字會和參與撒旦、玄奧之事的人物及活動有瓜葛，而被艾倫·高爾德列在一本稱為《**通靈研究創始人**》一書的索引中？

Automatic Writing, Benson, Biblical Criticism, Madame H.P.Blavatsky, Clairvoyance, ‘Control’ Spirit, Crystalgazing, Charles Darwin, Sigmund Freud.

自動書寫、本森、聖經批判學、H.P.布拉瓦茨基夫人、靈視、‘控制’心靈、水晶球占卜、查爾斯·達爾文、西格蒙德·弗洛伊德。

Ghost Club, F.J.A.Hort, Hypnotism, ‘**Inspirational**’ writing and speaking in early British Spiritualism.
鬼魂俱樂部，F.J.A.霍特，催眠術，早期英國招魂術中的‘通靈’寫作和談話。

C.G.Jung, Levitation, **J.B.Lightfoot**, Mediumship, Mesmerism, Multiple Personality, Plato, Society for Psychical Research, Spiritualism, Swedenborne Society, Synthetic Society, Telepathy, Trance Medium, **B.F.Westcott**.

C.G.榮格、懸浮術、**J.B.萊特富特**、靈媒、催眠術、多重人格、柏拉圖、心靈研究協會、招魂術、Swedenborne 協會、綜合協會、傳心術、出神靈媒、**B.F.魏斯科**。

Would you trust a new Greek text and a new Bible from people in such a group?

你能信任出自這一組織之人的手所寫的新希臘文本和新聖經嗎？

iv) Hort knew that Christians would regard them as “**dangerous heretics**” if their involvement in the “**Ghostly Guild**” became public knowledge.

iv) 霍特明白如果大眾知道他們與“鬼魂行會”有染的話，基督徒將視他們為“**危險的異端分子**”。

In 1860, Hort wrote to Westcott of their mutual concern in this matter:

1860 年，霍特對魏斯科就他們共同關注的這件事寫道：

“This may sound cowardice.

“這可能聽起來很怯懦。

I have a craving that our text [‘New’ Greek New Testament] should be cast upon the world before we deal with matters likely to brand us with suspicion.

我有個渴望，我們應該在應對自己有可能被貼上可疑標籤這類事情之前，讓我們的版本（‘新’希臘文新約）搶先面世。

I mean a text issued by men who are already known for what will undoubtedly be treated as **dangerous heresy** will have great difficulty in finding its way to regions which it might otherwise hope to reach and whence it would not be easily banished by subsequent alarms...

我的意思是，若一個版本的發行者已因其發行物無疑會被看作**危險的異端**而聞名，那麼該版本將極難到達它原本有望到達的區域，而不會從中輕易地被接踵而至的警告聲所驅逐.....

If only we speak our minds, we shall not be able to avoid giving grave offence to...the miscalled orthodoxy of the day.” Hort 1:224,421.

只要我們暢所欲言，我們將不可避免地嚴重冒犯.....當今被誤稱為正統的信仰。”霍特 1:224,421

v) The Encyclopaedia of Occultism and Parapsychology by Leslie Shepard (1978) lists the Ghostly club as one in which “members relate **personal experiences** concerned with **ghosts**, relating haunted houses, the divining rod,...**automatic handwriting**, and **trance speaking...mediumship and communication with the dead.**” p.372,847.

v) 萊斯利·謝潑德(1978年)在關於神秘主義和超心理學的百科全書中列舉了與鬼魂俱樂部相關的事物“成員有與**鬼魂**相關的**個人經歷**，與鬼屋、占卜棒、.....**自動書寫**、**催眠講述**.....**靈媒**和**交鬼**有關係。”372,847 頁。

vi) Why did Westcott call his dog “**Mephistopheles**” meaning the devil, and regard him as a symbol?

vi) 為什麼魏斯科給他的狗取意為魔鬼的名字“**墨菲斯托費利斯**”，並把它看作是一種象徵呢？

Sleeping by the fireplace was **Westcott’s** dog whom he named “**Mephistopheles.**”

魏斯科的被稱為“**墨菲斯托費利斯**”的狗睡在壁爐旁。

The name is that of ‘the **devil**’ in the **literature of necromancy and magic** of the **late Middle Ages.**

這個名字在**中世紀後期的巫術和魔術文獻**中的含義是‘**魔鬼**’。

Roget’s Thesaurus lists it among the few synonyms for ‘the **devil**’.

《羅熱同義詞彙編》將其列為‘**魔鬼**’的同義詞之一。

Westcott had written to his son “The dog is far more to me, he is a **symbol...**” Westcott 2:147.

魏斯科在給他兒子的信中這樣寫道：“這條狗對我的意義遠遠超出狗本身，它是一種**象徵**.....”魏斯科 2:147

vii) Ten years later Westcott wrote secretly to Hort:

vii) 十年後魏斯科秘密地給霍特這樣寫道：

“strike blindly...much evil would result from the public discussion.” Westcott 1:229.

“摸索著前進.....很多惡魔將從人們的討論中產生。”魏斯科 1:229

viii) **Question:** How can the participation of spiritualists like Westcott, Hort and Lightfoot in the Church of England’s Bible Revision Committee be explained?

viii) **問題：**如何解釋英國聖公會聖經修訂委員會的魏斯科、霍特和萊特富特對招靈術的參與呢？

a) Huxley, when voicing his ideas on the “spiritualism” and “psychic activity” of his day, calls it “the chatter of old women and **CURATES** in the nearest Cathedral town”.

a) 赫胥黎在表明他對他那個時期的“招靈術”和“通靈活動”的看法時，將它們稱為“城鎮最近的大教堂的老婦人和**助理牧師**的嘮叨。”

Westcott was the Curate of Durham Cathedral and Benson was the Curate of Westminster Cathedral.

魏斯科曾是達勒姆大教堂的助理牧師，本森曾是威斯敏斯特大教堂的助理牧師。

b) Secular historian James Webb discerned:

b) 世俗的歷史學家詹姆斯·韋伯覺察出：

“The **occult revival** could often go hand in hand with Christian conviction...among the **clergy** of the **Church of England** proper there was in the early years of the century a measurable interest in **Theosophy** and **occult matters**.”

神秘學的復興通常與基督徒的定罪相生相伴.....本世紀早期英國國教的**牧師**中，很多人對**通靈學**和**神秘**之事保有濃厚的興趣。

God’s Word warns against occultism:

上帝的話語如此告誡神秘主義：

* “Regard not them that have **familiar spirits**, neither seek after wizards to be defiled by them.” Leviticus 19:31.

* “不可偏向那些**交靈的**和行巫術的，不可求問他們，以致被他們玷污了。”(利未記 19:31)

* “There shall not be found among you any one that is...a **consulter** with **familiar spirits** or a necromancer.” Deuteronomy 18:10-12.

* “你們中間不可有人.....**交靈的**、行巫術的、過陰的。”(申命記 18:10-12)

* The Bible forbids it in Galatians 5:20; Exodus 22:18; II Kings 23:24; 17:17; 21:6; Deuteronomy 18:10; II Chronicles 33:6; Leviticus 19:26.

* 聖經在加拉太書 5:20；出埃及記 22:18；列王紀下 23:24；17:17；21:6；申命記 18:10；歷代志下 33:6；利未記 19:26 節中禁止這類事物。

Westcott, Hort and J.B. Phillips cloak their necromancy under the disguise of

“I believe in the communion of saints”, meaning dead saints.

魏斯科、霍特和 J.B. 菲利普稱他們“相信與聖者的相交”，其實是已死的聖者，他們想以此來掩蓋自己交鬼通靈的事實。

Hort writes: “Individual fellowship with the spiritual world is quickened and guided on.....All Saints Day.” Hort 1:445,421.

霍特寫道：“與靈界相交的個人關係被激發起來，並被引向.....萬聖節。”霍特 1:445,421

5. Heresy, Deceit, False Methodology and Nonsense in the Revision Committee(1871-1881)

5. 存在於修訂委員會中的異端邪說、詭計欺騙、錯誤的方法論和妄談謬論(1871-1881)

How can we have any confidence in a New Greek Text produced by such heretics as these, under biased conditions, such as:

我們如何能相信由以下這些存在偏見的異端分子所製作的新希臘文本呢？

1) 3 Ghostly Guild members on the Bible Revision Committee:

1) 聖經修訂委員會中的三位鬼魂行會成員：

In 1871, the 3 Ghostly Guild members, Westcott, Hort and Lightfoot, were invited by the Church of England to lead a revision committee of the KJV Bible.

1871年，英國國教會邀請3位鬼魂行會成員魏斯科、霍特和萊特富特領導英王欽定本聖經的修訂。

Hort wrote to his wife on this invitation:

關於受邀霍特對他的妻子這樣寫道：

“Westcott...believes we ought to seize the opportunity, especially since we three [Ghostly Guild members] are on the list.” Life of Hort p.133 Vol. 2.

“魏斯科.....認為我們應該抓住這個機會，尤其現在我們三人(鬼魂行會成員)都在名單上。”霍特的生平. 第2卷. 133頁。

2) Fuller in “Which Bible” remarked that the Revision Committee members “are notoriously either tainted with **popery or infidelity.**”

2) 富勒在《哪一種聖經》中指出，聖經修訂委員會成員“因與天主教或不信派有染而聲名狼藉。”

3) The Revised Version was done in secrecy behind closed doors, away from public inspection from 1871-1881.

3) 從1871年到1881年，修訂版是在地下秘密完成的，遠離公眾的監督。

No public input or comment was allowed, as was with KJV.

也不允許像英王欽定本那樣加入公眾的意見或評論。

Members were not allowed to notify the public that the NT Greek text had been changed.

委員會成員不允許告之公眾新約希臘文本已被竄改。

“Each member of the company had been supplied with a private copy of Westcott and Hort’s [Greek] Text,” writes Hort’s son. (Hort, Vol.2, p.237).

“委員會給每一位成員提供了一份魏斯科和霍特的(希臘)文本的私人抄本，”霍特的兒子寫道。(霍特. 第2卷. 237頁)。

“The New Greek Text was marked ‘Confidential’; members of the Revision Committee were all sworn to a pledge of secrecy.”

“新希臘文本帶有‘絕密’的標記；修訂委員會成員一致宣誓對此保密。”

The Committee met secretly for ten years from 1871-1881.

全體委員 1871-1881 十年間秘密會面。

An iron rule of silence was imposed. “Which Bible?” p.257-8.

一項守口如瓶的鐵律被強制執行。《哪一種聖經？》. 257~258頁。

Wilkinson is quoted in “Which Bible?” by Fuller, p.290 as saying:

富勒在《哪一種聖經？》第290頁中引用威爾金森的話說：

“When the English New Testament Committee met, it was immediately apparent what was going to happen.

“當英國新約委員會相會時，我們馬上就明白接下來要發生什麼事情。”

Though for ten long years the iron rule of silence kept the public ignorant of what was going on behind closed doors, the story is now known.”

儘管守口如瓶的鐵律被執行了十年之久，不讓公眾知道密室內所發生的事情，但現在一切都昭然若揭了。

4) The liberalism and false doctrines of the Revised Version Committee members was seen in their approval of Westcott and Hort's using the Codex Vaticanus readings and rejecting the Received Text readings.

4) 從修訂版委員會成員贊同魏斯科和霍特使用梵蒂岡抄本，反對傳受經文可以看出存在於委員會中的自由主義和錯誤教義。

a) Drs Moberly, Pusey and Newman were invited to join all 3 emissaries of the Roman Catholic church.

a) 莫伯利博士、普西和紐曼受邀加入羅馬天主教會的三位密使之列。

b) Committee member Dean Stanley believed, as did Westcott & Hort, that the Word of God was also in the books of other world religions.

b) 委員會成員主任牧師斯坦利相信，正如魏斯科&霍特所相信的，上帝的話語也存在於世界上其他宗教書籍中。

c) Bishop Thirwall was a follower of the liberal higher criticism of Schleiermacher.

c) 大主教瑟沃爾是施萊爾馬赫自由主義高等批判的追隨者。

d) Half the members of the Church of England at the time declined involvement, as did the American Episcopal church.

d) 當時一半的英國國教拒絕牽涉其中，正如美國聖公會一樣。

e) Others like Dr. Merival and the Bishop of St. Andrew left after seeing the sinister character of the New Greek Text.

e) 其他人如莫瑞萬爾博士和聖安德魯的大主教在看到新希臘文本的邪惡特徵之後便離開了。

f) Queen Victoria and her chaplain F.C.Cook refused to give the Revised Version her official sanction.

f) 維多利亞女王和她的隨從牧師 F.C.庫克拒絕給修訂版官方認證。

g) Westcott threatened to resign if committee member Vance Smith, a Unitarian pastor, who denied the Deity of Christ, was compelled to resign. Smith was therefore allowed to stay on the Revision Committee.

g) 魏斯科曾威脅道，如果委員會成員——否認基督神性的上帝一位論派牧師萬斯·史密斯被強迫辭職的話，他也會辭職。因此，史密斯獲准留在修訂委員會中。

5) Dean Burgon states in “The Revision Revised.”

5) 主任牧師伯根在《複審修訂版》一書中說道

“The history of the ‘New’ Greek Text is briefly this: a **majority of the Revisors** ...are found to have **put themselves into the hands of Westcott & Hort.**”

“‘新’希臘文本的成書歷史大致如下：**大部分修訂者……都發現已將自己置於魏斯科&霍特的控制之下。**”

6) Hort chose readings by the “**Light of his inner consciousness**” a subjective approach that threw out the majority of readings when Westcott & Hort felt like it (eclectic method).

6) 霍特憑“自己內在意識的亮光”來選擇資料，這是一種主觀的方式，一旦魏斯科和霍特感到喜歡(折衷方法)，便會撇棄多數內容。

“The obvious method of **deciding between variant readings**, is for the critic to ask which the author is most likely to have written, and so to **settle the question by the light of his own inner consciousness.**”

“在眾多異文中決定如何選擇的最顯然的方法便是，批評家要問，哪個是作者最有可能寫的，因而**按照他自己(作者)內在意識的亮光來解決這個問題。**”

7) They determined their Greek text by basing it on Codex Vaticanus and Codex Sinaiticus.

7) 他們決定將自己的希臘文本植根於梵蒂岡抄本和西乃抄本

“Vatican Codex...is regarded by Hort as a first rate authority; even when it stands alone, its evidence is regarded as of very high value. When it agrees with some other of certain selected good manuscripts, especially with Tischendorf’s Sinai Codex, their joint testimony is accepted as almost decisive.” Hort, 2:246,247.

“梵蒂岡抄本.....被霍特認為是最具權威性的；即便單看這一個抄本，其證據也表明它具有極高的價值。當這一抄本與其他所選擇的優秀抄本尤其是替申多夫的西乃抄本一致時，他們共同的見證被認為是最具決定性的。”霍特，2:246,247

Question: How can Vaticanus and Sinaiticus both be regarded as authoritative or decisive when they disagree with each other 3061 times in the Gospels alone?

問題：梵蒂岡抄本和西乃抄本單在福音書中就有 3061 處矛盾之處，這兩種抄本又如何能被同時看作是最具權威性和決定性的抄本呢？

8) Westcott’s love for Origen, gave him a love for Codex Vaticanus (B) thought to come from Alexandria, Origen’s city.

8) 魏斯科對俄利根的熱愛，使他對出自俄利根的故鄉亞歷山大的梵蒂岡抄本鍾愛有加。

This is seen in their using Codex Vaticanus as their main authority for their Greek text and Revised Version. Hort 1:369.

這一點可從他們將梵蒂岡抄本作為希臘文本和修訂版的主要權威窺見一斑。霍特 1:369

“For many years the works of Origen were close to his hand, and he continually turned to them at every opportunity.” Westcott 1:319.

“多年來俄利根的作品都在他伸手可及之處，一有機會他便持續不斷地翻看。”魏斯科 1:319

Question: How did the Revision Committee remove the Majority Text?

問題：修訂委員會是如何刪除多數抄本的？

Answer: By a VOTE.

答案：通過表決。

Dr. Newth, a Revision Committee member states how they illogically removed the Majority text.

修訂委員會成員紐思博士陳述了他們是如何不合邏輯地刪除多數抄本的。

“This was the mode: A passage being under consideration, the Chairman asks, ‘Are any Textual changes proposed?’ If a change be proposed then ‘the evidence for and against is briefly stated.’ This is done by ‘two members of the company-Dr. Scrivener and Dr. Hort.’ And if those two members disagree ‘the vote of the Company is taken, and the proposed reading accepted or rejected. The Text being thus settled, the Chairman asks for proposals on the Rendering’ (i.e., the Translation).

“模式是這樣的：在考慮一段經文時，主席問，‘有更改文本的提議嗎？’如果有更改提議，那麼‘贊同或反對的證據將會被簡單陳述。’這項工作由‘委員會的兩名成員——斯克裡夫納博士和霍特博士完成。’如果他們兩位不同意‘委員會通過決議，那麼提議的異文就會被接受或否決。文本由此確定下來，主席便要求翻譯提案。’(Rendering 即翻譯)。

Thus it appears that there was no attempt whatever on the part of the Revisionists to examine the evidence bearing upon the many disputed readings. They only listened to the **views of two of their number.** “True or False”, Fuller p.93.

因而看來，修訂者們並沒有嘗試過對很多有爭議的異文進行任何考證。他們僅對自己這兩位同伴唯命是聽。

《真理還是謊言》富勒 93 頁。

9) With the Majority Text being continually removed by a Majority vote, many of the original 99 Revision Committee members resigned altogether. Dr. Newth states that the dropout rate from Hort’s overbearing presence as being 88%, with an average attendance of 16 and most members declining to vote.

9) 由於多數抄本持續不斷被獲勝票數刪除，修訂委員會最初的 99 名成員集體辭職。紐思博士指出，由於霍特傲慢專橫的態度，人員流失率為 88%，平均出席人數為 16，大部分成員拒絕表決。

10) Samuel Wilberforce, the committee's original chairman, resigned after only one meeting saying, “**What can be done in this most miserable business?**” Which Bible? p291

10) 委員會原主席撒母耳·衛博福僅在第一次會議之後便辭職說：“在這糟糕透頂的工作中，又能做成什麼呢？”哪一種聖經。291 頁。

11) Scrivener's criticisms of Westcott and Hort's Revised Version were:

11) 斯克裡夫納對魏斯科、霍特的修訂版做了如下評論：

i) Westcott & Hort rejected KJV readings on conjecture, and on what they think is intuitively true.

i) 魏斯科和霍特對英王欽定本的反對是建立在主觀臆測，且自以為是直覺的基礎之上的。

ii) Hort's system is entirely destitute of historical foundation.

ii) 霍特的體系完全缺乏歷史根據。

iii) It is against all probability.

iii) 不具有任何可能性。

iv) W & H changed the Greek text of the Textus Receptus in **5,337 instances**.

iv) 魏斯科和霍特更改傳受抄本的希臘文本達 **5,337 處**之多。

12) The Nestle/Aland 26th edition Greek New Testament (the present W&H text) is altered 5,604 times from KJV, involving 9,970 Greek words being changed. (15 words per page)

12) 第 26 版尼斯勒/阿蘭德希臘文新約聖經(現今的魏斯科和霍特文本)對照英王欽定本有 5,604 次更改，涉及到 9,970 個希臘單詞的更改。(每頁 15 個單詞)

(“The King James Bible's Fourfold Superiority”, D.A. Waite, Collingswood, N.J. Bible for Today, 1992, p.31).

(D.A.韋特，科林斯伍德. 英皇欽定版聖經的四重優勢. 新澤西今日聖經，1992. 31 頁)。

13) Burgon shows the effect of marginal notes saying: “Many or some ancient authorities omit this word.”

13) 伯根在表明旁注的影響時說：“很多或某些權威版本都刪除了這些詞。”

“What else must be the result of all this but general **uncertainty, confusion, distress?**”

除了造成普遍意義上的**變化不定，困惑混亂，苦惱憂慮**外，還能有什麼其他後果呢？

A **hazy mistrust of all Scripture** has been insinuated into the hearts and minds of countless millions, who in this way have been **forced to become doubters**, yes, doubters in the Truth of Revelation itself.”

對**整本聖經**的**模糊認識和疑惑**會巧妙地潛入不計其數的讀者的心思意念之中，使他們成為**懷疑者**，是的，是對啟示之真理本身的懷疑。”

Miller in “Guide to Textual Criticism” p.3 states that there are **36,191 changes to the KJV** in the **Revised Version**.

米勒在《聖經校勘學導論》第 3 頁中指出**修訂版對英王欽定本共有 36,191 處更改**。

14) Burgon in “The Revision Revised”, p.376 refutes chairman Ellicott who defended Westcott and Hort:

14) 伯根在《複審修訂版》第 376 頁中駁斥替魏斯科和霍特辯護的埃利科特主席道：

“The task of laboriously collating the **five “old uncials”** throughout the Gospels, occupied me for **five-and-a-half years** and taxes me severely.

通過福音書對照**五種“老大楷體抄本”**的艱巨任務花了我**五年半**的時間，耗盡心血。

But I was rewarded.

但我得到了回報。

I rose from the investigation profoundly convinced that, however important they may be as instruments of criticism, Codices Aleph, B, C, D are among the **most corrupt documents extant**.

從調查中我深深地肯定，不論大楷體的西乃抄本、梵蒂岡抄本、以法蓮抄本、伯撒抄本被當作多麼重要的校勘工具，它們都是**現存最敗壞的文本**之一。

It was a conviction derived from **exact knowledge** and based on solid grounds of **reason**.
這一確信來自於**嚴謹準確的知識**，以**推理**為堅實的基礎。

You, my lord Bishop, **who have never gone deeply into the subject repose simply on prejudice**.
而您呢，會督大人，卻從未深入過這一**僅僅基於偏見**的主題。

Never having at any time collated codices Aleph, A, B, C, D for yourself, you are unable to gainsay a single statement of mine by a counter-appeal to facts.

您從未親自對照過大楷體的西乃抄本 Aleph、亞歷山大抄本 A、梵蒂岡抄本 B、以法蓮抄本 C、伯撒抄本 D，因此您不能以對事實的抗告來反駁我的任何一項論述。

Your textual learning proves to have been all obtained at second-hand - **taken on trust**.
您關於版本的知識證明全部都是依據二手資料**憑空**得來的。

And so, instead of marshalling against me a corresponding array of **ANCIENT AUTHORITIES** - you invariably attempt to put me down by an appeal to **MODERN OPINION.**"

因此，您不是集結大批相關的**古代權威**來對抗我，而總是試圖訴諸於**現代觀點**來鎮壓我。

Conclusion: Ask these questions:
結論：問問這些問題吧：

Q1: Would God inspire a text and then lose it?
問 1：上帝會靈感一個文本，然後又將它丟失了嗎？

Q2: If God can create the universe, is he powerful enough to preserve His Word for 2000 years?
問 2：如果上帝能夠創造宇宙，祂有足夠的能力在 2000 年來保全祂的話語嗎？

Q3: Would God preserve His Word through men like W&H who did not believe that God inspired it?
問 3：上帝會通過如魏斯科-霍特這樣不信上帝靈感的人來保全祂的話語嗎？

Q4: Would there be any counterfeits of the preserved text circulating the world? (yes)
問 4：會有被保全文本的贗品流傳於世嗎？(會)

Q5: Where would these come from? (A corrupt place like Alexandria in Egypt).
問 5：這些贗品來自哪裡？(如埃及的亞歷山大般敗壞的地方)。

Q6: How would you tell the difference?
問 6：你將如何分辨不同之處？

Q7: Would Satan be interested in corrupting the Word of God? Yes indeed.
問 7：撒旦有興趣敗壞上帝的話語嗎？當然有興趣。

Q8: Would God use corrupt men like Westcott and Hort with at least 26 false doctrines to preserve His incorruptible Word? NO WAY!
問 8：上帝會使用墮落的人，如至少有 26 處錯誤教義的魏斯科和霍特來保全祂永不朽壞的話語嗎？絕對不會！

The matter is more complicated than Westcott & Hort imagined.
事實遠比魏斯科-霍特想像的複雜。

Their method of textual criticism is highly "over simplified."
他們的經文校勘法極其地“過度簡單化”。

An afterthought:
再思：

NIV 新國際譯本	KJV 英王欽定本
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Revelation 22:7 啟 22:7	Behold, I am coming soon! 看哪，我必 快 來！	Behold, I come quickly : 看哪，我必 速速 來到： (<u>Note</u> : Christ did not come soon after 96 AD, but when He comes, He will come quickly, swiftly, speedily, suddenly (5035), as in the KJV. (注：基督並未在主後 96 年後很快回來，但當祂回來時，一定是迅速地，敏捷地，即刻地，突然地 (5035)，正如英王欽定本中所記載的。)
I Timothy 5:16 提前 5:16	If any OMIT woman who is a believer has widows in her family, she should help them 信的(<u>漏譯</u>) 婦女 ，若家中有寡婦， 自己 就當救濟她們，	If any man or woman that believeth have widows, let them relieve them. 信徒 男的或女的 ，若家中有寡婦， 他們 就當救濟她們，

(Shouldn't men also help look after widows? Why should the job be dumped completely on a woman?
(男人不也應該照顧寡婦嗎？為什麼這項工作要完全丟給一個女人？

The Greek culture which produced Plato's "women are slaves" philosophy, also changed the "then radical" New Testament documents).

希臘文化產生出柏拉圖的“女人是奴隸”的哲學思想，也更改了“當時固有的”新約文獻)。

The warfare for man's soul involves a series of battles over **doctrine**.

贏得靈魂的爭戰包括一系列**教義**之戰。

Paul foresaw this drift toward 'teachings' as a disdain for sound doctrine:

作為對純正教義的一種藐視，這種‘教訓’的趨勢，保羅已有所預見：

'For the time will come when they will not endure sound **doctrine**; but after their own lusts shall they heap to themselves **teachers** having itching ears. . .' (II Timothy 4:3).

因為時候要到，人必厭煩純正的**教義**；耳朵發癢，就隨從自己的情慾，增添好些**師傅們**。(提摩太後書 4:3)

a) **Teaching** = that which is taught; it may be true or false.

a) **教訓**=被教導的；可能正確也可能錯誤。

b) **Doctrine** = accepted as authoritative, true dogma beyond dispute.

b) **教義**=被當作權威來接納，不可爭辯的正確信條。

Where the KJV has 'doctrine', the NIV, NASB, et al change 'doctrine' to 'teaching' in:

新國際譯本，新美國標準版等在下列經文中將英王欽定本中的‘**教義**’改為‘**教訓**’。

Mat 太 7:28	Mak 可 1:27	Luk 路 4:32	Act 徒 5:28	I Cor 林前 14:6	I Tim 提前 5:17
Mat 太 15:9	Mak 可 4:2	John 約 7:16	Act 徒 13:12	I Cor 林前 14:26	II Tim 提後 3:10
Mat 太 16:12	Mak 可 7:7	John 約 7:17	Act 徒 17:19	I Tim 提前 1:10	II Tim 提後 3:16
Mat 太 22:33	Mak 可 11:18	John 約 18:19	Rom 羅 6:17	I Tim 提前 4:13	II John 約二 1:9
Mak 可 1:22	Mak 可 12:38	Act 徒 2:42	Rom 羅 16:17	I Tim 提前 4:16	Rev 啟 2:14,15,24

6. Why did 6 Modern Version Editors Lose Their Voices?

6. 為什麼 6 位現代版編輯失聲？

What does God think about people like Westcott, Schaff, Kenneth Taylor (GNV), Tregelles, J.B. Phillips and others who change His Word?

上帝是如何看待更改祂話語的人如魏斯科、沙夫、肯尼思·泰勒(福音聖經 GNV)、特裡格利斯、J.B. 菲利普斯的呢？

In six cases God has judged them by cutting off their power of speech.

有六種情況上帝已行了審判，藉著剪除他們說話的能力。

This is a warning to all who corrupt the Bible.

這是對所有敗壞聖經之人的警告。

‘**The LORD shall cut off** all flattering lips, and the tongue that **speaketh proud things**.’ Psalm 12:3.

‘凡油滑的嘴唇和誇大的舌頭，**耶和華必要剪除**。’詩篇 12:3

G W Balfour, president of the Society for Psychical Research, characterised a ‘spiritualist’ or ‘channel’ as a ‘plurality of minds in a single organism’.

通靈研究協會主席 G W 巴爾弗將‘巫師’或‘靈媒’描繪為‘單一有機體的思想多元化’。

Luke 8:30 and Mark 5:9-15 show this as possession by ‘devils’.

路加福音 8:30 和馬可福音 5:9-15 稱此是被‘魔鬼’附了。

Four New Testament symptoms of devil possession are shown in the lives of modern version editors as follows:

四福音書中被魔鬼附著的徵兆體現在現代版聖經編輯們的生命中，如下所示：

1. **Profession or Imitation.** They may know and proclaim Christian doctrine:

1. **承認或效法。** 他們可能知道並宣告基督徒的教義：

‘Two possessed with devils . . . (said) “**Jesus, thou Son of God**”.’ (Matthew 8:28,29)

‘有兩個被魔鬼附的人……(說)“**耶穌，上帝的兒子**”。’(馬太福音 8:28,29)

‘A certain damsel possessed with a spirit of divination . . . (said) “**These men are the servants of the most high God and shew unto us the way of salvation**”.’ Acts 16:16,17

‘有一個女子迎著面來，她被巫靈所附，(說)“**這些人是至高上帝的僕人，對我們傳說救人的道路**。”。(使徒行傳 16:16,17)

‘A man with an unclean spirit . . . ran and **worshipped him**.’ (Mark 5:2-6)

‘有一個被汗靈附著的人……就跑過去**敬拜祂**。’(馬可福音 5:2-6)

‘The Lord will **cut off** the man that doeth this, the master and **THE SCHOLAR**.’ Malachi 2:12

‘凡行這事的，師傅或**學者**，主必 **剪除**他。’瑪拉基書 2:12

‘And when they shall say unto you, “**Seek unto them that have familiar spirits** . . .” it is because there is **no light** in them.’ (Isaiah 8:19,20)

‘有人對你們說，“**當求問那些交靈的**……”他們這樣說因為心中**沒有光**。’(以賽亞書 8:19, 20)

Their talk serves as the ‘**sheeps clothing**’ of the wolf/false prophets (Matthew 7:15,16).

他們的講論所起的作用猶如‘**披著羊皮**’的狼/假先知(馬太福音 7:15,16)。

2. **Obsession.** Fixation with the dead

2. **著魔。** 迷戀死人

‘there met him **two possessed with devils**, coming out of the **tombs**.’ (Matthew 8:28)

‘就有兩個被魔鬼附的人，從**墳墓**裡出來迎著祂。’(馬太福音 8:28)

‘there met him out of the **tombs** a man with an **unclean spirit**, who had **his dwelling among the tombs** . . .’ (Mark 5:2-3)

‘就有一個被**汗靈**附著的人，從**墳墓**裡出來迎著祂。那人常住在**墳墓**裡.....’(馬可福音 5:2-3)

‘And no marvel: for Satan himself is transformed into an angel of Light. Therefore it is no great thing if **his ministers** also be transformed as the **ministers of righteousness**: whose end shall be according to their works.’ (II Corinthians 11:14,15)

‘這也不足為怪，因為連撒旦也裝作光明的天使。所以，**牠的差役**，若裝作**仁義的差役**，也不算希奇。他們的結局，必然照著他們的行為。’(哥林多後書 11:14,15)

Westcott’s Ghostly Guild, and his quote: ‘the dominion which the dead have over us’, and J B Phillips’ conversations with ‘C S Lewis after his death’, demonstrate this.

魏斯科的鬼魂行會，和他的引語：“死人擁有對我們的統治權”，及 J B 菲利普斯與死後的 C S 劉易斯相交，證明瞭這一點。

3. **Regression: Inability to Speak.** This is another symptom of devil possession.

3. **退行：喪失說話能力。** 這是被魔鬼所附的另一徵兆。

‘He was **casting out a devil** and it was dumb when the **devil was gone out, the dumb spake**’ (Luke 11:14).

耶穌趕出一個叫人啞巴的魔鬼.....魔鬼出去了，啞巴就說出話來。(路加福音 11:14)

It is called a dumb spirit in Mark 9:17,25; Matthew 9:32,33; 12:22; 15:30.

這靈在馬可福音 9:17, 25；馬太福音 9:32, 33；12:22；15:30.中被稱為啞巴靈。

God apparently ‘cut off’ modern scribes power to speak. These include:

上帝顯然會剪除現代經文士們說話的能力。這些人包括：

(1) **KENNETH TAYLOR: The Living Bible**

(1) **肯尼斯·泰勒：當代聖經**

‘Mysteriously half way through the paraphrase **Taylor lost his voice** and **still speaks in a hoarse whisper**.

‘不可思議的是，**泰勒**在改寫聖經的半途中**失聲**了，只能發出沙啞的嘀咕聲。’

A psychiatrist who examined him suggested that the voice failure was Taylor’s **psychological self-punishment** for tampering with what he believed to be the **Word of God.**’

Time Magazine, July 1972.

一位精神病醫生診斷後說，他的失聲是由於他竄改了他相信是上帝的話語的聖經，因而受到心理上的自我懲罰。’

時代雜誌. 1972. 7

Even the Introduction to the Catholic edition warns in Words About the Word, p 89:

甚至在《論‘道’》第 89 頁對天主教版本的介紹中如此警告：

‘This translation **cannot be used** as a basis for **doctrinal** or **traditional disputes**. . .

‘這一譯本不能作為對**教義**或**傳統**進行辯論的依據.....’

People from various doctrinal traditions may . . . be chagrined at the particular translations found within this volume’.

來自各種教義傳統的人在讀到本卷書的某些譯文時可能會很懊惱。’

Even ‘new Bible’ supporter D.A.Carson says: ‘I distrust its looseness and dislike its theological slanting of the evidence.’

(KJV Debate, p.84)

甚至‘新版聖經’的支持者 D.A.卡森如此說：‘我不信任它鬆散的結構，不喜歡它對證據所做的神學上的歪曲。’

(英王欽定本辯論. 84 頁)

(2) **PHILIP SCHAFF: American Standard Version and NASV.**

(2) **菲利普·沙夫：美國標準譯本和新美國標準譯本。**

Schaff’s son writes: ‘Even as early as 1854, his voice was so affected that he could not speak in public so as to be heard.’ By 1892, ‘the power of articulated speech had gone.’

(The Life of Philip Schaff, David Schaff,

1897, pp 171, 446).沙夫的兒子寫道：‘早在 1854 年，他就嗓音受損，以至在公開講話時不能被公眾聽到。’到 1892 年，‘他完全失去發聲的能力。’(大衛·沙夫· 菲利普·沙夫生平. 1897. 171、446 頁)。

This loss of speech followed his work with Westcott and Hort on the Revised Version Committee and ASV. In 1893 (39 yr later), he was still ‘deprived of the power of speech’.

沙夫的失聲緊隨他在修訂版委員會和美國標準版與魏斯科、霍特的合作。1893 年(39 年後)，他依然‘喪失說話能力’。

(3) **TREGELLES: New Greek Text** (1857-72 edition).

(3) **特裡格利斯：新希臘文本**(1857-72 版)。

This preceded and strongly influenced the Westcott and Hort revision.

這一文本先於魏斯科和霍特的修訂版，並對其產生了深刻的影響。

David Schaff writes of Tregelles: ‘He was scarcely able to speak audibly’. (p.246)

大衛·沙夫談到特裡格利斯時寫道：‘他說話時人們幾乎不能聽見’。(246 頁)

(4) **WESTCOTT: New Greek Text** gave rise to RV, RSV, NIV, NASB, GNB, LB . . . Westcott’s biographer cites that in 1858 “he was quite inaudible” and by 1870 “His voice reached few and was understood by still fewer.” Life of Westcott, Vol 1, p 198,272

(4) **魏斯科：新希臘文本**導致修訂版聖經、修訂標準版聖經、新國際譯本、新美國標準版聖經、福音聖經、當代聖經等各種版本聖經的產生……**魏斯科的傳記作者回憶說，1858 年“他的聲音幾乎聽不見”，到 1870 年，“他的聲音更小，更不易聽懂了。”**魏斯科生平. 第 1 卷. 198、272 頁

(5) **J.B.PHILLIPS: New Testament in Modern English.**

(5) **J.B.菲利普斯：現代英語版新約**。

Zacharias lost his power of speech, because ‘thou believest not my words.’ Luke 1:20.

紮卡賴亞斯喪失說話的能力，因為‘你不信我的話語。’(路加福音 1:20)。

J B Phillips tells in his own autobiography, ‘I was still doing a fair measure of speaking in schools and churches until the late summer of **1961**. And then quite suddenly my speaking, writing and communication powers stopped.

J B 菲利普斯在他的自傳中說道，‘直到 **1961** 年夏末，我仍在學校和教堂裡進行大量的演說。接下來，我說話、寫作、交流的能力突然停止了。

I was not in panic but I was certainly alarmed, and when a few weeks rest brought no improvement I cancelled all speaking engagements for the rest of the year (age 55).’ (The Price of Success, p163-196).

我並未恐慌，但我確實很吃驚，休息幾周仍不見起色之後，在接下來的歲月中(55 歲)，我取消了全部的演說預約。’(成功的代價. 163~196 頁)

4. **Depression: Insanity or Mental Illness**

4. **抑鬱症：精神錯亂或心理疾病**

J B Phillips’ necromancy and the ‘dumb spirit’ it generated, harassed him with lifelong bouts of insanity.

J B 菲利普斯的通靈術和由此產生的‘啞巴靈’，使他終身飽受精神失常之苦。

Phillips describes his ‘clinical depression’ in detail: ‘I found the mental pain more than I could bear and I went as a voluntary patient to a psychiatric clinic.

菲利普斯詳述了他的抑鬱症的臨床特徵：‘我發現精神上的痛苦超過了我的承受能力，我自願作為病人去了精神病診所。

I was at the point of breakdown.

我已經到了崩潰的邊緣。

The hardest thing of all to bear is what I describe as a **nameless mental pain**, which is beyond the reach of any drug.’

最難以忍受的就是我所描述的**無名的精神痛苦**，沒有任何藥物可以治療。’

Phillips’ version taught that agnostics are saved. He instructed people to ‘empty the mind of the Authorised Version’. He had demon torments disguised as C S Lewis.

菲利普斯的版本教導說，不可知論者是得救的。他教導人們‘把權威版從大腦裡清除出去’。他自己此前受到以 C S 劉易斯化名的魔鬼的折磨。

- (6) **Dr. DON WILKINS, Head of The New American Standard Version Committee,** was asked by John Ankerberg in 1995 on a pre-recorded television debate between 5 modern version scholars against 3 KJV scholars, “Is it true that 5 modern version scholars lost their voices as a punishment from God?” Wilkins opened his mouth to answer, but nothing came out.
- (6) 1995 年，在 5 位現代版學者和 3 位英王欽定本學者之間的預先錄製的電視辯論會中，當約翰·安崎堡問**新美國標準版委員會負責人唐·威爾金斯博士**，“5 位現代版學者因上帝的懲罰而失聲是真的嗎？”威爾金斯張開嘴巴想要回答，卻一個字也說不出來。

No sound! He kept trying to clear his throat, but he couldn't respond.
沒有聲音！他一直努力清理喉嚨，卻無法做出回應。

Wilkins screeched almost inaudibly, “I...I've...lost ...my...voice!”
威爾金斯幾乎無聲地尖叫：“我.....失.....聲了！”

A shocked Ankerberg ordered the cameras to stop, but Dr. Chambers (a KJV advocate) protested: “The cameras should record exactly what happened here”.
震驚不已的安崎堡命令攝像機停止錄影，但錢伯斯博士(一位英皇欽定版支持者)表示抗議：“攝像機應該準確地記錄這裡所發生的一切”。

But Ankerberg insisted on cutting out that embarrassing section from going to public broadcast due to his anti KJV bias.
但由於安崎堡對英王欽定本懷有偏見，他堅持刪掉了這即將在大眾面前播放的尷尬一幕。

Source: Flashpoint, October 1995, by Texe Marrs, Living Truth Ministries, 1708 Patterson Rd., Austin, Texas 78733.
(來源：泰克斯·馬爾斯·閃點行動·真道事工·1995. 10. 德克薩斯州：奧斯汀·1708 帕特森路 78733)

7. Bad Effects Of Modern Versions

7. 現代版本的惡劣影響

Question: What harm is there in using modern versions? Consider these bad effects:

問題：使用現代版本的危害是什麼？思考以下惡劣影響：

1. Christians become **confused**, because it is very difficult for the average Christian sitting in church to follow public Bible readings unless everybody has the same version.

1. 基督徒會**困惑**起來，因為對普通基督徒而言，除非人人擁有相同的版本，否則坐在教堂裡隨著大眾進行聖經朗讀是非常困難的。

Group Bible study becomes more difficult with everyone using different versions.

每個人都使用不同的版本使小組聖經學習變得更加困難。

2. **Weakening of the Bible's authority**, because people read footnotes such as:

2. **削弱聖經的權威性**，因為人們會讀到如下腳注：

'The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20' 'Some manuscripts do not have verse....'

‘最可靠的早期抄本和其他古老的證據中沒有馬可福音 16:9-20 節’‘一些抄本沒有經文.....’

People are no longer sure which verses are in or out of the Bible.

人們不再確定哪些經文在聖經裡，哪些不在。

3. The doctrines of Bible **Inspiration**, **Preservation**, and **Inerrancy** are destroyed when people see words, phrases and verses omitted by modern versions.

3. 當人們看到現代版本中刪除的單詞、短語和經文時，關於聖經**靈感、保全和無誤**的教義**便被摧毀了**。

4. **Very little Bible memorization** takes place. New versions come out every year. Why bother memorizing a Bible version that will be obsolete and unheard of in 5 to 10 years?

4. **幾乎不肯聖經**的情況出現了。新版本年年出臺。如果一個聖經版本5到10年後就會陳舊過時，無人理會，那麼何必再費心去背誦呢？

5. **A generation of shallow Christians** is produced who doubt God's Word. They think:

5. **造就懷疑上帝話語的一代膚淺的基督徒**。他們認為：

"If scholars don't know which verses ought to be in the Bible, what hope have I got of knowing which verses to trust as authentic?" or

“如果學者們都不知道哪些經文應該在聖經中，我還有何指望知道哪些經文是可靠的，值得信賴的？”或者

"If scholars can take verses out of the Bible that they don't like, so can I."

“如果學者們可以把他們不喜歡的經文從聖經中刪除，我也可以這麼做。”

6. **A gradual return to the church of Rome.**

6. **逐漸歸向羅馬教會。**

If the Bible is no longer our final authority because of supposed errors and omissions, then people are forced to look for another final authority.

如果聖經因假定存在的錯誤和遺漏而不再是我們的最終權威，人們就被迫尋找另一個最終權威。

This either becomes 'self' which is humanism, or Roman Catholicism with a Pope claiming to be infallible, which ultimately becomes Ecumenism.

這要麼變成人本主義的‘己’，要麼是宣稱教皇無誤的羅馬天主教，最終成為泛基督教主義。

7. **Bible School students no longer respect their pastor** as being as learned as their Theological School lecturers who say, 'This verse is not in the original'.

7. 聖經學院的學生們不再尊敬他們的牧師，因為他們已像神學院的講師一樣博學，講師們說，‘這節經文在原稿中是沒有的’。

This greatly weakens local churches.

這極大地削弱了地方教會。

Beware of Colleges that accept **two** or more versions. Who arbitrates?

當心接受兩種或以上版本的神學院。誰來裁決？

When you are confused by a variety of versions that omit verses, you then have to go to some 'learned scholar' in whom you place your faith and confidence to ask him which version he recommends.

當你被各種各樣刪減經文的版本弄得迷惑不解時，你會到某‘博學的學者’那裡，將自己的信心放在他身上，問他推薦哪個版本。

You then no longer trust the Bible, but you are trusting a man.

如此，你所信任的不再是聖經，而是一個人。

8. They **downgrade** and **blaspheme Jesus Christ** by removing many words and phrases that prove He is God.

8. 現代版本通過刪除很多證明耶穌基督是上帝的單詞和短語，以此貶低、神性褻瀆耶穌基督。

They opened the way for the Watchtower cult (JW's) to produce their own modern version (The New World Translation) which is a disgusting perversion of blasphemy against Christ, His resurrection, Hell and many other key truths.

他們為異端守望台(耶和華見證人)製作他們自己的現代版本(新世界譯本)打開通道，這一版本令人厭惡地對基督、基督的復活、地獄和很多其他重要真理進行了神性褻瀆歪曲。

9. **By omitting words** such as "**thou, thee, thy, thine, and ye**", the reader doesn't know which usage of the word "**you**" is meant.

9. 刪除單詞如“**thou, thee, thy, thine, and ye**”，讀者不知道單詞“**you**”所使用的是哪一種含義。

English today only has one word for "**you**" which of course is "**you**".

現代英語只用一個單詞“**you**”來表達“你(們)”的不同用法及含義。

This doesn't tell the reader if "**you**" singular or "**you**" plural is meant.

這無法告訴讀者其含義是單數的“你”，還是複數的“你們”。

For example, in John 3:7 Jesus said: "Marvel not that I said unto **thee, Ye** must be born again" (KJV).

例如，在約翰福音3:7節中耶穌說：“我對**你說**‘你們必須重生’，不要以為希奇。”(英王欽定本)。

Modern versions, by only using the word "**you**", cause the reader to miss the most important part of the verse.

現代版本只使用單詞“**you**”，致使讀者錯過了這節經文最重要的部分。

Jesus is saying: "Marvel not that I said unto **thee (You** singular Nicodemus), (**Ye plural, everybody** in the world) must be born again."

耶穌是在說：“我說：你們(複數)，指世界上的**每個人**必須重生’，你(單數)，指尼哥底母)不要以為希奇。”

The new birth is for **everybody**, not just Nicodemus.

新生是針對**每個人**，而非只有尼哥底母一人。

Many other languages (such as Greek, French, Latin, German etc.) have different words for 'you' singular and 'you' plural.

很多其他語種(如希臘語、法語、拉丁語、德語等等)都有不同的單詞來表達單數的‘你’和複數的‘你們’。

This is a weakness of modern English. Normal speech in 1611 did not use these words.

這是現代英語的一個缺陷。在1611年的日常用語中並不使用這些單詞。

They were drawn on by the KJV translators to give the singular, plural, subject and object of a sentence that was clear in the Greek but not clear in English.

這些單詞是英王欽定本的譯者們用來表明在希臘語中清晰，而在英語中卻不清晰的一個句子的單數、複數、主格和賓格。

8. Seven Tests to Determine the True New Testament Text

8. 確定新約文本是否真實的七個測驗

(Antiquity, Number, Variety, Continuity, Credibility, Context, Internal Evidence) Dean Burgon gives these seven tests to indicate which readings are correct.

(古跡、數量、多樣性、連貫性、信度、背景、內部證據)主任牧師伯根用七個測驗來檢測異文的正確性。

1. Antiquity.

1. 古跡。

We may allow only those witnesses who 'spoke' **before 400 AD**. These are:

我們只允許以下主後400年之前的古跡作為證據。他們是：

i) Over 70 Church Fathers.

i) 70多位教父。

ii) Aleph, B, and some Uncials.

ii) 西乃抄本、梵蒂岡抄本和一些大楷體抄本。

iii) Early Papyri.

iii) 早期蒲草紙抄本。

iv) Earliest Versions.

iv) 最早的譯本。

For example: Ever since 1881, 'vinegar' in Matthew 27:34 has been despised by Westcott and Hort and others as a 'late Byzantine' reading. 'They gave him vinegar...'

例如：自1881年，魏斯科、霍特和其他一些‘晚期拜占庭’版本便輕視馬太福音27:34節中的‘醋’，‘兵丁給祂……醋’

Question: What is the verdict of antiquity?

問題：古跡的裁決是什麼？

Answer: (a) For "wine": Aleph, B, Latin, Coptic versions, Apocryphal Acts, Gospel of Nicodemus, Marcarius Magnes. (7 witnesses) eg: NIV, GNB, RSV, NWT.

答案： (a) 支持“酒”的證據：西乃抄本、梵蒂岡抄本、拉丁抄本、科普特譯本、偽經使徒行傳、尼哥底母福音、馬格尼西亞人馬卡裡烏斯。(7個證據)如：新國際譯本、福音聖經、修訂標準版、新世界抄本。

(b) For "vinegar": Gospel of Peter, Acta Philippi, Barnabas, Irenaeus, Tertullian, Celsus, Origen, pseudo-Tatian, Athanaseus, Eusebius of Emesa, Theodore of Heraclea, Didymus, Gregory of Nyssa, Gregory of Nazianzus, Ephraem Syrus, Lactantius, Titus of Bostra, Syriac version. (18 witnesses). **"Vinegar", the KJV reading has much more support.**

(b) 支持“醋”的證據：彼得福音、腓立比學報、巴拿巴、愛任紐、特土良、賽爾蘇斯、俄利根、偽他提安、亞他那修、埃梅沙的優西比烏、赫拉克利亞的西奧多、岱迪瑪、尼撒的貴格利、納西盎的貴格利、埃弗來姆·塞魯斯、拉克坦提烏斯、波斯托拉的狄托斯、古敘利亞譯本(18個證據)。英王欽定本對“醋”有更多的支持。

2. Number of Witnesses.

2. 數量的證據。

A reading found in a **majority** of **independent** witnesses, should be the original.

在大多數獨立的證據中找到的異文應該是原作。

The fewer witnesses, the less likely it is to be genuine;

證據越少，越不可能是真實的；

The more witnesses, the more likely it is to be the original reading;

證據越多，越有可能是原始內容；

Unanimous witnesses, means it is certainly the original reading.

全體一致的證據意味著它一定是原始內容。

3. Variety of Witnesses, is the agreement of independent witnesses.

3. 多樣化的證據是指獨立證據的一致性。

Variety means that the reading is found in:

多樣化指原始文字存在於：

- i) many geographical areas, and by
- i) 不同的地理區域，藉著

- ii) different kinds of witnesses - eg: Greek manuscripts, Versions, Fathers, Lectionaries.
- ii) 不同類別的證據，例如：希臘抄本、譯本、教父、聖經選文集。

A good variety of witnesses are from: different countries, speaking different languages, who never met, and who never colluded.

一個良好的多樣化證據來自：不同國家、不同語言、素未謀面、不曾共謀的人。

This is **not** true of Vaticanus (B) and Sinaiticus.

梵蒂岡抄本和西乃抄本不存在這樣的證據。

The vast majority of uncials and cursives have KJV type readings and have good variety:

大量的大楷體抄本和草體抄本具有英王欽定本的原始文字和良好的多樣化證據：

- i) They cover at least **1000 years** (350-1550 AD).
- i) 它們至少歷經**1000年**(主後350-1550年)。

- ii) **Belong to so many countries** such as Greece, Constantinople, Asia Minor, Palestine, Syria, Alexandria, Africa, Sicily, Italy, Gaul, England and Ireland;
- ii) **來自眾多不同國家**如希臘、君士坦丁堡、小亞細亞、巴勒斯坦、敘利亞、亞歷山大、非洲、西西裡島、意大利、高盧、英格蘭和愛爾蘭；

- iii) Exhibit **so many strange characteristics** and **peculiar sympathies**.
- iii) 展示**如此眾多的迥異特徵**和**不同尋常的一致性**。

Variety helps us to evaluate the independence of witnesses.

多樣化幫助我們評判證據的獨立性。

If the witnesses which share a common reading come from only one area, such as Egypt, then their independence is doubted.

如果有共同字句的證據僅來自一個地區，如埃及，那麼證據的獨立性將受到質疑。

It is quite unreasonable that an original reading should survive in only one location.

原始的字句僅在一個地區得以保全下來是不切實際的。

Witnesses supporting a reading in one limited area cannot be the original, as is the case with Aleph, B, and some papyri.

若支持某一字句的證據僅來自一個有限的地區，則這些證據不可能是原作，正如西乃抄本、梵蒂岡抄本和一些蒲草紙抄本一樣。

To illustrate: Many of the most ancient manuscripts come from Egypt.

舉例說明：很多最古老的抄本都來自埃及。

This is due to the hot, dry climate of Egypt favouring manuscript preservation more than the wet Mediterranean climate.

這是因為埃及炎熱、乾燥的氣候比潮濕的地中海氣候更利於抄本的保存。

Moisture is bad for manuscripts.
潮濕對於抄本是有害的。

The Egyptian texts are not an exact representation of texts in other parts of the world.
埃及文本不是世界其他地方文本的確切代表。

To sample the flora and fauna of Egypt does not guarantee to be the same flora and fauna of Greece, Turkey or Italy, etc.
抽樣調查埃及的植物群和動物群並不能保證希臘、土耳其或意大利等地具有同樣的植物群和動物群。

Variety + Number = Validity
多樣化 + 數量 = 有效性

Variety means independence of witnesses.
多樣化意味著證據的獨立性。

Lack of variety (as is the case for Aleph, B, papyri of Egypt) imply dependence.
多樣化的缺乏(如西乃抄本，梵蒂岡抄本和埃及的蒲草本)暗示著依賴性。

This is a strong reason to reject modern versions based on Egyptian manuscripts.
這是反對現代版本以埃及抄本為依據的重要原因。

Burgon said, ‘Generally, the testimony of 2, 4, 6 or more witnesses from many regions, is far weightier than the same number of witnesses from one locality, between which there probably exists some collusion or sympathy’.
伯根說，‘一般說來，來自很多地區的2、4、6或更多個證據的證明比出自同一地區相同數量的證據有力得多，因為同一地區的證據很可能有某些相互的串通或感應’。

Hence, many witnesses only from Egypt is a weak case for NIV.
因而，新國際譯本的一個弱點就是它的很多證據只來自埃及。

4. Continuity. 4. 連貫性。

A reading to be a serious candidate for the original, should be found throughout the ages of transmission, from beginning to end.
作為原作一個嚴謹的候選版本應該不論歲月如何更迭，從始至終都能找到。

A reading is invented if it died out in the 5th century, or if it is not found before the 12th century.
如果一個版本在5世紀就銷聲匿跡，或在12世紀之前都找不到，那它就是編造的。

Where a reading has variety (or agreement of independent witnesses), it almost always has continuity over time.
如果一個版本具有多樣化特徵(或獨立證據的一致性)，隨著時間流逝，它仍幾乎一直具有連貫性。

The majority of manuscripts are independent witnesses, and must be counted.
大多數抄本都是獨立的證據，必須加以考慮。

Westcott and Hort reject this absolutely, accounting for the Majority text by an assumed Lucian recension or revision of the New Testament text around 300 AD.
魏斯科與霍特對此極力反對，他們假設主後300年左右陸西安修訂了新約文本，並以此來解釋多數抄本的由來。

Since there is no evidence that this Lucian recension ever happened, continuity is valid.
由於並沒有證據證明陸西安修訂曾經發生過，所以連貫性仍是有效的。

Hence, number, variety and continuity, form a three-strand rope of textual criticism that is not easily broken.
由此，數量、多樣化和連貫性形成聖經校勘學三股不易折斷的繩子。

These 3 arguments strongly oppose B, Aleph, NIV and modern versions.
這三大理由強有力地反對梵蒂岡抄本、西乃抄本和各現代版本。

5. **Credibility of Witnesses** or weight, judged by the manuscripts 'own performance'.

5. **證據的信度**或分量由抄本‘本身的表現’來評判。

If manuscripts go wrong continually, their character and credibility must be low.

如果抄本不具有連貫性，其品質或信度一定很低。

The oldest manuscripts can be objectively, statistically shown to be habitually wrong, witnesses of very low character, and with many mistakes.

從客觀統計來看，最古老的抄本通常是不合要求的，這些證據質量低劣，錯誤百出。

Their credibility is near zero.

它們的信度幾乎為零。

If you read Sir Herman Hoskier's book *Codex B and its Allies* carefully, you will lose all respect for B, Aleph, etc and modern versions based on them.

如果你認真讀過赫爾曼·豪斯科爾爵士的《梵蒂岡抄本及其支持者》一書，你會對梵蒂岡抄本、西乃抄本等基於此的各現代版本敬意全消。

Since modern Greek critical texts are based on B, Aleph, some papyri, etc, it is clear that modern scholars have severely ignored 'credibility of witnesses' as an objective criterion.

現代希臘批判性文本建立在梵蒂岡抄本、西乃抄本和一些蒲草紙抄本等基礎之上，由此可見現代學者嚴重忽視證據的信度這一客觀標準。

If considered seriously, 'credibility' will overthrow the modern text type and the NIV.

如果慎重考慮，‘信度’會推翻現代文本和新國際譯本。

6. **Context** is the behaviour (**degree of corruption**) of a manuscript in the immediate vicinity of the problem.

6. **背景**是在最接近問題之處，一個抄本的狀態(敗壞程度)。

If in a certain manuscript, the context is clearly in a very corrupt state, then it is self-evident that this manuscript has very low credibility.

如果在某一抄本中，其背景明顯在一種極其劣質的狀態下，那麼這一抄本便是自證其信度極低。

For example, Westcott and Hort in Luke 22-24, made 16 omissions from the Received Text based solely on Codex D.

例如，魏斯科和霍特僅基於伯撒抄本就對公認經文中的路加福音 22-24 章作了 16 處刪減。

In Luke 22:19,20; 24:3,6,9,12,36,40,52 W&H's sole authority for changing the Textus Receptus was a single Greek Codex Beza (D), the most depraved of all.

魏斯科-霍特竄改傳受抄本中路加福音 22:19,20；24:3,6,9,12,36,40,52 節的唯一依據，是所有抄本中最劣質的希臘文伯撒抄本。

Codex D in Luke 22,23,24 omits 354 words, adds 173 words, substitutes 146 words, transposes 243 words, totalling 916 changes.

伯撒抄本在路加福音 22,23,24 章中刪除了 354 個單詞，增加了 173 個單詞，替換了 146 個單詞，調換了 243 個單詞，共 916 處竄改。

In 8 places they omitted material from the Bible on the sole authority of D (Burgon, p.77,78).

他們僅僅根據伯撒抄本，就對聖經內容進行了 8 處刪減(伯根. 77~78 頁)。

With the scribe on a wild omitting spree, how can any value be given to Codex D here, much less prefer it above the united voice of every other witness?

抄寫員狂刪無度，再無視其他各證據的聯合呼聲，伯撒抄本此處還能有何價值可言呢？

Modern scholars and versions have completely ignored this Context test.

現代學者和版本完全不顧背景這一檢測標準。

7. **Internal Evidence**, concerns readings which are grammatically, logically, geographically, or scientifically

impossible, such as in Luke 19:37; 23:45 (impossible 3 hour eclipse of the sun at full moon in Aleph, B, and RV); 24:13; Mark 6:22; II Corinthians 3:3.

7. **內部證據**，是指相關版本在語法、邏輯、地理或科學上的不可能性，如路加福音19:37；23:45(在西乃抄本、梵蒂岡抄本和修訂本的記載中，滿月時出現了3小時的日全食，這是不可能的)；24:13；馬可福音6:22；哥林多後書3:3。

Conclusion: So then, how are we to identify the original wording?

結論：這樣，我們如何確認哪些是原作的措辭呢？

1. We must **gather** the evidence: Greek manuscripts, Lectionaries, Fathers, and Versions.

1. 我們必須**收集**證據：希臘抄本、聖經選文集、教父和譯本。

2. We must **evaluate** the evidence to see which readings enjoy the **earliest, widest, most numerous, most credible, and most varied** attestation.

2. 我們必須**評估**證據，看哪個版本的證據**最早、最廣、最多、最可信、最具多樣化**。

3. The **independent, credible witnesses** must then be **counted**.

3. 必須**考慮獨立、可信的證據**。

This is how we arrive at the Received Text of the KJV.

就這樣我們最終找到了英王欽定本的傳受抄本。

9. Errors of the New King James Version

9. 新英王欽定本的錯誤

We are told that the NKJV is just a modernizing of the KJV 1611.
我們被告知新英王欽定本僅是 1611 年英王欽定本的現代版本。

There is more to it than this.
事實卻遠非如此。

What's wrong with the NKJV? Seven errors are:
新英王欽定本有什麼問題？七處錯誤：

1. If the NKJV is just a modernizing of the KJV 1611, why has Thomas Nelson publishers **placed a COPYRIGHT ©** on the NKJV, when the **KJV has no copyright?**

1. 如果新英王欽定本僅是 1611 年英王欽定本的現代版，為何托馬斯·納爾遜出版公司將一個**版權標誌©**置於新英王欽定本上，而**英王欽定本是沒有版權**的？

You cannot copyright God's Word!
你不可以獲得上帝話語的版權！

You can only copyright man's words.
你只可以獲得人話語的版權。

The copyright makes it illegal to copy the NKJV without the publisher's permission, or they can sue you in a court of law.

版權使得未經出版公司同意而複印新英王欽定本的行為變成違法，他們可以在法庭上起訴你。

By taking out a copyright on a Bible version, they are saying that it is their own words, not God's Words.
通過獲取聖經版本的版權，他們是在表明那是他們自己的話，不是上帝的話語。

Has God slapped a copyright on His Bible? No.
上帝對祂的聖經任意設立版權了嗎？沒有。

Does God want His Word to be freely available to all, or must we ask a publisher?
上帝是想讓所有人都能免費得到祂的話語，還是必須征得某一出版社的同意？

They may try to "bind" the Word of God, but Paul wrote that "The Word of God is not bound". II Timothy 2:9.
他們可以試圖“捆綁”上帝的話語，但保羅在提摩太後書 2:9 節中寫道“上帝的話語卻不被捆綁”。

2. **NKJV FOOTNOTES** cast doubt on which verses are inspired, by giving the reader a choice of three different Greek readings, on 774 instances.

2. **新英王欽定本**中有 774 處經文，均有**腳注**給出 3 種不同的希臘文異文供讀者選擇，使人對哪些經文是上帝的靈感產生疑惑。

a) The main English NT Scripture is supposedly translated from the Textus Receptus.

a) 主要的英語新約聖經據稱都是從傳受抄本翻譯而來的。

b) 'NU' denotes the Nestles/United Bible Society's Greek text, which is simply the old Westcott and Hort readings.

b) 'NU' 意指尼斯勒/聯合聖經公會希臘文本，其實只不過是古老的魏斯科-霍特的版本。

c) 'M' denotes the Hodges-Farstad-Nelson Majority Greek text.

c) 'M' 指霍奇斯-法爾斯塔德-納爾遜多數希臘抄本。

Suddenly every Christian has to decide which verses are God's Word and which are not.
突然間每位基督徒都不得不自己決定哪些經文是上帝的話，哪些不是。

3. **THE HEBREW TEXT** that the NKJV is translated from is slightly different from the pure Masoretic text used by the KJV.

3. 翻譯新英王欽定本所依據的希伯來文本與英王欽定本所使用的純粹的馬所拉文本略有差別。

The KJV is translated from the Bomberg edition (1524-25) of the Masoretic text prepared by Jacob ben Chayyim. 英王欽定本由蔡英姆編撰的馬所拉文本邦伯格版(1524-25)翻譯而來。

The NKJV uses the:

新英王欽定本使用的是：

- a) **1967/77 Stuttgart edition of the Biblia Hebraica**, with frequent comparisons made with the Bomberg edition of 1525.
- a) **希伯來文聖經 1967/77 斯圖加特版**，這一版本常與 1525 年邦伯格版進行對比。

In addition the NKJV consulted,

此外，新英王欽定本還參考了：

- b) the **Septuagint** Greek Old Testament,
- b) **七十士譯本**希臘文舊約，
- c) the **Latin Vulgate**,
- c) **拉丁文武加大譯本**，
- d) a variety of **ancient versions** of the Hebrew Scriptures, as well as
- d) 希伯來文聖經多種古代譯本，和
- e) the **Dead Sea Scrolls**. (NKJV preface, p.vi).
- e) **死海古卷**。(新英王欽定本前言. 6 頁)。

This explains some of the OT differences between the KJV and NKJV.

這解釋了英王欽定本和新英王欽定本舊約中的一些差異。

We must use the true Masoretic text of the Hebrews because:

我們必須使用真正的希伯來文的馬所拉文本，因為：

- a) **God named the Jews** to be guardians of the Old Testament in Romans 3:1,2 "unto them were committed the oracles (utterances of the words) of God".
- a) **上帝在羅馬書 3:1,2 節中指定猶太人護衛舊約**：“上帝的聖語(說出的話)交托他們”
- b) **Jesus authorised the Hebrew Masoretic Text** in Matthew 5:17,18 and Luke 24:27,44 by the phrase "the **Law** of Moses, the **Prophets**, and the **Psalms**".
- b) **耶穌在馬太福音 5:17,18 節和路加福音 24:27,44 節通過短語“摩西的律法、代言者的書和詩篇”授權於希伯來文馬所拉文本**。

This is the order of books in the Masoretic text.

這是馬所拉文本中書卷的順序。

The order of books in the Septuagint is **Law**, **Psalms**, **Prophets** and **Apocrypha**.

七十士譯本中書卷的順序是**律法書**、**詩篇**、**先知書**和**偽經**。

Jesus did not endorse the Septuagint, nor the Dead Sea scrolls, nor the Latin Vulgate, nor any ancient Hebrew version, only the Masoretic text.

耶穌並不認可七十士譯本、死海古卷、拉丁文武加大譯本、或任何古希伯來譯本，祂認可的只有馬所拉文本。

4. **OMISSIONS**

4. **漏譯**

Location 出處	NKJV 新英王欽定本	KJV 英王欽定本
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Acts 7:2 徒7:2	1. OMIT Brethren and fathers 1. (漏譯)父兄	Men , brethren and fathers 諸位，父兄們
Acts 13:38 徒13:38	OMIT Brethren (漏譯)弟兄	Men and brethren 諸位和弟兄們

"Men" (Gk: Andros 435) is definitely in the Greek text.
“諸位”(希臘文：Andros 435)在希臘文本中確實存在。

Mark 2:21 可 2:21	2. OMIT 2. (漏譯)	that filled it up 所補上的
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(Gk: pleroma 4138 means "that which fills up" such as a patch).
(希臘文：pleroma 4138意思是“所補上的”如一塊補丁)。

Acts 11:11 徒11:11	3. OMIT 3. (漏譯)	behold (Greek: idou, 2400, call attention to 看哪(希臘文：idou, 2400, 引起注意)
Matt 5:37 太5:37	4. let your OMIT 'yes' be 'yes' 4. 你們的(漏譯)是，就說是	let your communication be yea, yea; 你們的說話，是，就說是；

(Gk: logos, 3056) be, yea, yea. Literally it means “Let the word of you be, yes, yes, no, no” the word of you be, yes, yes, no, no
(希臘文：logos, 3056)是，就說是。字面意為“你們的話，是，就說是；不是，就說不是”

Isaiah 9:3 賽9:3	5. You have multiplied the nation and OMIT increased its joy. 5. 你使這國民繁多，(漏譯)加增他們的喜 樂。	Thou hast multiplied the nation, and NOT ³⁸⁰⁸ increased their joy 你使這國民繁多，不 ³⁸⁰⁸ 加增他們的喜樂。 The Masoretic text says ‘not’. 馬所拉文本寫有‘不’。
Matthew 18:26 太18:26	6. The servant fell down before OMIT him 6. 那僕人就俯伏(漏譯)在祂面前	The servant fell down and worshiped him 那僕人就俯伏敬拜祂

5. COMPLETE CHANGES

5. 完全的改動

Genesis 49:6b 創49:6b	1. ‘And in their self will they hamstrung an ox ’. 1. ‘任意砍斷牛腿大筋’	‘and in their self will they digged down a wall ’ ‘任意挖倒城牆’
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Why such a difference?
為何有如此不同？

The NKJV uses a different Hebrew text, that being the 1967/77

Stuttgart edition of BIBLIA HEBRAICA, known as BHS (Biblia Hebraica Stuttgartensia), as well as the Septuagint, Latin Vulgate, and the Dead Sea Scrolls. (p.vi, Preface of NKJV).

新英王欽定本使用了一個不同的希伯來文本，即希伯來文聖經1967/77斯圖加特版，也就是廣為人知的BHS(希伯來文聖經斯圖加特版)和七十士譯本、拉丁武加大譯本和死海古卷。(新英王欽定本的前言. 6頁)。

The KJV uses only the Hebrew Masoretic text Bomberg edition of 1525.(See Romans 3:1,2)

英王欽定本僅使用了希伯來馬所拉文本1525邦伯格版。(參看羅馬書3:1,2)

Matthew 12:40 太12:40	2. In the belly of the great fish 2. 在大魚肚腹中	In the whale's (Greek: Ketos) belly 在鯨(希臘文：Ketos)腹中
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The Greek word for `whale' is `ketos' in Matthew 12:40. The Greek word for `fish' is `ichthus'.

馬太福音12:40節中‘鯨’的希臘文是`ketos'，‘魚’的希臘文是`ichthus'。

They are not the same. Jesus used the Greek word `ichthus' in Matthew 7:10 and 17:27.

它們是不一樣的。耶穌在馬太福音7:10節和17:27節中使用的是希臘單詞`ichthus'。

Certainly He could have used `ichthus' in Matthew 12:40 if He so desired.

如果祂想的話，祂當然可以在馬太福音12:40節中使用`ichthus'一詞。

Hebrews 2:16 來2:16	3. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. 3. 祂並不救拔天使，乃是救拔亞伯拉罕的後裔。	For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 祂沒有選取天使的本性；卻自己選取了亞伯拉罕的後裔。
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NKJV is wrong here. God certainly gives some aid to angels.
新英王欽定本在此處是錯誤的。上帝確實給了天使一些救助。

The Greek word "epilambano" (1949), means "to take hold of ", "to take upon oneself".
希臘單詞"epilambano" (1949)意思是“抓住”，“承擔”。

Christ took upon himself human nature as the seed of Abraham. (S. Zodhiates).
基督作為亞伯拉罕後的後裔取了人的樣式。(S.佐德易阿特斯)。

NKJV misses the meaning entirely.
新英王欽定本完全未領會其含義。

Hosea 10:5 何10:5	4. the calf of Beth Aven 4. 伯亞文的那隻牛犢	the calves of Beth-aven 伯亞文的多隻牛犢
Deut. 23:17 申23:17	5. perverted one 5. 性慾倒錯者	sodomite 男同性戀
I Kings 15:12 王上15:12	perverted persons 性慾倒錯者	sodomites 男同性戀們
I Kings 22:46 王上22:46	perverted persons 性慾倒錯者	sodomites 男同性戀們
II Kings 23:7 王下23:7	perverted persons. 性慾倒錯者	sodomites 男同性戀們

Why does the NKJV go easy on homosexuals?
為什麼新英王欽定本溫和對待男同性戀？

Maybe they don't want to offend them.
可能不想冒犯他們。

Why don't they call sodomy the sin that God calls it?
為何他們不將男同性戀稱為上帝所稱之為的罪？

I Corinth. 16:2 林前 16:2	6. Storing up as he may prosper 6. 儲存起來正如 他 興旺一樣	As God hath prospered him. 正如上帝使他興旺一樣。
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The difference is whether God prospers us, or whether we prosper ourselves.
差別在於上帝使我們興旺，還是我們自己使我們興旺。

The Greek word is "euodoo" (2137) meaning "to be prospered".
希臘單詞是"euodoo" (2137)，意思是“被興旺”。

In the NT, only in the passive, meaning "to be prospered" (I Cor. 16:2).
在新約中，只有用被動語態，其含義才是“被興旺”(林前16:2)

NT Word Study, S. Zodhiates, p.680.
S. 佐德易阿特斯. 新約詞匯研究. 680頁。

II Samuel 5:21 撒下5:21	7. And they left their images there, and David and his men carried them away. 7. 非利士人將偶像撇在那裡，大衛和跟隨他的人拿去了。	And there they left their images, and David and his men burned them. 非利士人將偶像撇在那裡，大衛和跟隨他的人用火焚燒了。
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The NKJV translators did not know Deut.7:5 "**Burn** their graven images with fire", and
新英王欽定本的譯者不知道在申命記7:5節中上帝的命令，“用火**焚燒**他們雕刻的偶像”，

Deut.7:25 "The graven images of their gods shall ye **burn** with fire... thou shalt not take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God".

和申命記7:25節中“他們雕刻的神像，你們要用火**焚燒**...也不可收取，免得你因此陷入網羅：這原是耶和華你上帝所憎惡的”。

David would not have blatantly disobeyed Deut. 7:25 and snared himself by carrying away the Philistine images as the NKJV wrongly tells us.

大衛不會明目張膽地違背申命記 7:25 節的命令，如新英王欽定本所錯誤告訴我們的，拿走非利士人的偶像使自己陷入網羅。

II Cor 2:17 林後 2:17	8. For we are not, as so many, peddling the Word of God 8. 我們不像那許多人，販賣上帝的話語	For we are not as many which corrupt (2585) the Word of God 我們不像那許多人， 敗壞 上帝的話語
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The Greek word comes from small wine dealers who were notorious for diluting wine with water for extra profit. 這一希臘詞語來自聲名狼藉的將水摻入酒中牟利的小酒商。

This diluted wine was known as adulterated or corrupted.

攪兌的酒眾所周知是劣質的、敗壞的。

Here it is applied to those who dilute, adulterate or corrupt the word of God in any way, especially for personal gain.

此處，這一詞語應用在那些以任何方式削弱、摻假、敗壞上帝的話語以牟取個人利益的人身上。

There is nothing wrong with selling or peddling (ie: selling as a small trader) the Bible as a small businessman to cover honest costs.

像做小本生意者那樣出售或沿街叫賣(如同小商販那樣推銷)聖經，以便支付所花費的實際成本是沒有錯誤的。

God warns here against translators who adulterate, dilute or corrupt the Bible by adding to it, or taking words out of it, or putting a copyright on it to make extra profit.

上帝在此警告那些摻假、削弱或敗壞聖經的譯者，他們通過加添、刪除或設置版權以牟取額外的利潤。

This is exactly what modern translators do by producing new Bible versions every year, telling Christians that this version is better than last years version, when their main motive is to make profit from copyrighted, adulterated, diluted, corrupted 'bibles' with many omissions.

這正是現代譯者每年製作新聖經版本所做的事情，他們告訴基督徒今年的版本比去年的好，其主要動機是通過版權、摻假、削弱、刪除、敗壞‘聖經’取利。

The NKJV hides this warning.

新英王欽定本掩蓋了這一警告。

Ecclesiast 5:20 傳 5:20	9. God keeps him busy 9. 上帝使他忙碌不停	God answereth (6031) him. 上帝回答他
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KJV gives the correct reading because the Hebrew word (anah 6031) means to answer.

英王欽定本給出了正確的內容，因為希伯來詞語(anah 6031)的意思是回答。

Acts 3:13 徒 3:13	10. Servant Jesus 10. 僕人耶穌	Son (Gk:paida,3816, child by descent, up to full grown) Jesus 兒子(希臘詞語：paida,3816,親生的孩子，直到長大成人)耶穌
Acts 3:26 徒 3:26	Servant Jesus 僕人耶穌	Son Jesus 兒子耶穌
Acts 4:27 徒 4:27	Holy servant Jesus 聖僕人耶穌	Holy child Jesus 聖子耶穌
Acts 4:30 徒4:30	Holy servant Jesus 聖僕人耶穌	Holy child Jesus 聖子耶穌

'Servant' waters down the deity of Christ.

‘僕人’削減了基督的神性。

All believers are servants of God.
所有信徒都是上帝的僕人。

Matthew 20:20 太20:20	11. `Then the mother of Zebedee's sons came to Him with her sons, kneling down .' 11. ‘那時，西庇太兒子的母親，同她兩個兒子上前來 跪下 。’	`Then came to him the mother of Zebedee's children with her sons, worshipping him...' ‘那時，西庇太兒子的母親，同她兩個兒子上前來 敬拜 耶穌.....’
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To kneel down is not to worship.
跪下不是敬拜。

She is worshipping Christ as God.
她將基督當做上帝敬拜。

The Greek word is `proskuneo' (4352) which always means `worship'.
希臘詞語 `proskuneo' (4352)的含義永遠都是‘敬拜’。

Acts 17:22 徒 17:22	12. `You are very religious ' 12. ‘你們 很宗教化 ’	“Ye are too superstitious ” “你們太 迷信 了”
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The Athenian idolaters are **complimented** for being religious in the NKJV, but `superstitious' (KJV) is a criticism.
拜偶像的雅典人在新英王欽定本中由於宗教化而受到**稱讚**，但‘迷信’(英王欽定本)卻是一句批評。

The Greek word is deisidaimonesteros (1174) meaning `fearing the gods', ie: 'The recognition of God or the gods mingled with more fear than trust, which often leads to superstition'.
希臘詞語deisidaimonesteros (1174)意為‘懼怕神明’，即：“對上帝或神明的認識懼怕多於信靠，就常常導致迷信”。

NT Word Study, S. Zodhiates, p.402.
S. 佐德易阿特斯. 新約詞匯研究. 402頁。

Hence the KJV is far more accurate here.
因而英王欽定本此處要準確得多。

Exodus 6:3 出6:3	13. By my name, Lord , 13. 至於我名， 主 ，	By my name, Jehovah , 至於我名， 耶和華 ，
Psalms 83:18 詩83:18	Whose name alone is the Lord 惟獨你名為 主	Whose name alone is Jehovah 惟獨祢名為 耶和華
Genesis 22:14 創22:14	The Lord will provide 主必 預備	Jehovah jireh 耶和華 以勒
Exodus 17:15 出17:15	The Lord is my banner 主是我 旌旗	Jehovah nissi 耶和華 尼西
Judges 6:24 士6:24	The Lord shalom 主沙龍	Jehovah shalom 耶和華 沙龍
Isaiah 12:2; 26:4 賽12:2 ; 26:4	YAH , the Lord 耶 ，主	The Lord Jehovah 主 耶和華
Acts 17:29 徒17:29	The Divine Nature is like 神的 神性 像.....	The Godhead is like 上帝的 神格 像.....

Acts 12:4 徒 12:4	14. <u>Passover</u> 14. 逾越節	Easter (The one night of Passover had already gone(v3). Peter was taken during the 7 days of Unleavened bread. Pagan Easter was soon) 伊斯得 (逾越節的夜晚已經過去(3 節)。彼得在除酵的七日中被捉拿。異教徒的_伊斯得 很快就到了)
S of Sol 1:4 歌 1:4	15. <u>rightly</u> (adverb) do they love you 15. 他們愛你是理所當然的(副詞)	the <u>upright</u> (noun 4339) love thee 正直人(名詞 4339)愛你
Gal 2:20 加 2:20	16. <u>I have been</u> crucified with Christ 16. 我已經與基督同釘十字架	I <u>am</u> crucified with Christ 我要當與基督同釘十字架

Is Paul no longer crucified with Christ?
保羅不再與基督同釘十字架了嗎？

No. The idea of a past crucifixion continuing on to the future is correct (KJV).
不。釘十字架的行為發生在過去，但要持續到將來的觀點是正確的(英王欽定本)。

The NKJV takes away from the daily surrendered life to Christ. Paul said, "I die daily" (I Cor.15:31).
新英王欽定本減損了日日降服於基督的生命。保羅說，“我是天天受死”(林前 15:31)。

Isaiah 53:9 賽 53:9	17. <u>They</u> made His grave with the wicked(Heb: He put with the wicked his grave) 17. 他們使祂與惡人同埋(希伯來文：祂忍受與惡人同埋)	And He made His grave with the wicked, and with the rich in His death 祂讓祂的墳墓與惡人同埋，讓祂的死與富者同葬
Romans 8:26 羅 8:26	18. The Spirit <u>Himself</u> maketh intercession for us 18. 聖靈他自己.....替我們禱告	the Spirit itself maketh intercession for us. 聖靈 祂 自己.....替我們禱告。

In Greek, every noun has its own gender (masculine, feminine or neuter).
希臘語中，每個名詞都有自己的性(陽性，陰性或中性)。

The word for 'Spirit' 'pneuma' is neuter gender.
‘聖靈’的希臘文是中性詞'pneuma'。

'Itself' (KJV) is the correct pronoun (being neuter, Greek 'auto' 848) because it must agree with neuter "Spirit".
‘祂自己’(英王欽定本)是正確的代詞(中性，希臘文'auto' 848)，因為它必須與中性詞“聖靈”一致。

You cannot have the masculine pronoun 'himself' (NKJV) agreeing with the neuter noun 'Spirit'.
你不可能使陽性代詞‘他自己’(新英王欽定本)與中性名詞‘聖靈’保持一致。

6. WEAKENED TRANSLATIONS

6. 弱化的翻譯

S of Sol. 3:9 歌 3:9	1. 'Solomon the King made himself a palanquin ' - (what's a palanquin?) 1. ‘所羅門王為自己製造一架 轎子 ’-(什麼是轎子?)	'King Solomon made himself a chariot ' 所羅門王為自己製造一輛 戰車
I Thess 5:22 帖前5:22	2. 'Abstain from every form of evil 2. ‘各樣的惡事要禁戒不做’	Abstain from all appearance of evil 各樣 看似 惡的事要禁戒不做

The Greek word (1491) means "the thing seen, external appearance, sight". Some things may not be evil, but if they look evil we should not do them lest we harm our testimony.
希臘單詞(1491)的意思是“看起來的事情，外貌，視覺”。有些事情可能不是惡事，但如果看起來是惡事，我們就不應該去做，以免損害我們的見證。

II Tim. 2:15 提後2:15	3. <u>Be diligent</u> to present yourself approved to God' 3. ‘你當勤勉，在上帝面前得蒙喜悅’	'Study to shew thyself approved unto God' ‘你當竭力查考，在上帝面前得蒙喜悅’
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'Be diligent' is general and is open to the reader's interpretation.
‘勤勉’意思籠統，並且取決於讀者的解釋。

`Study' is much more specific.

‘竭力查考’要具體得多。

The devil does not want us to study God's Word.

魔鬼不希望我們查考上帝的話語。

The devil does not mind us being diligent about other religious things (eg: mass, saying Hail Maries, etc) so long as we don't study God's Word).

只有我們不查考上帝的話，魔鬼不在乎我們對宗教事物勤勉(如：彌撒，說‘萬福馬利亞’等)。

The Greek word "spoudaso" (4704) means to "earnestly study."

希臘詞語“spoudaso”(4704)意思是“竭力研究”。

Genesis 2:18 創 2:18	4. `It is not good that man should be alone; I will make him a helper comparable to him' 4. ‘那人獨居不好，我要為他造一個能 比得上 他的配偶幫助他’	`It is not good that the man should be alone; I will make him an help meet for him' ‘那人獨居不好，我要為他造一個能 滿足 他的配偶幫助他’
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The feminist movement does not like a wife being a helper **meet** (or **fitting 5048**) for a man.

女權運動不喜悅一個妻子成為**滿足(或適合 5048)**一個男人需要的幫手。

They emphasise **equality**.

她們強調**平等**。

The sense in Gen.2:18 is that husband and wife should work as a team, as counterparts complementing each other, having specialised, but different skills, just as the KJV says.

創世記 2:18 節中的含義是丈夫和妻子像一個團隊一樣一起工作，互為配搭，互為補充，術業有專攻，技能各不同，正如英王欽定本所述。

The issue is not who is better, as "comparable"(NKJV) implies.

關鍵不是誰更好，如“比得上”(新英王欽定本)一詞所暗示的那樣。

John 14:16 約 14:16	5. He will give you another Helper . 5. 他就另外賜給你們一位 幫助者 。	He shall give you another Comforter (3875) 他就另外賜給你們一位 安慰者 (3875)
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"Parakletos" means to comfort, encourage, exhort.

"Parakletos"意思是安慰、鼓勵、勸誡。

Ecclesiastes 4:1 "they had no comforter".

傳道書 4:1 節“無人安慰他們”。

The NKJV is not much comfort here. Someone may help you but not comfort you.

新英王欽定本此處沒有多少安慰。有些人可能會幫助你卻不會安慰你。

John 1:3 約 1:3	6. `All things were made through him'. 6. ‘萬有是 藉著 祂造的’。	`All things were made by him' ‘萬有都 由 祂所造’
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`dia' (Gk:1223) may also refer to the **author or first cause**, when the author does anything through himself instead of another, eg: of God Rom.11:36 `of (out of) him'; I Cor. 1:9 `God, through whom you were called'; John 1:3 `by him'; Col. 1:16 `For by him..'

當創造者藉著祂自己而非其他人行事的時候，`dia' (Gk:1223)也可指**創始者或造物主**，如：羅馬書 11:36 節‘本於祂’；哥林多前書 1:9 節‘上帝……，你們原是被祂所召’；約翰福音 1:3 節‘由祂’；歌羅西書 1:16 節‘因為……靠祂’。

NT Word Study S. Zodiates, p.416.

S. 佐德易阿特斯. 新約詞匯研究. 416 頁。

This denies Christ to be the Creator, and hence denies His deity.

這一用法否認基督是創造者，從而否認祂的神性。

`Through' means Christ was just the instrument; `by' means Christ is Creator God.

‘藉著’意思是基督僅僅是工具；‘由’意為基督是創造者上帝。

Acts 19:2 徒 19:2	7. Did you receive the Holy Spirit when you believed? 7. 你們信的時候，接受了聖靈沒有？	Have ye received the Holy Ghost since ye believed? 自你們相信以來，接受了聖靈 沒有？
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Paul knew that John's disciples could not have received the Holy Ghost **when** they believed (which was during John the Baptist's ministry) because this was before Pentecost and the Holy Spirit was not yet given.
保羅知道約翰的門徒信的時候(施浸約翰侍奉時期)，不可能接受聖靈，因為這是在五旬節以前，聖靈還沒有賜下。

Hence the NKJV is wrong here.
因此新英王欽定本此處是錯誤的。

However, they might have received the Holy Ghost sometime **since** or after Pentecost which is the KJV reading.
儘管如此，他們可能如英王欽定本所記自五旬節以來或五旬節之後接受了聖靈。

This is correct.
這是正確的。

The Greek says "The Holy Spirit did ye receive, having believed?"
希臘文讀作“自相信以來，你們接受了聖靈沒有？”

Eph. 4:22 弗 4:22	8. The old man which grows corrupt 8. 這舊人是漸漸變壞的。	The old man, which is corrupt 這舊人是墮落的。
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Is the old man corrupt or is it not corrupt?
舊人是墮落的，還是沒有墮落？

Of course it is corrupt.
當然是墮落的。

The NKJV reading allows one to say "My old man hasn't started growing corrupt yet. I'm alright".
新英王欽定本的內容是讓人說“我的老我還沒開始變壞呢。我很好啊”。

This is contrary to the meaning of this passage.
這與本段的意思是矛盾的。

The NKJV is ambiguous here and allows a wrong idea.
新英王欽定本此處含糊不清，允許錯誤觀念的存在。

II Cor. 1:14 林後1:14	9. We are your boast . 9. 以我們誇口。	We are your rejoicing (2746) 因我們喜樂
II Cor. 1:12 林後 1:12	Our boasting 我們所誇的	Our rejoicing 我們所喜樂的

Is it right to boast?
誇口是正確的嗎？

No. NKJV here endorses boasting.
不。新英王欽定本此處贊同誇口。

The Greek word "kauchesis" (2746) means "the matter or cause for glorying".
希臘詞語"kauchesis" (2746)意為“榮耀之事的本質或原因”。

"God resists the proud, but giveth grace to the humble" (James 4:6; I Peter 5:5).
“上帝阻擋驕傲的人，賜恩給謙卑的人”(雅各書4:6；彼得前書5:5)。

"Glory" (KJV) does not imply pride as does "boast" (NKJV).
“榮耀”(英王欽定本)不像“誇口”(新英王欽定本)那樣暗含驕傲的意思”。

Matthew 23:8,10 太23:8,10	10. One is your Teacher (2519) 10. 只有一位是你們的教師(2519)	One is your Master (2519). 只有一位是你們的夫子(2519)。
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The Greek word is `kathegetes'²⁵¹⁹ meaning `to lead, guide in the way, leader, rabbi, **master**.
希臘單詞`kathegetes'²⁵¹⁹ 意為‘指引，指導，領袖，拉比，夫子’。

A title of respectful address to Jewish teachers'.
這是對猶太教師的尊稱。

KJV `master' precisely conveys this meaning.
英王欽定本‘夫子’準確地傳達了這一含義。

NKJV uses the word `teacher' (Greek `didaskalos' 1320).
新英王欽定本使用‘教師’一詞(希臘文‘didaskalos’ 1320)。

However 'didaskalos' does not appear in the text and therefore `teacher' is incorrect.
儘管如此，'didaskalos'並沒有出現在文本中，因此‘教師’是不準確的。

Romans 11:32 羅11:32	11. Disobedience 11. 不順服	Unbelief (543) 不信(543)
Hebrews 3:18 來3:18	Who did not obey 不服從	That believed not (544) 不信(544)
Hebrews 4:6 來4:6	Disobedience 不順服	Unbelief (543) 不信(543)
Hebrews 4:11 來4:11	Disobedience 不順服	Unbelief (543). 不信(543)

"Disobedience" (NKJV) is general and non-specific.
“不順服”(新英王欽定本)是籠統的，不具體的。

"Unbelief" (KJV) is a more precise defining of the sin, and hence is a clearer, more convicting warning to all who are tempted to willful unbelief, which is the opposite of faith.
“不信”(英王欽定本)是對罪更準確的定義，因而對所有受試探故意不信，與信心相對之人的警告更清晰有力。

The Greek word is "apeitheia" (543) which means "unwillingness to be persuaded, willful unbelief, obstinacy, opposing the purpose of God".
希臘詞語"apeitheia" (543)意思是“不願意被勸化，故意不信，頑梗，與上帝的心意相悖”。

Galatians 5:22 加 5:22	12. Faithfulness 12. 信實	Faith 信心
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One may be faithful (NKJV) to religion, without having faith in God.
一個人沒有對上帝的信心，仍有可能對信仰是忠誠(新英王欽定本)的。

The Greek word for `**faith**' (KJV and NKJV) is "pistis"(4102), meaning "faith, conviction, firm persuasion".
‘**信心**’(英王欽定本和新英王欽定本)的希臘單詞是"pistis"(4102)，意思是“信心、確信、堅定的信念”。

However, '**faithful**' in NKJV would be "pistos" (4103), meaning "trustworthy, dependable in performance of duty" and is not in Galatians 5:22.

然而，新英王欽定本中‘**信實**’的希臘詞語是"pistos" (4103)，意思是“在責任履行中是值得信賴的，可靠的”，而這一詞語不在加拉太書 5:22 中。

Hence NKJV gives a wrong meaning.
因而新英王欽定本給出了一個錯誤的含義。

Revelation 1:6 啟1:6	13. To His God and Father 13. 對於祂的上帝和父	Unto God and His Father. 歸於上帝和祂的父。
I Thess. 1:3 帖前1:3	Of our God and Father 我們的上帝和父	Of God and our Father. 上帝和我們的父

Genesis 22:8 創22:8	14. God will provide <u>for</u> Himself the lamb ...' 14. 上帝必<u>為</u>自己預備一隻羊羔.....	God will provide <u>himself</u> a lamb' 上帝必 <u>預備祂自己</u> 作一隻羊羔
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KJV shows that God Himself is to become the lamb sacrifice to take away the sins of the world.
英王欽定本表明上帝自己將成為祭物羊羔，除掉世人的罪。

NKJV removes this prophecy.
新英王欽定本刪除了這一預言。

The Masoretic text and Septuagint read as KJV.
馬所拉文本和七十士譯本與英王欽定本是一致的。

Zechariah 9:17 亞9:17	15. how great is <u>its</u> goodness 15. <u>它</u>的恩慈何等 How great is <u>its</u> beauty <u>它</u>的榮美何其盛	how great is <u>his</u> goodness <u>祂</u>的恩慈何等 how great is <u>his</u> beauty <u>祂</u>的榮美何其盛
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7. **HELL.** 7. **地獄**

The NKJV leaves "Hades" (the underworld) **untranslated**.
新英王欽定本沒有翻譯“冥府”(陰間)一詞。

This **removes `hell'** so as not to offend sinners.
刪掉‘地獄’以免得罪罪人。

The NKJV changes 'hell' (KJV) to **sheol** in the Old Testament, and 'hell' to **Hades** in the New Testament.
新英王欽定本在舊約中將‘地獄’(英王欽定本)改為陰間，在新約中將其改為陰府。

This is misleading, because everyone went to Hades at death, some to the paradise comfort side, and others to the hell torment side.

這是誤導，因為人人死後都去陰府，有些去樂園那邊得安慰，有些去地獄那邊受痛苦。

The NKJV hides the warning of hell torment.

新英王欽定本隱瞞了對地獄之苦的警告。

(The underworld known as Hades or Sheol consisted of two parts, Hell for the unsaved, and paradise for the saved).
(被稱為陰府或陰間的地下世界包括兩部分，給未得救者的地獄，和給得救者的樂園)。

This change by the NKJV is wrong, because the context is judgment, suffering or destruction, which is the destiny of the unsaved.

新英王欽定本的更改是錯誤的，因為上下文是審判，受苦或滅亡是未得救者的命運。

The reader thus doesn't hear the warning against hell's suffering awaiting him for rejecting Christ.
因而讀者聽不到關於地獄之苦的這一警告，那是等待著拒絕基督者的痛苦。

People associate hell with fire and torment.
人們將地獄與火和痛苦聯繫起來。

They associate "Hades" with nothing!

卻將“陰府”與虛無連在一起！

The NKJV drops `hell' and uses `hades' so as not to offend.
新英王欽定本棄掉‘地獄’，使用‘陰府’，為的是不得罪人。

The NKJV lulls people into thinking that hell does not exist and if it does exist, then it has no pain and is nothing to be concerned about.

新英王欽定本欺哄人們以為地獄不存在，即使存在也沒有痛苦，沒什麼可擔心的。

HELL 地獄		
Job 26:6 伯26:6	1. 'Sheol is naked before Him, and Destruction has no covering.' 1. ‘在上帝面前，陰間顯露。滅亡也不得遮掩。’	`Hell is naked before him, and destruction hath no covering' ‘在上帝面前，地獄顯露。滅亡也不得遮掩。’
Psalms 18:5 詩18:5	2. The sorrows of Sheol surround me 2. 陰間的痛苦纏繞我	The sorrows of hell compassed 地獄的痛苦纏繞我

Hell has sorrows, but paradise, which was inside the Hades underworld, had no sorrows
地獄有痛苦，但包含於陰間的樂園是沒有痛苦的。

Psalms 86:13 詩86:13	3. 'You have delivered my soul from the depths of Sheol' 3. ‘祢救了我的靈魂，免入陰間的深處’	`Thou hast delivered my soul from the lowest hell' ‘祢救了我的靈魂，免入最深的地獄’
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NKJV is false because in the Old Testament everybody went to the underworld [Sheol] at death.
新英王欽定本是錯誤的，因為舊約時代人人死後都下到陰間。

The KJV reading is David's salvation testimony of God delivering his soul from hell, not from the underworld or from Paradise.

英王欽定本中是大衛的得救見證，上帝救他的魂脫離地獄，而非陰間或樂園。

Psalms 116:3 詩116:3	4. The pangs of Sheol laid hold of me. 4. 陰間的痛苦抓住我。	The pains of hell got hold of me' 地獄的痛苦抓住我
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NKJV is wrong because the Paradise part of Sheol has no pain.
新英王欽定本是錯誤的，因為陰間的一部分——樂園是沒有痛苦的。

KJV is right as hell has pains.

英王欽定本是正確的，因為地獄裡有痛苦。

Isaiah 5:14 賽5:14	5. Sheol has enlarged itself 5. 陰間擴張其欲	Hell hath enlarged herself 地獄擴張其欲
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The context is of rebellious Israelites going to hell.
背景是反叛的以色列人下到地獄。

Both saved and unsaved went to sheol.

所有得救和未得救的人都下到陰間。

Isaiah 14:13-15 賽14:13-15	6. You shall be brought down to sheol 6. 你必被擊落陰間	Thou shalt be brought down to hell 你必被擊落地獄
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NKJV is no threat, as every Old Testament person went to Sheol at death.
新英王欽定本不具有威懾力，因為舊約時代人人死後都去陰間。

NKJV fails to warn.

新英王欽定本沒有起到警告作用。

Matt 11:23 太11:23	7. Capernaum, who are exalted to heaven, will be brought down to Hades 7. 迦百農啊，你已經升到天上。將來必被擊落陰府。	Capernaum, which art exalted to heaven , shall be brought down to hell 迦百農啊，你已經升到天上。將來必被擊落地獄。
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This is no threat (misleading), as everyone before Christ went to the Hades underworld, some to paradise and comfort, others to hell and torment.

這不具有威懾力(誤導)，因為先於基督的人都要去到陰間，一些人去到樂園得安慰，一些人下到地獄受痛苦。

NKJV hides the warning against hell torments.

新英王欽定本隱瞞了在地獄受痛苦的警告。

Matthew 16:18 太16:18	8. the gates of Hades shall not prevail 8. 陰間的門，不能勝過他	the gates of hell shall not prevail 地獄的門，不能勝過他
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Rev 1:18 啟1:18	9. I have the keys of Hades & of death 9. 我拿著陰間和死亡的鑰匙	I have the keys of hell & of death 我拿著 地獄 和死亡的鑰匙
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Since after Christ's ascension, all believers now go to heaven, there is no paradise part of Hades for Jesus to open, only the hell torment part.

自基督升天之後，現在所有的信徒都去天堂，陰間不再有樂園，要耶穌開門，只有痛苦的地獄。

Hence, all unbelievers go to the hell torment part of Hades at death.

由此，所有非信徒死後都下到陰府中痛苦的地獄裡去。

NKJV hides the warning against hell torments.

新英王欽定本隱瞞了在地獄受痛苦的警告。

Revelation 6:8 啟6:8	10. Death, and Hades followed 10.死，陰府也隨著.....	Death and Hell followed with死， 地獄 也隨著.....
Revelation 20:13 啟20:13	11. Death and Hades delivered 11. 死亡和陰府也交出.....	Death and hell delivered up' 死亡和 地獄 也交出.....
Revelation 20:14 啟20:14	12. Death and Hades were cast 12. 死亡和陰間也被仍在.....	Death and hell were cast into 死亡和 地獄 也被仍在.....
Luke 16:23 路16:23	13. Being in torments in Hades, 13. 他在陰府受痛苦	In hell he lift up his eyes, 他在 地獄 中舉目

Conclusion:

結論：

NKJV editors avoid using `hell' because the unsaved public don't like it.

新英王欽定本的編輯們避免使用‘地獄’，因為失喪的人不喜歡它。

They weaken to popular opinion and use `Hades' so as not to appear offensive.

他們弱化表達，趨向大眾觀點，使用‘陰府’，以免看上去令人不快。

Hell is the correct word.

地獄是正確的詞語。

We see that the NKJV **contains** the Word of God, but is **not** the Word of God.

可以看到，新英王欽定本**包含**上帝的話，卻**不是**上帝的話。

A book claiming to be the Bible, with these errors in it, is not worth buying.

一本宣稱是聖經，卻有這麼多錯誤的書，是不值得購買的。

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10. History of the New Testament Text

10. 新約文本的歷史

The Westcott and Hort theory has no history of the transmission of the NT text.

魏斯科和霍特的理論在新約文本的傳播中沒有歷史根據。

The history of the NT text strongly supports the overwhelming majority of Received Text manuscripts as being the true NT text.

新約文本的歷史強有力地支持壓倒大多數的傳受抄本是純正的新約文本。

Usually the older a text, the greater its chances of surviving in a majority of manuscripts.

通常越古老的文本，越有可能是在多數抄本中留存下來的。

The oldest text is the original autograph.

最古老的文本是原始手稿。

Therefore, we'd expect a majority of manuscripts to more likely represent the original, because the original has had more time to establish itself and to spread.

因此，我們認為佔絕對多數的抄本更有可能代表原稿，因為原稿有更多時間被大眾接受，得以傳播。

Copies of the original had a big head start numerically.

原稿的抄本在數量上遙遙領先。

This accounts for and supports the Received Text as representing the original because of its over 98% numerical superiority.

這解釋並支持了傳受抄本代表原作，因為它佔據著超過98%的數量上的優勢。

Usually, it would be impossible for a later text form to secure so one-sided a preponderance of manuscript witnesses.

通常，較晚的文本取得一面倒的數量上的優勢是不可能的。

Question 1: Were the NT Writings immediately recognized as the Word of God?

問題1：新約文本立即被認可為上帝的話語了嗎？

a) Modern version supporters like to assume that the New Testament books were initially not regarded as the Word of God.

a) 現代版本支持者喜歡假定新約書卷最初不被認作是上帝的話語。

Roman Catholicism takes this view because they want us to believe that the Roman Catholic church gave us the Bible in order to place the Bible and its interpretation under Roman Catholicism's & the Popes' authority.

羅馬天主教接納這一觀點，因為他們想讓我們相信是羅馬天主教會給了我們聖經，由此將聖經及其解釋置於羅馬天主教和教皇的權柄之下。

b) They follow on to assume that by carelessness in copying, the text was confused and the original wording was lost.

b) 他們接下來假設由於抄寫的疏忽，文本被混淆弄亂，原版的用詞遺失了。

Colwell says, '**Most of the manuals and handbooks now in print (including mine!) will tell you that these variations were the fruit of careless treatment which was possible because the books of the New Testament had not yet attained a strong position as "Bible".**'

科爾韋爾說：‘現在大部分已出版的手冊和參考書(包括我的!)將告訴你這些變體是草率對待的結果，這是很有可能的，因為新約書卷尚未獲得“聖經”的牢固地位。’

What is the Best NT? p.53.

什麼是最好的新約？53 頁。

Hort said that:

霍特說過：

'**Textual purity**, as far as can be judged from the **extant literature**, **attracted hardly any interest**.

‘就現存文獻所能做的判斷，文本的純度幾乎引不起任何關注。’

There is **no evidence** to show that **care** was generally taken to choose out for transcription the exemplars having the highest claims to be regarded as **authentic**, if indeed the requisite knowledge and skill were forthcoming.'
如果必不可少的知識和技巧果真唾手可得，那麼沒有證據表明選出那些公認信度最高的本本的抄本通常需要謹慎。’

Westcott and Hort, p.9.
魏斯科和霍特，9 頁。

Answer: Let's not take Hort's word for it, but let's check the historical facts as follows:

答案：我們不要相信霍特的話，而是要查閱歷史事實，如下所示：

1. Paul considered his writings to be the Word of God:

1. 保羅認為他的書信是上帝的話語：

‘If any man think himself ... spiritual, let him acknowledge that the things that I write unto you are the **commandments** of the **Lord.**’ I Corinthians 14:37.

‘若有人以為自己.....是屬靈的，就該知道，我所寫給你們的是**主的命令**。’哥林多前書 14:37

Paul ordered that his writings be read elsewhere:

保羅命令他的書信在**其他地方**也念：

‘When this epistle is read among you, cause that it be read also in the church of the Laodiceans.’ Colossians 4:16.

‘你們念了這書信，便交給老底嘉的教會，叫他們也念。’歌羅西書 4:16

Paul in I Timothy 5:18 puts Luke 10:7 ‘The labourer is worthy of his reward’ on the same authority level as Deuteronomy 25:4 ‘Thou shalt not muzzle the ox’ calling them both Scripture, meaning the Word of God. ‘For the **scripture** saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The **labourer** is worthy of his reward.’

保羅在提摩太前書5:18中將路加福音10:7‘工人得工價是應當的’和申命記25:4‘不可籠住它的嘴’的**權威性置於同一水平**。都稱它們為‘經’，意思是上帝的話語。‘因為經上說：“牛在場上踹穀的時候，不可籠住它的嘴”。又說：“工人得工價是應當的。”’

2. Peter classes the apostles' commandments with those of the holy prophets:

2. 彼得將使徒的命令和聖代言者們的話歸為一類：

‘be mindful of the **words** which were spoken before by the **holy prophets**, and of the **commandment of us** the **apostles...**’ II Peter 3:2.

‘叫你們記念**聖代言者們預先所說的話語**，和.....**使徒對我們的命令**。’彼得後書3:2

3. Peter puts Paul's writings on the same level as other Scriptures:

3. 彼得將保羅書信和其他經文置於同一水平：

‘As also in all his (Paul's) epistles ... which they that are unlearned and unstable wrest, as they do also the **other Scriptures...**’ II Peter 3:15,16. (66 AD).

‘他(保羅)一切的信上.....那無學問不堅固的人強解，如強解**別的經書**一樣.....’彼得後書 3:15,16(主後 66 年)。

Peter declares Paul's writings to be Scripture by apostolic authority as soon as they appeared.

保羅書信一出現，彼得就以使徒的權柄宣告其為經書。

4. Clement of Rome (30-100 AD) wrote to the Corinthians in 96 AD, quoting the New and Old Testament Scriptures as being equally authoritative.

4. 羅馬的革利免(主後 30-100 年)在主後 96 年寫給哥林多人的信中引用了新舊約經文，將它們看作具有同等的權威性**。**

He quotes Psalm 118:18 and Hebrews 12:6 as the **Holy Word** (First Epistle of Clement 56:3,4,ie: Vol.1, p.20) "For thus saith the **holy** Word:

他引用詩篇 118:18 和希伯來書 12:6，將其看作**聖話語**(革利免一書 56:3,4。即：第 1 卷. 20 頁)“**聖話語**如此說：

‘The Lord hath severely chastened me, yet hath he not given me over to death’ (Psalm 118:18).

‘耶和華雖嚴嚴地懲治我，卻未曾將我交於死亡。’(詩篇 118:18)。

`For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' (Hebrews 12:6).
‘因為所愛的祂必管教，又鞭打凡所收納的兒子。’(希伯來書 12:6)。

He says that Paul wrote I Corinthians with `true inspiration to you' (47:1-3).
他說保羅的哥林多前書是‘真正靈感給你們的’(47:1-3)。

He testifies to being at Philippi with Paul in 57 AD.
他作見證主後 57 年與保羅一同在腓立比。

He quotes from **16 out of 27 NT books as Scripture** (Vol.1, p.1-21) in 96 AD. These are:
主後96年，他將**27卷新約中的16卷書**視為聖經來引用(第1卷. 1~21頁)，它們是：

Matthew 太 6:12-15; 7:2; 15:8; 24:35; **Mark 可** 7:6; 9:42; **Luke 路** 6:36-38; 8:5; 17:2; **Acts 徒** 20:35; **Romans 羅** 1:32; 4:3; 9:5; **I Cor. 林前** 1:31; 2:9; 3:13; 10:26,28; 12:12; 13:4; 15:20; 16:1,2; **II Cor. 林後** 10:17; **Eph. 弗** 4:4-6; 6:21; **Col. 西** 1:18; **I Thess. 帖前** 5:21; **Titus 多** 1:2; 2:14; 3:1; **Hebrews 來** 1:3,4,7,13; 3:5; 6:18; 11:13,17,37; 12:6; **James 雅** 2:23; 4:6; 5:20; **I Peter 彼前** 2:17; 3:20; 4:8; 5:5; and **II Peter 彼後** 2:5.

5. The **Epistle of Barnabas** around 100 AD refers to Matthew 22:14 as 'as it is written'.

5. 約主後100年**巴拿巴書信**將馬太福音22:14節稱為‘如經上所記’。

6. **Polycarp** (65-155 AD) writing to the Philippian church in 115 AD, refers to **18 out of the 27 New Testament books** as Scripture on 70 occasions.

6. 主後115年，**坡旅甲**(主後65-155年)在寫給腓立比教會的信中，有70次稱**27卷新約中的18卷書**為聖經。

This shows that the NT canon was well established by 115 AD.

這表明新約正典到主後115年已完全確立下來了。

He testified to be a disciple of the apostle John. (Vol.1, p.31-44).

他被證明是使徒約翰的門徒。(第1卷. 31~44頁)。

In 115 AD he quotes:

主後115年，他引用了：

Matthew 太 5:3,10,44; 6:12,13,14; 7:1,2; 20:28; 26:41; **Mark 可** 14:38; **Luke 路** 6:20,36,37,38; **Acts 徒** 2:24; 5:41; 17:31; **Romans 羅** 8:11; 12:17; 14:10-12; **I Cor. 林前** 6:2,9,10,14; **II Cor. 林後** 4:14; 5:10; 8:31; **Gal. 加** 1:1; 2:2; 4:26; 6:7; **Eph. 弗** 2:8,9; 4:26; 6:11,14; **Phil. 腓** 1:5,27; 2:10,16; **I Thess. 帖前** 5:17,22; **II Thess. 帖後** 3:15; **I Tim. 提前** 2:2; 3:8; 6:7,10; **II Tim. 提後** 2:12; **I Peter 彼前** 1:8,13,21; 2:11,12,17,21,22,24; 3:9,22; 4:7,16; 5:5; **II Peter 彼後** 3:15; **I John 約一** 4:3,9; **Jude 猶** 3.

7. **Other works** quoting the New Testament as Scripture are the Didache; Letter to Diognetus; Shepherd of Hermas; Justin Martyr's Dialogue with Trypho (150 AD); etc.

7. 將新約視為經文引用的**其它作品**有《十二使徒遺訓》；《致丟格那妥書信》；《赫爾馬斯的牧羊人》；殉道者游斯丁的《與特來弗對話錄》(主後150年)；等等。

8. **Papias** (70-155 AD) quotes John 14:2 "In my Father's house are many mansions", and I Cor.15:25,26,27,28. (Vol. 1, p.151-155).

8. **帕皮亞**(主後70-155年)引用約翰福音14:2“在我父的家裡，有許多住處”，和哥林多前書15:25,26,27,28。(第1卷. 151~155頁)。

He heard John preach & was a friend of Polycarp.

他聽過約翰的講道，是坡旅甲的一位朋友。

9. **Justin Martyr** (110-165AD) stated that churches read the Apostles' writings:

9. **殉道者游斯丁**(主後 110-165 年)敘述了教會閱讀使徒書信的狀況：

"And on the day called **Sunday** there is a **meeting in one place of those who live in cities or the country**, and the **memoirs of the apostles** or the writings of the **prophets** are read as long as time permits.

“在稱作**禮拜天**的這一天，只要時間許可，居住在**城市或鄉村**的人們便聚在一處，閱讀使徒的**論文集**或**代言者**們的書信。

When the reader has finished, the president in a discourse urges and invites us to the **imitation** of these noble things." (Vol.1, page 186).

讀者讀完之後，講道負責人敦促、邀請我們效法這些崇高之事。(第1卷. 186頁)。

He often quotes from Matthew, Mark, Luke and John's gospels, as well as Acts 1:9 and II Peter 3:8. (Vol.1, p.159-305). 他經常引用馬太、馬可、路加和約翰福音，還有使徒行傳 1:9 和彼得後書 3:8(第 1 卷. 159~305 頁)。

10. Irenaeus (120-202AD) stated in 185 AD that the apostles taught that God is the author of both the Old and New Testaments (Against Heresies IV, 32.2: Vol.1, p.506).

10. 主後 185 年，愛任紐(主後 120-202 年)記述使徒們教導上帝既是舊約也是新約的作者(反對異端四，32.2：第 1 卷. 506 頁)。

"For all the apostles taught that there were indeed **two testaments** among the two peoples; but that it was one and the same God who appointed both for the advantage of those men who were to believe in God."

“所有使徒都教導在兩個民族中確實有兩個約，但卻是同一位上帝為信祂之人的益處所設立的。”

He quotes from every New Testament book (except Philemon and 3 John) as the Word of God.

他將新約的每一卷書(除了腓利門書和約翰三書)作為上帝的話語引用。

This shows that the NT canon was well established by 185AD (Vol.1, page 309-578).

這表明新約正典在主後185年已完全確立了。(第1卷. 309~578頁)。

11. Tertullian in 208 AD says of the Church at Rome: "the law and the prophets she unites in one volume with the writings of evangelists and apostles".

11. 主後208年，特土良談及在羅馬的教會：“她藉福音書記錄者們和使徒們的書信將律法和代言者們聯結為一。”

(Prescription against Heretics, 36).

(反異端之對策. 36 頁)。

Question 2: Were Early Christians Careful?

問題2：早期基督徒小心謹慎嗎？

Hort presumes that early Christians were unconcerned or unable to protect the purity of the New Testament text.

霍特推定早期基督徒漠不關心或沒有能力保護新約文本的純正。

Is this true or false?

這是對還是錯？

Answer: The first Christians were devout Jews with a great reverence and care for the Old Testament Scriptures, even to preserving jots and tittles.

答案：早期的基督徒是虔誠的猶太人，他們對舊約聖經極為尊崇謹慎，甚至一點一劃都保全維護。

They would certainly continue this care to New Testament Scriptures.

他們一定會繼續小心謹慎地對待新約聖經的。

Were the early Christians inferior in honesty or intelligence to us today?

早期基督徒沒有現今的我們誠實聰慧嗎？

Not at all, as seen by men like Paul, John, Apollos, Luke, etc.

一點也不，如人們所看到的保羅、約翰、亞波羅、路加等。

The early church leaders, who knew what the pure text was, did not need to be textual critics, they just needed to be honest, careful and watchful.

早期教會領袖知道何為純正的文本，他們不需要文本評論家，只需要誠實、謹慎與警醒。

The apostles warned believers to be on guard against false teachers.

使徒們告誡信徒要謹防假教師。

In II Peter 3:16, Peter warned that unlearned and unstable people twisted Paul's and other New Testament writings.
在彼得後書3:16中，彼得警告說有無學問不堅固的人強解保羅書信和其他新約書信。

This, along with the warning in Revelation 22:18,19 would have motivated Christians to be on guard not to tamper with nor copy the New Testament carelessly.
這一警告，連同啟示錄22:18,19的告誡，激發基督徒謹防竄改或粗心抄寫新約。

Ignatius (30-107 AD) writes about considerable communication between churches, showing great solidarity binding them together, warning each other about heretics.
伊格那丟(主後30-107年)寫了有關教會間的大量交流，這表明了他們的團結一心，彼此就異端進行告誡。

Polycarp warned against corrupt New Testament copies in Vol.1, p.34, Chap.VII:
`Whoever perverts the sayings of the Lord . . . is the firstborn of satan'.
坡旅甲在第1卷，第34頁，第7章中就劣質的新約抄本提出告誡：
‘任何人歪曲的話……是撒旦的長子’。

Heresy had the effect of putting the faithful on guard and forcing them to define clearly what they were going to defend.
異端所產生的作用是使忠心的信徒警醒，迫使他們清晰地界定將要辯護的內容。

Marcion's altering the New Testament text caused true believers to define the true NT canon and to guard its wording.
馬吉安更改新約文本，促使真信徒確立純正的新約正典，並護衛它的遣詞造句。

Dionysius, bishop of Corinth (168-176 AD), complained that the Holy Scriptures had been tampered with.
狄奧尼修斯，哥林多會督(主後168-176年)，悲歎聖經被竄改了。

Tertullian held some original NT manuscripts in 145-220 AD: "I hold sure title-deeds from the original owners themselves.
特士良在主後 145-220 年間，擁有一些原始的新約手稿：“我持有可靠的所有權憑證，是從原持有者本人那裡得來的。

I am the heir of the apostles.
我是使徒的繼承人。

Just as they carefully prepared their will and testament, and committed it to a trust . . . even so I hold it."
正如他們小心謹慎地預備自己的遺囑，將其託付給可靠的人……因此我擁有了它。”

Irenaeus defended "666" in Revelation 13:18 against 616, that "666" is found in all the most approved, ancient copies".
愛任紐為啟示錄 13:18 中的“666”進行辯護，反對 616，他稱“666”在所有被認可的古代抄本中都能找到。

Polycarp personally knew John, and his copy of Revelation would have been copied from the original autograph.
坡旅甲與約翰有私交，他的啟示錄抄本很可能是從原始手稿抄寫而來的。

Irenaeus knew and highly respected Polycarp.
愛任紐認識並極為尊敬坡旅甲。

Apostle JOHN → 使徒約翰 →	POLYCARP → 坡旅甲 → 65-156 AD 主後 65-156 年	IRENÆUS → 愛任紐 → 120-202 AD 主後 120-202 年	TERTULLIAN 特士良 145-220 AD 主後 145-220 年
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Tertullian in 208 AD urged heretics to: "run over (visit) the **apostolic churches**, in which the very thrones of the apostles are still pre-eminent in their places, in which **their own authentic writings** (authenticæ) **are read**, uttering the voice and representing the face of each of them severally.
主後 208 年，**特士良**敦促異端分子去：“拜訪**使徒的各教會**，在那裡，使徒的權力依然顯赫；在那裡，**他們自己的可靠的書信仍被閱讀**，所發之聲分別代表他們每一個人。

Achaia is very near you, (in which) you find **Corinth**.
亞該亞離你們很近，在那兒你們能找到**哥林多**。

Since you are not far from Macedonia, you have **Philippi**; (and there too) you have the **Thessalonians**.
由於你們離馬其頓不遠，你們可以找到**腓立比**，(那裡也有)**帖撒羅尼迦**。

Since you are able to cross to Asia, you get **Ephesus**.
由於你們能夠穿越亞洲，你們可以到達**以弗所**。

Since, moreover, you are close upon Italy, you have **Rome**, from which there comes even into our own hands the very authority (of the apostles themselves)."
而且，由於你們離意大利很近，你們可以去**羅馬**，在那裡，我們自己手中握有使徒們的權威性的書信。”

This means that the originals were still being read in 208 AD.
這意味著主後 208 年，原稿依然在被閱讀。

This was at the same time that the very corrupt papyri p⁴⁶, p⁶⁶ and p⁷⁵ were produced.
與此同時，劣質的蒲草本 p⁴⁶, p⁶⁶ 和 p⁷⁵ 被製作出來。

Justin Martyr and Irenaeus (177 AD) claimed that churches had spread through the whole earth by their day.
殉道者游斯丁和愛任紐(主後 177 年)斷言當時教會已遍滿各地。

If each church had one New Testament manuscript to read from, then hundreds of churches meant hundreds of New Testament manuscripts.

如果每一個教會都擁有一個新約抄本來閱讀，那麼上百個教會意味著有上百個新約抄本。

Also hundreds of private copies were owned by those who were able to afford them.
而且那些負擔得起的人，也會擁有數百個私人抄本。

Question 3: Was the transmission normal? Sometimes YES, but sometimes NO.

問題3: 傳播正常嗎？有時正常，有時不正常。

1) NORMAL TRANSMISSION

1) 正常傳播

It is likely that faithful Christians were persons of:
忠實的基督徒很可能是這樣的人：

Integrity and intelligence.
正直和智慧。

They would make accurate copies of manuscripts they received from trustworthy people of the previous generation.
他們將準確地抄寫從可信賴的先輩得到的抄本。

There may be occasional accidental copying mistakes, but no deliberate changes.
偶爾可能會有意外的抄寫錯誤，但不是故意竄改。

Reverence.
尊崇之心。

Knowing that they were copying the Word of God for future generations.
知道他們在為後代抄寫上帝的話。

Vigilance.
警醒。

Knowing that the Apostles had warned them against false teachers.
知道使徒警告過他們謹防假教師。

Question 4: Were all believers in equally good locations for transmitting the true text?

問題4: 所有信徒都位於傳播真實文本的同等有利地點嗎？

Answer: Obviously not. Those who possessed the Autographs were in the best position.

答案：當然不是。擁有原稿者處於最佳地點。

i) **Who possessed the original New Testament autographs?**

i) **誰擁有原始的新約手稿？**

Asia Minor had 12: John; Galatians; Ephesians; Colossians; I and II Timothy; Philemon; I Peter; I John, II John, III John and Revelation.

小亞細亞有12卷：約翰福音、加拉太書、以弗所書、歌羅西書、提摩太前書和後書、腓利門書、彼得前書、約翰一書、約翰二書、約翰三書和啟示錄。

Greece had 6: I and II Corinthians; Philippians; I, II Thessalonians; Titus in Crete.

希臘有6卷：哥林多前書和後書、腓立比書、帖撒羅尼迦前書和後書、克利特島的提多書。

Rome had 2: Mark and Romans.

羅馬有2卷：馬可福音和羅馬書。

Asia Minor or Rome held: Luke; Acts, II Peter and Jude.

小亞細亞或羅馬有：路加福音、使徒行傳、彼得後書和猶大書。

Asia Minor or Palestine held: Matthew and James.

小亞細亞或巴勒斯坦有：馬太福音和雅各書。

Rome or Palestine held: Hebrews.

羅馬或巴勒斯坦有：希伯來書。

Therefore we see autographs in these locations:

因此我們在這些地區看到原稿：

Location 地區	Number of NT Autographs held 擁有新約原稿的數量
Asia Minor and Greece (The Aegean) 小亞細亞和希臘(愛琴海)	18-24
Rome 羅馬	2-7
Palestine 巴勒斯坦	3
Alexandria (in Egypt) 亞歷山大(埃及)	Nil : 0

Conclusion: The Aegean area had the best start, and Alexandria had the worst.

結論：愛琴海地區是最佳開始地，亞歷山大是最糟糕的。

In the earliest period, the most reliable New Testament copies would be circulating in the region that held the Autographs, that is Asia Minor and Greece, not in Alexandria.

最初，最可靠的新約抄本應該是在擁有原稿的地區傳播，即小亞細亞和希臘，而不是亞歷山大。

ii) **Good New Testament copies were spread quickly to every church.**

ii) **優秀的新約抄本很快在每間教會傳開。**

The making of copies would have begun at once.

抄本的製作應該是立刻開始的。

Each church would want a copy.

每間教會都想要一個抄本。

Clement quotes 16 out of 27 New Testament books by 96 AD, proving that copies were in circulation.

到主後96年，革利免引用了新約聖經27卷書中的16卷，證明這些抄本在傳播。

Peter recognised Paul's writings as Scripture before 70 AD.

主後70年之前，彼得確認保羅書信為聖經。

Those who held the Autographs produced a growing stream of faithful New Testament copies for the rest of the Christian world.

擁有新約原稿的人們源源不斷地為世界其他地區的基督徒製作忠實的新約抄本。

In those early years, those who copied the New Testament would not change the text, knowing that the true wording could always be checked with the original.

早年，新約抄寫者不會竄改文本，知道總會有原稿來檢驗用詞的準確性。

Ephesus by 200 AD would have still had the original or a good copy of John's Gospel.

直到主後200年，以弗所仍擁有約翰福音的原稿或優秀抄本。

iii) **Rapid spread of good New Testament copies produced a Majority Text form.**

iii) **優秀新約抄本的快速傳播產生了多數抄本類型。**

With the increasing spread of good NT copies and with the ability to check them with the autographs, a Majority Text form would become early and solidly entrenched.

隨著優秀新約抄本越來越多地傳播，並且能夠得到原稿的校對，一種**多數抄本**的類型在早期得以牢固確立。

Thus a basic trend was established at the very beginning, which continued till the invention of printing.

因此，從一開始一種基本的趨勢便被確立下來，直到印刷術的發明。

The rapid spread of good NT copies would prohibit corrupt text forms gaining widespread acceptance.

優秀新約抄本的迅速傳播將阻止劣質抄本類型獲得廣泛接納。

In a few years a multiplying Majority Text was established.

幾年後，倍增的**多數抄本**被確立了下來。

2) **ABNORMAL TRANSMISSION**

2) **異常傳播**

Some people, lacking integrity and with malicious intent, deliberately altered the New Testament text.

一些缺乏正直、心懷不軌的人故意竄改新約文本。

The New Testament and early church leaders warned against heretics who produced many altered New Testament manuscripts, giving many variant readings to confuse and mislead the unwary.

新約和早期教會領袖警告要謹防異端製作大量竄改的新約抄本，提供各種各樣的版本混亂和誤導不警醒之人。

i) **Most damage of variant readings was done by 200 AD**

i) **大部分不同版本的損害是在主後200年造成的。**

"The worst corruptions to which the New Testament has been subjected, originated within a hundred years after it was composed."

“新約最劣質的抄本產生於其成書後的100年間。”

(Plain Introduction to Criticism of the New Testament, Scrivener, 4th Edition Vol.2, p.264)

(斯克裡維納爾. 新約批判簡介. 第2卷. 第2版. 264頁)

Kilpatrick discusses the earliest papyri: "The Chester Beatty papyri and Bodmer papyri (around 200 AD) contain 70 verses of John, yet differ 73 times not counting mistakes".

聖派垂克論述最早的蒲草紙抄本：“貝蒂蒲草紙集和伯默蒲草紙集(約主後200年)包含約翰福音70節經文，卻有73處沒有計算錯誤的不同之處”。

(The Transmission of the New Testament and its Reliability', The Bible Translator LX, July 1958, p 128,129).

(聖經譯者 LX. 新約傳播及其可靠性. 1958. 7. 128~129 頁)。

Zuntz says: "Modern criticism stops before the second century; the age of unbounded liberties with the text". (The Text, p.11).

宋茲說：“現代批判止於二世紀前；一個文本無限自由的時代。”(文本學. 11頁)。

Kilpatrick states: 'The creation of new variants ceased by about 200 AD because it became **impossible to "sell" them**'.

聖派垂克道：‘各種新版本的創作止於主後200年左右，因為不可能將其“販賣”出去了’。

Well-informed buyers refused to pay for bad copies.

見多識廣的買者拒絕付錢購買劣質抄本。

Origen, the most influential commentator of the Ancient Church, attempted to change Matthew 19:19, yet it influenced only one manuscript, not affecting the Greek tradition.

古代教會最有影響力的評論家俄利根試圖竄改馬太福音19:19，但僅影響了一種抄本，並沒有影響希臘傳統抄本。

From the 3rd Century onwards, even an Origen could not effectively alter the text.

自3世紀起，就連俄利根之流也不能有效地改動文本了。

Also, secondly, from the early 3rd Century onward, the freedom to alter the text, which had happened earlier, could no longer be practised.

並且，其次，自三世紀初起，再也不能行使之前修改文本的自由了。

ii) **Aberrant text forms.**

ii) **異常文本形式。**

Gaius, who wrote about 190 AD, named four heretics who altered the New Testament text and had disciples who made altered copies.

約主後190年，聖加伊烏斯指出，四名異端者竄改了新約文本，並讓其追隨者製作竄改本的複本。

Gaius said that they could not deny their guilt because they could not produce the originals from which they made their copies.

聖加伊烏斯說他們無法否認自己的罪，因為他們不能用自己所製作的複本生產出原稿。

(The Revision Revised, Burgon, p.323).

(伯根. 複審修訂版. 323頁)。

This would be a hollow accusation from Gaius if he could not produce his originals either.

如果聖加伊烏斯也不能製作出原稿，這一指控將是空洞無用的。

Five reasons prohibiting the spread of new false text forms were:

禁止新的錯誤文本傳播的五個原因：

- a) **Polycarp** in 150AD would still be able to confirm New Testament original readings.
- a) 主後150年，**坡旅甲**仍能夠確認新約的原始內容。
- b) **Autographs** being readily available pressured against corrupt readings.
- b) 唾手可得的**手稿**給劣質版本施加了壓力。
- c) **The Majority Text form** exerted pressure of its already established momentum of transmission.
- c) **多數抄本**對已經確立的傳播勢頭施加了壓力。

The market demand by Christians for accurate NT copies guaranteed a large and increasing multiplication of Traditional text manuscripts.

基督徒對準確新約抄本的市場需求保證了大量傳統文本抄本的不斷增加。

Corrupt manuscripts died out because they became difficult to sell. They became unmarketable.

劣質抄本由於難以銷售而逐漸消失。它們成為滯銷商品。

- d) When two or more **Ancient Bible Versions** in different languages agreed, this would strongly establish any disputed reading.
- d) 當兩種或以上不同語言的**古老聖經版本**一致時，這會使任何有爭議的版本得到有力的確認。

The early missionaries would first ensure that they had the best Greek text to translate from.

早期傳教士會首先確保他們擁有源自最佳希臘文本的譯本。

Hence the **Syriac** Version or the Old **Latin** Version of the second centuries are clear witnesses to the Traditional text.

因此，2世紀的**敘利亞**譯本和古**拉丁**譯本是傳統文本明確的見證。

- e) Many early Church Fathers before 400AD wrote letters quoting many Bible verses in response to attacks by

heretics or unbelievers against Christian doctrine.

e) 主後400年前，早期教父寫信引用聖經經文對攻擊基督教義的異端或不信者作出回應。

By them quoting extensively from every part of the NT, a vast amount of highly credible evidence has been assembled which strongly supports the Traditional text readings of the KJV.

通過他們對新約各部分的廣泛引用，大量極為可靠的證據被收集起來，成為英王欽定本的傳統文本內容強有力的支持。

Question 5: What would the surviving manuscripts be like if the stream of transmission of New Testament manuscripts was normal?

問題 5：如果新約抄本傳播流向正常，保存下來的文本是什麼樣子呢？

Answer: We find one stream only, with a number of small eddies along the edges.

答案：我們只找到一個流向，在邊緣有許多小漩渦。

Some manuscripts will have copying mistakes, yet still reflecting one tradition.

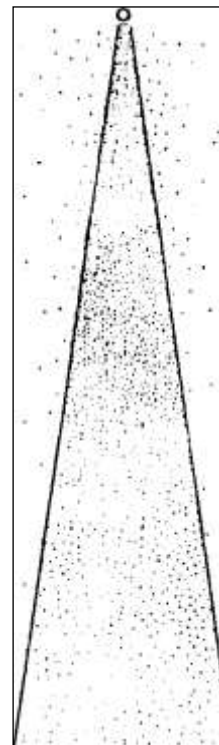
某些抄本可能有抄寫錯誤，然而仍然表明一個傳統。

Corrupt manuscripts would be sprinkled outside the main stream.

劣質抄本將被拋撒在主流之外。

This is just what we find, with the Majority Text dominating the stream of transmission, as shown:

這就是我們所找到的，正如所示，**多數抄本**左右著傳播的流向。



Question 6: How do we explain the Majority Text's 98% domination of manuscripts?

問題 6：我們如何解釋多數抄本佔抄本 98% 的統治地位？

Answer: It must come from the originals.

答案：它一定來自原稿。

Hort disliked this, so he invented a theory that Lucian revised the New Testament text around 250 AD.

霍特不喜歡這一點，因此他創造了一個理論，即陸西安在主後 250 年左右修訂了新約文本。

a) This theory has been abandoned as **without any historical support**.

a) 這一理論由於**沒有任何歷史支持**而被丟棄了。

Note: The remaining 2% do **not** represent a single competing text form, but disagree more among themselves than they do with the Majority text.

注：剩下的 2% 並不代表與之有競爭性的惟一文本，相反，其自相矛盾處要多於與多數抄本的分歧。

Those who reject the Majority Text are faced with a serious problem.

多數抄本反對者面臨著一個嚴峻問題。

If Lucian revised the originals to give the Majority Text, many people would have protested that he was changing the original.

如果多數抄本是由陸西安修訂原稿而得，很多人會抗議他竄改了原稿。

b) Yet **no protest** exists in history. Checking the Autographs was still possible in 250AD.

b) 然而歷史上**不存在這一抗議**。主後 250 年仍有可能通過手稿核對。

Text history explains **Majority manuscript accuracy** and **Minority manuscript mistakes**.

文本歷史解釋了多數抄本的準確和少數抄本的錯誤。

The Sinaitic Manuscript.

This page shows the close of Mark's Gospel and the beginning of the Gospel of Luke. In this manuscript the Gospel of Mark concludes with verse 8.

西乃抄本。此頁顯示接近馬可福音和路加福音的開頭。這一底稿包含 8 節馬可福音的經文。

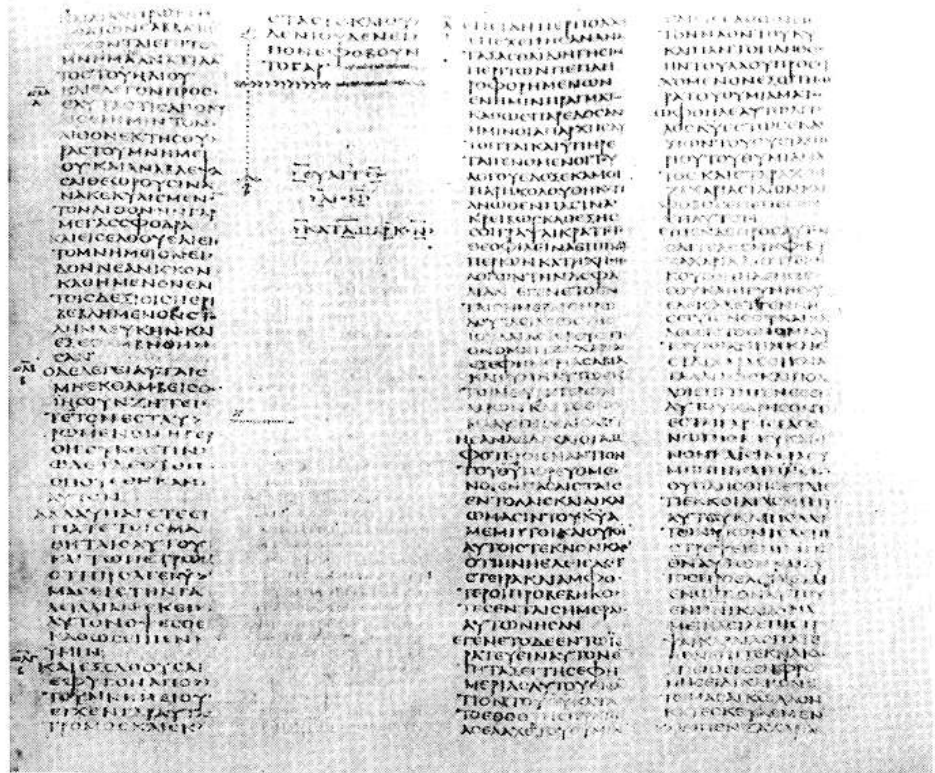
Pastor David L. Brown writes: "...I went to the British Museum, specifically to take a look at Sinaiticus.

大衛·L·布朗牧師寫道：“.....我曾去大英博物館，專門查看西乃抄本。

To my surprise I discovered that, while **Mark 16:9-20** indeed was missing, it was clear to see that it had originally been there, but had been pumiced (erased) out.

令我驚訝的是，我發現**馬可福音16:9-20**節確實不見了，原文能清楚地看到有這處經文，但被擦去了。

The space was still evident in the codex and the letters could faintly be seen." 正典的空處依然明顯，字母依稀可見。”



<http://logosresourcepages.org/Versions/uncials.htm>

11. The Last 12 Verses of Mark (16:9-20)

11. 馬可福音的最後 12 節經文(16:9-20)

The NIV inserts a comment between Mark 16:8 and 9 which reads:
新國際譯本在馬可福音16章8至9節中間插入了這樣一句評論：

"[The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20.]"
“最可靠的早期抄本和其他的古老證據中沒有馬可福音16:9-20節。”

This leads modern version readers to assume that these verses should not be in the Bible.
這導致現代版閱讀者以為這些經文不應該在聖經中。

It has been fashionable for critical Bible scholars to question verses 9-20 genuineness.
聖經批判學者們質疑9-20節經文的真實性已頗為流行。

They claim that these verses are not Mark's because:
他們宣稱這些經文不屬馬可福音，因為：

- a) Some Greek manuscripts (B and Aleph only) and early Christian writers omit v.9-20;
- a) 一些希臘抄本(只有梵蒂岡抄本和西乃抄本)和早期基督徒記錄者們漏掉了9-20節；

- b) They think v.9-20 have a different style and vocabulary;
- b) 他們認為9-20節風格、詞匯不同；

- c) They think v.9-20 were added by a later hand.
- c) 他們認為9-20節為後來者所添加。

THE TRUE SITUATION:

真實情況：

The evidence proves that v.9-20 are 100% genuine because the vast majority of manuscripts of Mark contain the passage.
有證據證明9-20節百分之百是真實的，因為絕大多數抄本都包含馬可福音這段經文。

Some copyist from 200-300 AD left a copy of Mark's gospel unfinished.
主後200-300年的一些抄寫員留下了一份未完成的馬可福音的抄本。

This imperfect copy became the source of a small number of defective copies which have been preserved to today.
這一未完成的抄本成為少量保留至今有缺陷的抄本的源頭。

Question 1: What is the manuscript evidence for v.9-20 being in Mark's gospel?

問題1: 9-20節存在於馬可福音中的抄本證據是什麼？

- 1) **The Greek manuscripts** (18 Uncials and 600 Cursives contain it).
- 1) **希臘抄本**(18本大楷體抄本和600本草體抄本包含此處)。

A nineteenth century scholar found v.9-20 present in **600 minuscule manuscripts** and in **18 out of 20 ancient uncial manuscripts**.

一位 19 世紀的學者在 **600 本小楷體抄本**和 **20 本古大楷體抄本**中的 **18 本**裡找到了 9-20 節。

This totals **618** Greek manuscripts.

一共是 **618** 本希臘抄本。

The three old Uncials, Codex Alexandrinus (A); Ephraemi (C); and Bezae (D) all contain v.9-20, while only Codices Vaticanus (B) and Sinaiticus (Aleph) omit them.

三種古老大楷體抄本：亞歷山大抄本(A)、以法蓮抄本(C)和伯撒抄本(D)都包含 9-20 節；而只有梵蒂岡抄本(B)和西乃抄本(Aleph)刪除了它們。

These two ancient manuscripts (B and Aleph) here exhibit a mutilated text, as they do in many other passages.

此處陳列的這兩個古代抄本(亞歷山大抄本和西乃抄本)是殘缺的文本，正如它們在很多其他章節中所體現的一樣。

They leave space for these 11 verses (p.52,54).
它們為這 11 節經文留出了空白處(52,54 頁)。

They are defective and untrustworthy, carelessly written with numerous omissions.
它們殘缺不全，不可信賴，書寫草率，漏譯百出。

Vaticanus omits words and clauses 1491 times in the Gospels alone.
梵蒂岡抄本僅福音書就漏譯單詞和短語 1491 次。

Most of these defects are in Mark's Gospel.
大部分缺失是在馬可福音中。

Question 2: Which would you believe?
問題 2：你相信哪一個？

618 manuscripts containing v.9-20 or 2 corrupt manuscripts which omit them?
是 618 個包含 9-20 節經文的抄本還是 2 個將其刪除的劣質抄本？

Dean Burgon says of Codex Vaticanus and Sinaiticus:
主任牧師伯根談到梵蒂岡抄本和西乃抄本，說：

"The impurity of the text exhibited by these codices is not a question of opinion but of fact.
“這些抄本所顯示的文本的不純不是關乎個人見解的問題，而是關乎事實的問題。

In the Gospels alone Codex Vaticanus leaves out words or whole clauses no less than 1,491 times.
僅福音書中，梵蒂岡抄本就遺漏了不少於 1491 處單詞或整個短語。

It bears traces of careless transcription on every page.
每一頁都有粗心大意抄寫的痕跡。

Codex Sinaiticus "abounds with errors of the eye and pen to an extent not indeed unparalleled, but happily rather unusual in documents of first-rate importance.
西乃抄本“眼誤和筆誤的程度確實不是空前的，但有幸成為至關重要的文獻卻屬罕見。

On many occasions 10, 20, 30, 40 words are dropped through very carelessness.
很多時候由於極其粗心而遺漏 10、20、30、40 個單詞。

Letters and words, even whole sentences, are frequently written twice over, or begun and immediately cancelled; while that gross blunder, whereby a clause is omitted because it happens to end in the same words as the clause preceding, occurs 115 times in the New Testament."

字母和單詞，甚至整個句子經常書寫兩次以上，或剛開始便立刻劃掉了；那個顯而易見的錯誤，即刪除短語的原因是，短語首尾所用的單詞是相同的，這樣的錯誤在新約中出現了 115 次。”

2) **18 Early Church Writers** who quote Mark 16:9-20 as genuine are:

2) **18世紀早期教會**將馬可福音16:9-20節看作真實經文引用的**記錄者們**是：

Papias (100 AD);
帕皮亞斯(主後100年)；

Tertullian (145-220 AD);
特土良(主後145-220年)；

Justin Martyr (151 AD) quotes v.20;
殉道者游斯丁(主後151年)引用第20節經文；

Tatian (150 AD) in his Diatessaron;
他提安(主後150年)的四福音合參；

Irenaeus (180 AD) comments on v.19 in 180 AD;
愛任紐(主後180年)於主後180年注釋了第19節；

Hippolytus (190-227 AD) quotes v.17,18;
希坡律陀(主後190-227年)引用第17、18節經文；

Vincentius (256 AD) quotes v.17,18 at the Seventh Council of Carthage in the presence of 87 African bishops;
溫琴提烏斯(主後256年)在第七屆迦太基會議上，在87位非洲主教面前引用了第17、18節經文；

Augustine quotes it on 7 occasions (v.9, v.12,14, v.15,16,19, v.15-18) in 400 AD;

奧古斯丁於主後400年7次引用過這處經文(第9節，第12、14節，第15、16、19節，第15-18節)：

Gospel of Nicodemus (circa 250 AD) contains v.15,16,17,18.
尼哥底母福音(約主後250年)包含第15、16、17、18節經文。

The Apostolical Constitutions (circa 300 AD) quote v.16;
使徒法典(約主後300年)引用第16節經文；

Eusebius (325 AD) acknowledged v.9-20;
優西比烏(主後325年)承認第9-20節；

Aphraates (337 AD) quotes v.16,17,18.
阿弗拉阿蒂斯(主後337年)引用第16、17、18節。

Ambrose, Archbishop of Milan (374-397 AD) quotes v.15,16,17,18,20;
安布羅斯，米蘭大主教(主後374-397年)引用第15、16、17、18、20節經文；

Chrysostom (400 AD) quotes v.19,20 and adds: `This is the end of the Gospel';
屈梭多模(主後400年)引用第19、20節經文並補充說：‘這是本福音書的結尾’；

Jerome's (331-420 AD) Vulgate retains v.9-20.
耶柔米(主後331-420年)的武加大譯本保留了第9-20節經文。

Nestorius the heretic quotes v.20.
異端尼斯多留引用第20節經文。

Cyril of Alexandria (410 AD) accepts it and comments on it.
亞歷山大的區利羅(主後410年)接納這處經文並為它作注釋。

Victor of Antioch (425 AD) strongly endorses its genuineness, quoting and refuting Eusebius' doubts. Verses 9-20 were in Victor's Palestinian copy of Mark.
安提阿的維克多(主後425年)強烈支持它的真實性，引用並駁斥優西比烏的疑惑。維克多的巴勒斯坦版的馬可福音中包含第9-20節經文。

The above 18 authorities belong to every area of the Ancient Church. (Burgon, p.423).
上述18位權威分屬古代教會的各個地區。(伯根, 423頁)。

3) **Ancient Versions** which include v.9-20 declare its existence in older Greek copies used by the translators from 100-699 AD. These versions include:

3) 主後100-699年，譯者們使用過包含9-20節經文的古代譯本，這表明它存在於更古老的希臘抄本中，這些譯本包括：

2 ancient versions from 100-199 AD - Old Latin, Peshito Syriac.
主後100-199年的2個古代譯本——古拉丁譯本，古敘利亞文譯本。

4 ancient versions from 200-299 AD - Coptic Sahidic, Bohairic, Fayyumic, Curetonian Syriac
主後200-399年的4個古代譯本——沙希地語科普特譯本、波海利語譯本、法林語譯本、古敘利亞庫熱頓譯本。

2 ancient versions from 300-399 AD - Jerome's Latin version, Gothic version.
主後300-399年的2個古代譯本——耶柔米的拉丁譯本、哥特譯本。

3 ancient versions from 400-499 AD - Egyptian, Armenian, Philoxenian Syriac.
主後400-499年的3個古代譯本——埃及譯本，亞美尼亞譯本，古敘利亞斐羅聖尼譯本。

2 ancient versions from 500-699 AD - Georgian, Ethiopic.
主後500-699年的2個古代譯本——格魯吉亞文譯本，埃塞俄比亞文譯本。

13 major ancient Bible versions from all over the ancient world contain Mark 16:9-20.
來自整個古代世界的13個主要古代譯本包括馬可福音16:9-20節。

4) **Lectionaries** include v.9-20 such as those numbered 60, 69, 70, 185, 547, 1761 et.al.

4) 聖經選文集 60、69、70、185、547、1761 等包括 9-20 節經文。

In very early times it was customary to mark the beginning and end of a Gospel passage **to be read in public** with the words: **ARCHE** (at the beginning of the reading) and **TELOS** (at the end of the reading).

早期向公眾朗讀福音章節的開始和結尾時，按慣例加標識詞：**ARCHE**(朗讀的開始)和 **TELOS**(朗讀的結尾)。

It is likely that an early copy of Mark included all of Mark 16:9-20 with a marginal note (TELOS) after v.8 to indicate that **the lesson should end there**.

很可能早期馬可福音的抄本包含全部 16:9-20 節，在第 8 節末尾有旁注(TELOS)，表示功課應在此結束。

A copyist later misinterpreted the marginal note ('TELOS' meaning 'END') to mean that the whole gospel ended at v.8 and that v.9-20 were not part of Mark's Gospel.

後來的抄寫員將旁注('TELOS'意為'結尾')曲解為整個福音書在第8節結束，9-20節不是馬可福音的內容。

This mistake was repeated in a number of copies which gave rise to the few defective manuscripts seen today.

這一錯誤在很多抄本中重複，導致今日所見的少量有缺陷抄本的產生。

Codex 24 clearly has TELOS after v.8 and TELOS after v.20.

抄本24在第8節和第20節經文之後都清晰地標有TELOS。

Question 3: Why would God end the Gospel of Mark with Christians trembling, fleeing, bewildered, saying nothing to anyone, and being afraid? (v.8 in NIV).

問題3：為什麼上帝在馬可福音中以基督徒的發抖逃跑、困惑茫然、什麼也不告訴人、恐懼害怕作結呢？(新國際譯本第8節)。

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

她們就出來，從墳墓那裡逃跑，又發抖，又驚奇，什麼也不告訴人，因為她們害怕。

This is a very pessimistic and negative ending that is most uncharacteristic of Mark's and the Holy Spirit's style.

這是一個悲觀消極的結尾，毫無馬可和聖靈的風格特徵。

The whole purpose of Mark's Gospel is that Christians should not be afraid.

馬可福音的全部目的是基督徒不應該恐懼害怕。

Mark would not omit the resurrection climax, being the main point of his gospel, and the happy ending on which the entire Christian faith depended.

馬可不會省略復活的高潮，這是他的福音書的主旨，這一歡樂結局是整個基督信仰的倚靠。

V.9-20 are genuine!

9-20節經文是真實的！

At right is a facsimile of Codex Vaticanus showing the space left for Mark 16:9-20.
右圖是梵蒂岡抄本的一個摹本，表明有為馬可福音 16:9-20 所留的空處。

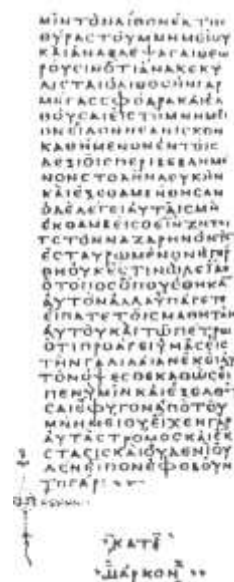
The scribe who wrote Vaticanus, at the end of Mark has left one column entirely vacant.
書寫梵蒂岡譯本的經文士，在馬可福音的結尾留下完全空白的一欄

It is the only vacant column in the entire manuscript- a blank space sufficient to contain v.9-20.
這是整個抄本唯一空白的一欄——空白處足夠包含 9-20 節。

Why? The scribe knew that after v.8 a further section should follow.
為什麼？經文士知道在第 8 節之後還有一部分緊隨其後。

He left the space to add v.9-20 later, but something stopped him from adding it, or he never got around to it.

他留下空處，以便稍後加上 9-20 節，但被一些事阻礙，以後再也沒找到時間將其補上。



12. Manuscript Materials Available

12. 可獲得的抄本材料

INTRODUCTION: The manuscripts of the New Testament include:

簡介：新約抄本包括：

- | | | |
|---|---|--------------------|
| 1) 299 UNCIALS |) | |
| 1) 299個大楷體抄本 |) | |
| 2) 2812 minuscules |) | 5487 New Testament |
| 2) 2812個小楷體抄本 |) | Greek manuscripts |
| | | 5487個新約 |
| 3) 96 papyri |) | 希臘抄本 |
| 3) 96個蒲草紙抄本 |) | |
| 4) 2280 lectionaries |) | |
| 4) 2280個聖經選文集 |) | |
| 5) Early versions |) | |
| 5) 早期譯本 |) | |
| 6) Church Fathers' quotes (Burgon collated 86,489 scriptures quoted). |) | |
| 6) 教父引用(伯根核對了 86,489 處引用經文)。 |) | |

Writing materials include:

書寫材料包括：

- 1) **Papyrus** - Paper sheets pasted together in rolls up to 10 metres long.
1) **蒲草紙抄本**——粘貼在一起的紙張捲起來達10米長。
- 2) **Parchment** - Made from animal hides. This replaced papyrus after 400 AD.
2) **羊皮紙抄本**-由動物皮革製成。主後400年之後這一材料取代了蒲草紙。

The hides of 60 sheep or goats were required to produce a 250 page New Testament manuscript.
製作250頁的新約抄本需要60只綿羊或山羊的毛皮。

After the expense of **preparing** the hides, came the **writing**, then the **illumination** of the initials, then the addition of **miniatures** by an artist.

準備皮革的花費之後，開始書寫，接著是最初的**手工繪製的彩圖**，然後是藝術家增加的**微型畫**。

Parchment was used until 1100 AD, when paper was used more in the West.
羊皮紙的使用一直到主後1100年，那時紙張在西方得到更廣泛的使用。

Of the 5487 New Testament Greek manuscripts, about 1300 are written on paper
5487個新約希臘抄本中，約1300個抄本寫在紙上

(These include 2 uncials, 698 minuscules, 587 lectionaries).
(包括2個大楷體抄本、698個小楷體抄本、587個聖經選文集)。

a) Distribution by Age. More manuscripts survived from the 11th-14th Century.

a) 按年代分類。大多數抄本是11-14世紀保存下來的抄本。

Losses would have been greater during **Diocletian's** persecution (303-313 AD) and during the 15th Century **Muslim** invasion of the Christian Greek world.

羅馬皇帝**戴克里仙**迫害期間(主後303-313年)和15世界**穆斯林**入侵希臘世界的基督徒期間，原本會有更大的損失。

b) Distribution by Content.

b) 按內容分類。

1. **Only 3 uncials**

1. 僅有3個大楷體抄本

- Sinaiticus, 01, Aleph (Many words are omitted),
- 西乃抄本、01、Aleph(很多單詞被刪減) ,
- Alexandrinus, 02, A,
- 亞歷山大抄本，02、A,
- Ephraemi Syri Rescriptus, 04, C and
- 以法蓮敘利敕書抄本、04、C 以法蓮抄本和

57 minuscules contain the whole of the New Testament.

包含全部新約的57個小楷體抄本。

2. **2 uncials and 147 minuscules contain all the New Testament** except Revelation.

2. 2個大楷體抄本和包含除啟示錄外的所有新約的147個小楷體抄本。

3. **One uncial and 75 minuscules contain all the New Testament** except the Gospels.

3. 1個大楷體抄本和包含除福音書外的所有新約的75個小楷體抄本。

4. **8 uncials and 265 minuscules contain Acts to Jude.**

4. 8個大楷體抄本和包含使徒行傳到猶大書的265個小楷體抄本。

5. **Revelation** is found in 5 papyri (4 fragmentary); 7 uncials (3 fragmentary); and 118 minuscules (1 fragmentary).

5. 在5個蒲草紙抄本(4個不完整)；7個大楷體抄本(3個不完整)；和118個小楷體抄本(1個不完整)中找到了啟示錄。

6. **The four Gospels** are found in 43 papyri (31 fragmentary); 184 uncials (110 fragmentary); and 1896 minuscules (57 fragmentary).

6. 在43個蒲草紙抄本(31個不完整)；184個大楷體抄本(110個不完整)和1896個小楷體抄本(57個不完整)中找到了四福音書；

Total = **Gospels** are preserved in 2361 manuscripts;

合計 = 福音書在 2361 個抄本中得以保全；

Acts and the General Epistles are preserved in 662 manuscripts;

使徒行傳和一般書信在 662 個抄本中得以保全；

Paul's letters are preserved in 792 manuscripts;

保羅書信在 792 個抄本中得以保全；

Revelation is preserved in 287 Greek manuscripts.

啟示錄在 287 個希臘抄本中得以保全。

c) **Distribution by Location.**

c) 按位置分類。

New Testament manuscripts are collected throughout the world in the locations indicated in the table below.

世界各地所搜集的新約抄本的位置如下表所示。

Most manuscripts are in the monasteries of Mt Athos (900), and in St Catherine's monastery on Mt Sinai (301).

大部分抄本位於阿陀斯山修道院(900 個)和西乃山的聖凱瑟琳修道院(301 個)。

French and English manuscript collections grew due to their world travelling citizens.

法語和英語抄本收集的增長歸功於其公民的世界旅行。

Number of Manuscripts 抄本數量	Present Locations 現在位置			
50-100 manuscripts:	Cambridge 劍橋	66	Grottaferrata 格洛塔菲拉塔	69

50-100 個抄本	Florence 佛羅倫薩	79	Patmos 拔摩島	81
	Moscow 莫斯科	96		
100-200 manuscripts: 100-200 個抄本	Jerusalem 耶路撒冷	146	Oxford 牛津	158
200-500 manuscripts: 200-500 個抄本	Leningrad 列口格勒	233	London 倫敦	271
	Sinai 西乃	301	Rome 羅馬	367
	Paris 巴黎	373	Athens 雅典	419
Over 500 manuscripts: 超過 500 個抄本	Mt Athos 阿陀斯山	900		

This table shows the age and number of Greek NT manuscripts in each century:

下表表明希臘新約抄本在每一個世紀的年代和數量：

Distribution of Greek Manuscripts by Century 希臘抄本按世紀的分類					
New Testament Manuscripts 新約抄本				Lectionaries 聖經選文集	
Century AD 主後世紀	Papyri 蒲草紙抄本	Uncials 大楷體抄本	Minuscules 小楷體抄本	Uncials 大楷體抄本	Minuscules 小楷體抄本
100-200	7	1			
200-300	36	4			
300-400	22	22		1	
400-500	6	46		1	
500-600	12	56		4	
600-700	11	32		4	
700-800	2	33		27	
800-900		54	17	113	6
900-1000		20	132	111	42
1000-1100		1	462	15	240
1100-1200			581	6	503
1200-1300			575	4	411
1300-1400			519		310
1400-1500			245		173
1500-1600			136		194

1. 96 PAPHYRI

1. 96個蒲草紙抄本

1930s saw the discovery of the Chester Beatty papyri: P⁴⁵, P⁴⁶, P⁴⁷

1930年代發現了貝蒂蒲草紙集：P⁴⁵, P⁴⁶, P⁴⁷

1935 saw C.H.Roberts publish P⁵² dated from 125AD, containing John 18:31-33, 37-38.

1935年C.H.羅伯特出版了P⁵²，追溯到主後125年，包含約翰福音18:31-33，37-38

1956-61 saw the publishing of the Bodmer papyri: P⁶⁶, P⁷², P⁷⁴.

1956-61出版了伯默蒲草紙集：P⁶⁶, P⁷², P⁷⁴.

(1) Papyrus Bodmer (P⁷⁵), dated around 210 AD, consists of 27 perfectly preserved bound sheets.

(1) 伯默蒲草紙抄本(P⁷⁵)，年代約主後210年，包含27卷保存並裝訂完好的紙張。

The text of P⁷⁵ was so close to Codex Vaticanus (B) that the Westcott-Hort theory of a 4th Century revision of the New Testament text was no longer defensible.

P⁷⁵ 的文本非常接近梵蒂岡抄本(B)，因此，魏斯科-霍特關於4世紀修訂新約文本的理論不再有理可辯了。

Aland sums it up as follows:

阿蘭德總結如下：

"The simple fact that all these papyri, with their various distinctive characteristics, did exist side by side, in the same ecclesiastical province, that is, in Egypt, where they were found, is the best argument against the existence of any text-types, including the Alexandrian and the Antiochian (basis of KJV) texts.

簡明的事實是，所有這些各具鮮明特色的蒲草紙抄本同時並存，在同一與教會相關的省份，即埃及被發現，成為現存任何文本類型以其為標準的最佳依據，包括亞歷山大讀本和安提阿(英王欽定本的基礎)讀本。

We still live in the world of Westcott and Hort with our conception of different recensions and text-types, although this conception has **lost its raison d'être**, or, it needs at least to be newly and convincingly demonstrated. 我們仍生活在魏斯科與霍特的世界中，帶著我們不同修訂本和讀本類型的觀念，儘管這些觀念已經失去其存在的理由，或者，它至少需要新的、令人信服的論證。

The increase of the documentary evidence and the entirely new areas of research which were opened to us on the discovery of the **papyri, mean the end of Westcott and Hort's conception.** 文獻證據的增加和一些全新的研究領域——這些領域向我們敞開了發現蒲草紙抄本的大門——皆意味著魏斯科與霍特觀念的終結。

The Significance of the Papyri, p.334-337.
蒲草紙抄本的意義. 334~337 頁

(2) **Most of the early witnesses, papyri or parchments come from Egypt.**
(2) **大部分早期證據，蒲草紙抄本或羊皮紙抄本出自埃及。**

But to what degree do we place confidence in Egypt, in the witness of only one locality?
但我們要在多大程度上將信心置於埃及，置於這僅僅一個地區的證據上呢？

Some critics think that the oldest manuscripts are the best manuscripts, ie: most near to the original.
某些評論家認為最老的抄本是最好的抄本，即：最接近原稿。

This presumption in favour of age is simplistic and is nullified by the great variety of **careless, nonsense or deliberately altered** texts in the 2nd Century papyri.
這一贊成年代依據的假設過分簡化，因存在於 2 世紀蒲草紙抄本中大量的粗心草率、胡說八道、故意更改經文等問題而被廢棄。

The Egyptian manuscripts are: Beatty papyri (P⁴⁵, P⁴⁶, P⁴⁷), Bodmer papyri (P⁶⁶, P⁷², P⁷⁴, P⁷⁵), Sinaiticus(01), Alexandrinus(02), Vaticanus(03), Ephraem Syrus(04), Freer Washington(016).
埃及抄本有：貝蒂蒲草紙抄本(P⁴⁵, P⁴⁶, P⁴⁷)、伯默蒲草紙抄本(P⁶⁶, P⁷², P⁷⁴, P⁷⁵)、西乃抄本(01)、亞歷山大抄本(02)、梵蒂岡抄本(03)、以法蓮抄本(04)和弗裡爾·華盛頓抄本(016)。

Notice Colwell's papyri findings in Scribal Habits, p.374-383:
注意科爾韋爾在《抄寫員的習慣》中對蒲草紙抄本的調查結果，374~383 頁。

Error 錯誤	P ⁶⁶	P ⁴⁵	P ⁷⁵
Careless readings 粗心草率的内容	216	20	56
Singular readings 單一内容	482	275	257
Nonsense readings 無稽之談	200	28	64
Leaps forward 向前跳躍	54	16	27
Leaps backward 向後跳躍	22	2	10

Definitions:

定義：

Singular reading: One with no other manuscript support anywhere.
單一内容：任何地方沒有其他抄本支持。

Leap forward or backward: The scribe looking for his lost place, looked ahead or back, and copied.
向前跳躍或向後跳躍：抄寫員尋找自己錯過的地方，向前看或向後看，加以抄寫。

P⁴⁵ shows that, with some scribes, omissions were deliberate and extensive.
P⁴⁵ 表明某些抄寫員故意大量刪減。

Question: Is it mere coincidence that Aleph and B were made in the same area as P⁴⁵, and exhibit similar characteristics?

問題：西乃抄本和梵蒂岡抄本與P⁴⁵由同一地區製作，並體現出相似的特徵，這僅僅是巧合嗎？

See Chapter 17 on "Corruptions in B,C,D and Aleph".

參看第17章 論“梵蒂岡抄本 (B), 以法蓮抄本 (C), 伯撒抄本 (D) 和西乃抄本(Aleph) 的敗壞”。

Papyrus P⁴⁷ 蒲草紙P⁴⁷

Aland says, "We need not mention the fact that the **oldest manuscript does not necessarily have the best text.**

阿蘭德道：“不必提說的事實是，**最古老的抄本未必是最好的文本。**”

P⁴⁷ is, for example, by far the oldest manuscript containing the almost full text of the Apocalypse, but it is certainly not the best."

例如P⁴⁷，到目前為止是最古老的抄本，幾乎包含啟示錄全文，但肯定不是最好的。”

(The Significance of the Papyri, p. 333). Papyrus 47 contains Revelation 9:10-17:2.

(蒲草紙抄本的意義. 333 頁)。蒲草本 47 包含啟示錄 9:10-17:2。

2. 299 UNCIALS

2. 299個大楷體抄本

These are Codices (books) and vellum (calfskin) scrolls written in BLOCK Greek capital letters.

這些抄本(書籍)和牛皮紙(牛皮)卷軸是用希臘大寫字母的字模寫成的。

The 299 copies date from the 4th to the 10th Century.

這299個抄本始於4世紀到10世紀。

They are classified by letters or numbers, such as Codex Sinaiticus (01), Aleph (א); Codex Vaticanus (03), B.

它們用字母或數字分類，如西乃抄本(01)、西乃抄本(א)、梵蒂岡抄本(03)、梵蒂岡抄本。

The Majority text is known by the following names:

為人所知的多數抄本名稱如下：

Textus Receptus 傳受 抄本(共認抄本)

Koine text (common)希臘通用語抄本(普通)

Byzantine text 拜占庭抄本

Syrian text or Antiochan text 敘利亞抄本或安提阿抄本

Traditional text 傳統抄本

Notice Aland's bias against the Byzantine text, even though 6th Century wealthy preference (who best knew and could afford the best copies) was the Byzantine text.

注意阿蘭德對拜占庭抄本的偏見，儘管6世紀富人的偏好(最瞭解並買得起最好的抄本)是拜占庭抄本。

"But it should also be remembered that the **date** of a manuscript is no more a clue to its significance than is its **length**.

“但也應該記住的是，抄本的**日期**不再是其意義的提示，而是**時間長短**的提示。”

Thus from the **sixth century** there have **been preserved several manuscripts of consummate artistry** (parchment stained purple, inscribed with silver letters, and illuminated with gold), and yet since they offer nothing more than a **Byzantine text** - even in the renowned Codex Rossanensis (042)- they are in **consequence** quite irrelevant for textual criticism."

由此從六世紀起，保存了一些具有完美藝術氣息的抄本(染成紫色的羊皮古卷，用銀汁塗寫，用金汁裝飾)，然而由於它們並未比拜占庭文本多提供任何證據(甚至著名的彩色福音書稿本(042))，因而對於經文批判毫不相干。”

The Text of the NT, K. Aland, p.104.

K.阿蘭德. 新約文本學. 104頁。

We note that Aland in his book "The Text of the NT"
我們注意到阿蘭德在他的《新約文本學》一書中

- a) has no salvation testimony,
a) 沒有救恩見證，
- b) Does not believe in verbal inspiration and inerrancy of the NT Text (p.6,11),
b) 不相信新約希臘文本言語的靈感和無誤(6,11頁)，
- c) Rarely mentions errors in Vaticanus and Sinaiticus, but accepts it as the correct text (p.18).
c) 很少提到梵蒂岡抄本和西乃抄本的錯誤，相反卻認為它是正確的文本(18頁)。

Note the following facts about some of the major uncials:
注意下列關於一些主要的大楷體抄本的事實：

01 Codex Sinaiticus (Aleph).

01 西乃抄本(Aleph)。

It contains all the New Testament except John 5:4; 8:1-11; Matthew 16:2,3; Romans 16:24; Mark 16:9-20; Acts 8:37; I John 5:7,8, etc.

它包含除約翰福音5:4；8:1-11；馬太福音 16:2,3；羅馬書 16:24；馬可福音 16:9-20；使徒行傳 8:37；約翰一書 5:7,8,等之外的所有新約書卷。

Very often Sinaiticus will agree with the KJV against the Vaticanus readings.
西乃抄本常常與英王欽定本一致，與梵蒂岡抄本相悖。

It also includes 'The Shepherd of Hermas' and 'The Epistle of Barnabus'.
它也包括《哈瑪斯的牧羊人》和《巴拿巴書信》。

It was written around 350-370 AD on 147 1/2 pages of vellum.
它寫於約主後350-370年，寫在147 1/2頁牛皮紙上。

It is a complete Bible, in 4 columns of 48 lines to a page.
它是一部完整的聖經，每頁4欄，每欄48行。

"It was found in 1844 by Tischendorf in St Catherine's monastery on Mt Sinai in a garbage tin.
“它是 1844 年，替申多夫在西乃山聖凱瑟琳修道院的垃圾箱裡發現的。

The text has numerous **singular** readings and **careless errors**.
這一文本有很多**單一**內容和**粗心的錯誤**。

It was highly overrated by Tischendorf, and is distinctly inferior to B.
替申多夫對它的質量估價過高，它明顯次於梵蒂岡抄本。

Sinaiticus, Vaticanus and p75 represent the Alexandrian text." (Text of the NT, K.Aland, p 107).
西乃抄本、梵蒂岡抄本和p75代表亞歷山大文本。”(K. 阿蘭德. 新約文本學. 107頁)。

It contains Luke 23:17 omitted in NIV,B,etc.
它包含在新國際譯本和梵蒂岡抄本等中刪除的路加福音23:17。

'For of necessity he must release one unto them at the feast'.
“每逢這節期，巡撫必須釋放一個囚犯給他們”。

It has over 14,800 corrections.
它有超過14,800次的修改。

02 Codex Alexandrinus (A).

02 亞歷山大抄本(A)。

It contains all the Bible except Matthew 1:1-25:6; John 6:50-8:52; II Corinthians 4:13-12:6; I Kings 12:20-14:9; Genesis 14:14-17; 15:1-5.

它包含除馬太福音1:1-25:6; 約翰福音6:50-8:52; 哥林多後書 4:13-12:6; 列王記上 12:20-14:9; 創世記 14:14-17; 15:1-5外的整本聖經。

Otherwise it is a complete Bible.
除此以外它是一部完整的聖經。

These omissions are due to missing pages.
這些遺漏是由頁數的缺失造成的。

It bears a strong resemblance to the **Byzantine, KJV text, especially in the Gospels.**
它與拜占庭文本，英王欽定本極為相似，尤其是福音書。

Kurt Aland considers it to be strictly a Byzantine text (p.109 TONT), It was written in the 5th Century, just after 400 AD.
庫爾特·阿蘭德認為它是一個確切的拜占庭文本(新約文本學. 109頁)，它寫於5世紀，正是主後400年以後。

It has 773 leaves of vellum, with 2 columns of 41 lines to a page.
它有773張牛皮紙，每頁兩欄，每欄41行。

03 Codex Vaticanus (B). **03 梵蒂岡抄本(B)。**

It contains all the Bible except Genesis 1:1-46:28; Psalm 106-138; Matthew 16:2,3; Romans 16:24; I, II Timothy; Titus; Philemon; Revelation and Hebrews 9:14-13:25.

它包含除創世記 1:1-46:28、詩篇 106-138、馬太福音 16:2,3、羅馬書 16:24、提摩太前後書、提多書、腓利門書、啟示錄和希伯來書 9:14-13:25 的整本聖經。

Its place of origin and early history is unknown.
它的出處和早期歷史不為人知。

It was first found in the Vatican library in 1475.
它於 1475 年在梵蒂岡圖書館首次發現。

It survived 1100 years in excellent condition because nobody used it much.
它歷經 1100 年保存完好，因為沒有人經常使用它。

If it had been a faithful copy of the originals, it would have been worn out with use.
如果它是原稿的忠實抄本，本應該因使用而有破損。

It has 759 pages, 10" x 10½", each with 3 columns of 41 lines.
它有 759 頁，10" x 10½"，每頁 3 欄，每欄 41 行。

It is written in rather small delicate Greek capitals.
它由小而雅緻的希臘大寫字母寫成。

It contains the false 'Epistle of Barnabus' and the Apocrypha.
它包含錯誤的《巴拿巴書信》和偽經。

It was available to Erasmus in 1515 to produce his Greek New Testament text, and to the translators of the KJV in 1611, but both ignored it as corrupt and useless.

以洛斯馬士在 1511 年可用它製作他的希臘新約文本，英王欽定本的譯者在 1611 年也可使用它，但二者都因它的劣質無用而對它不予理睬。

Westcott and Hort think it was produced in Italy, where the forged Isidorian Decretals and the Donation of Constantine were written.

魏斯科特和霍特認為它是在意大利製作的，偽造的《伊西多爾教令集》和《君士坦丁贈禮》也寫於此處。

"The origin and early history of B is unknown". (Text of NT, Aland, p.109).

“梵蒂岡抄本的出處和早期歷史不為人知”。(阿蘭德. 新約文本學. 109頁)。

There are many places where modern version editors reject B because it agrees with the Textus Receptus.
現代版編輯多處反對梵蒂岡抄本，因為它與傳受抄本一致。

Question: How is it that P⁴⁷ (2nd Century) contains Revelation as part of the Bible, while the supposedly 'pure' Vaticanus, written 200 years later, omits Revelation?

問題: 為什麼P⁴⁷(2世紀)包含作為聖經一部分的啟示錄，而被認為是“純正”的梵蒂岡抄本，寫於200年後，卻刪除了啟示錄呢？

Question: Isn't it a bit suspicious that B omits Hebrews 9:14 to 10:39 dealing with the one, eternal, effectual sacrifice of Jesus Christ for our sins, which did away with the Roman Catholic mass and sacraments?

問題: 梵蒂岡抄本刪除了希伯來書9:14節到10:39節，涉及耶穌基督為我們的罪將自己作為永遠有效的祭物一次獻上，借此廢除了羅馬天主教的彌撒和聖禮，難道沒有一點可疑之處嗎？

Also, B omits Revelation 17 dealing with the Roman Catholic Church as the whore.
而且，梵蒂岡抄本刪除了啟示錄17章論述羅馬天主教會是一個淫婦的內容。

Why won't the Pope permit a chemical or Carbon-14 dating test of its vellum and ink just to make sure that it is not a forgery?

為什麼教皇不允許對它的牛皮紙和墨水進行化學或碳-14年代檢測，以確保它不是贗品呢？

The Cambridge Bible Commentary on the NEB by Clifford M. Jones, p.100 (1966) interestingly notes that "the **writing has been spoiled** by a well-meaning scribe who **has inked over all the passages he considered to be authentic**."

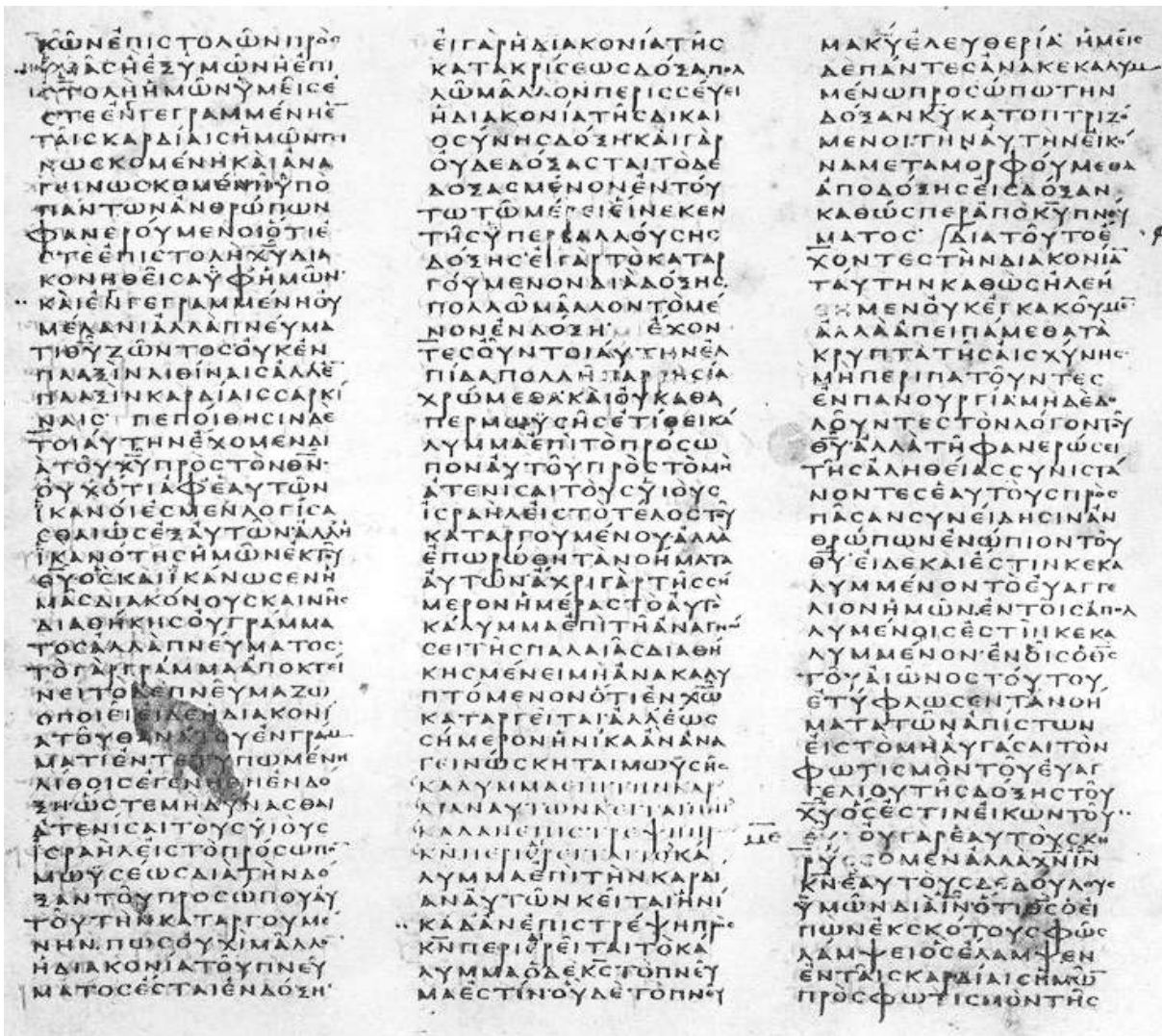
有意思的是，克利福特·M.瓊斯在《對新英文聖經的劍橋聖經注釋》100頁(1966)中指出，“筆跡被一位出於好意的抄寫員損壞了，他用墨水修描了他認為所有可信的章節。”

An example of this is seen in the illustration below.
下圖可以作為例證。

The **four lines** beginning at the 10th line from the **bottom of the middle column have not been retouched because they have been written again by mistake in the original**".

中間一欄自倒數第10行起的**4行沒有被修描，因為它們在原稿中已被重新誤寫了一遍**”。

This is one example of many mistakes in Codex Vaticanus.
這是梵蒂岡抄本眾多錯誤中的一個例子。



3. **2812 MINUSCULES** (or Cursives)

3. **2812 個小楷體抄本(或草體版)**

These Greek manuscripts use lower case letters.
這些希臘抄本使用小寫字母。

They date from the 9th to 16th Centuries.
其年代始於 9 世紀到 16 世紀。

Minuscules make up the vast majority of New Testament Greek manuscripts.
小楷體抄本構成新約希臘抄本的更多數。

They bear witness 99% of the time to the Majority or Traditional text.
它們在時間上為 99% 的多數抄本和傳統抄本作見證。

In the United Bible Society's critical apparatus, the minuscules are usually only cited if they differ from the Majority text.
在聖經聯合公會的批判性注釋中，小楷體抄本通常只在與多數抄本不同時才被引用。

"Most of the minuscules have not yet been examined for their textual value, because to examine 2812 manuscripts is beyond the capacity of any one person or team of scholars to compare every sentence in every manuscript.
“大部分小楷體抄本的文本價值未經考核，因為仔細檢查 2812 個抄本，比較每一個抄本中的每一句話，超出了任何一個人或學者團隊的能力。

The Pauline letters, Acts, and the Gospels have now been studied, demonstrating that more than 80% of the manuscripts contain exclusively the Majority text." (Aland, p.128).

保羅書信、使徒行傳和福音書已被研究，證明超過 80%的抄本專門包含多數抄本。”(阿蘭德. 128 頁)。

"Admittedly, no adequate history has yet been written on the Byzantine Text." Aland, p142

“無可否認，對於拜占庭文本，尚無充分的歷史記載。”阿蘭德. 142 頁。

4. **2280 LECTONARIES** (eg: L1-L2280)

4. **2280個聖經選文集**(例如：L1-L2280)

Lectionaries are New Testament books divided into readings or lessons for each day of the church year.

聖經選文集是將新約書卷按內容或課次來劃分，用於教會年的每天誦讀。

These were used in monasteries (Mon-Fri) or in churches (Sat-Sunday)

被用於修道院(週一——週五)或教會(週六——周日)中。

Question: What kind of text is in the lectionaries?

問題：聖經選文集裡是什麼文本？

Answer: The Greek lectionary text of the New Testament is almost **100% identical to the Byzantine KJV text.**

答案：新約希臘聖經選文集文本與拜占庭英王欽定本幾乎 100%相同。

It is not Alexandrian, but is the same text as used in our **KJV.**

它不是亞歷山大文本，而與我們的英王欽定本是一樣的。

Even Metzger (Text of NT, Aland, p.169) concedes that:

甚至梅茨格(阿蘭德. 新約文本學. 169 頁)也承認道：

"Basically, the **Greek lectionary text** presents a **Byzantine type of text.**

“大致說來，希臘聖經選文集文本代表拜占庭類文本。

Actually, the **text** we find in the **Greek lectionaries is almost identical with the Byzantine imperial text."**

事實上，我們找到的希臘聖經選文集文本與拜占庭皇家文本幾乎是相同的。”

Question: When did the lectionary system start?

問題：聖經選文集體系始於何時？

Answer: No-one knows 100% for sure.

答案：沒有人完全確知。

If it started before 300 AD, it would represent the early original text, **proving the KJV.**

如果它始於主後300年之前，它將代表早期的原始抄本，證明英王欽定本。

Modern version supporters don't want this, so they hope it started after 300 AD, and this is their position.

現代版支持者不希望如此，他們希望它始於主後 300 年之後，這是他們的立場。

One evidence for the lectionary system starting before 300 AD is the fact that the beginnings of Chrysostom's sermon texts (344-407AD) often co-incide with the Byzantine lectionary system.

聖經選文集體系始於主後 300 年之前的一個證據是這樣一個事實：屈梭多模講道文本(主後 344-407 年)的開篇往往恰與拜占庭聖經選文集體系一致。

Chrysostom died in 407 AD and the lectionary system he quoted from could easily have been in existence before 300 AD.

屈梭多模卒於主後407年，他所引用的聖經選文集很可能存在於主後300年之前。

This would prove the Byzantine KJV text to be the original text.

這將證明拜占庭英王欽定本是原稿文本。

In addition to the Byzantine lectionary system of over 2000 manuscripts, as the papyri and lectionary texts prove, other lectionary systems existed in Egypt, Antioch and Jerusalem.

除了2000多個拜占庭聖經選文集體系的抄本之外，正如蒲草本和聖經選文集文本所證明的，其他聖經選文集體

系存在於埃及、安提阿和耶路撒冷。

5. EARLY VERSIONS OF THE NEW TESTAMENT

5. 新約早期譯本

Version 譯本	Date 年代	Text Type 文本類型
Latin 拉丁文		
a) Old Latin (Itala) a) 古拉丁譯本(意大利本)	195 AD	KJV - Majority 英王欽定本——多數
b) Vulgate b) 武加大譯本	383 AD	KJV - Majority 英王欽定本——多數
Syriac 敘利亞文		
a) Diatessaron a) 四福音合參	150 AD	KJV - Majority 英王欽定本——多數
b) Old Syria b) 古敘利亞譯本	300 AD	KJV - Majority 英王欽定本——多數
c) Peshitta c) 伯西托譯本	170 AD	KJV - Majority 英王欽定本——多數
d) Philoxeniana d) 斐羅聖尼譯本	507 AD	Not survived 未保存下來
e) Harklensis e) 亥克連譯本	616 AD	KJV - Majority 英王欽定本——多數
f) Palestinian Syriac f) 巴勒斯坦敘利亞譯本	420 AD	KJV - Majority 英王欽定本——多數
Gothic 哥特譯本	341 AD	KJV - Majority 英王欽定本——多數
Coptic 科普特譯本	300 AD	Not published 未出版
Armenian 亞美尼亞譯本	400 AD	KJV - Majority 英王欽定本——多數
Georgian 格魯吉亞譯本	400 AD	KJV - Majority 英王欽定本——多數
Ethiopic 埃塞俄比亞譯本	450 AD	KJV - Majority 英王欽定本——多數
Old Church Slavonic 古教會斯拉夫譯本	840 AD	KJV - Majority 英王欽定本——多數
Arabic 阿拉伯譯本	850 AD	KJV - Majority 英王欽定本——多數
Nubian 努比亞譯本		Not known 未知
Persian 波斯譯本		Not known 未知
Soghdian 索格裡亞那譯本		Not known 未知
Old English 古英語譯本		Not known 未知
Old High German 古高地德語譯本		Not known 未知

These early versions of the New Testament were produced because missionaries from Jerusalem, Antioch and other places, preached the Gospel and started churches in foreign countries.

這些新約早期譯本的製作是因為來自耶路撒冷、安提阿和其他地方的傳教士在外國傳福音、建立教會。

When people were saved, they needed the Bible in their own language.

人們一得救，就需要擁有自己語言的聖經。

The missionaries, caring greatly that their converts have the correct Bible, took great pains to translate from a faithful copy of the original text.

傳教士們極其希望歸信基督信仰者擁有正確的聖經，煞費苦心翻譯可靠的原稿抄本。

In fact, Tertullian in 208 AD in his work On Persecution Against Heretics rebukes the heretics with the challenge to go

to the cities where the original autographs of the New Testament are held to check the true Scriptures themselves:
事實上，特士良於主後208年在他的作品《論抗異端迫害》中，斥責異端者，挑戰他們到擁有新約原始手稿的城市去，親自檢驗什麼是純正的聖經：

"Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over (visit) the apostolic churches, in which the very thrones of the apostles are still pre-eminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally.
“你們這些要滿足自己更強烈的好奇心的人們，現在來吧，如果你要將這種好奇心應用在自己救恩的事上，就去拜訪使徒的各教會，在那裡，使徒的權力依然顯赫；在那裡，他們自己的可靠的書信仍被閱讀，所發之聲分別代表他們每一個人。

Achaia is very near you, [in which] you find Corinth.
亞該亞離你們很近，在那兒你們能找到哥林多。

Since you are not far from Macedonia, you have Philippi; (and there too) you have the Thessalonians.
由於你們離馬其頓不遠，你們可以找到腓立比，(那裡也有)帖撒羅尼迦。

Since you are able to cross to Asia, you get Ephesus.
由於你們能夠穿越亞洲，你們可以到達以弗所。

Since, moreover, you are close upon Italy, you have Rome, from which there comes even into our own hands the very authority (of the apostles themselves).

而且，由於你們離意大利很近，你們可以去羅馬，就是從那裡，那(使徒們的)權柄甚至直接到了我們手中。

How happy is its church, on which the apostles poured forth all their doctrine along with their blood."
這裡的教會何等有福，使徒們以自己的鮮血將他們的全部教義不斷傾注其上。”

This tells us that the original autographs of the New Testament text were mostly available to copy from at least to 208 AD.

這告訴我們至少到主後208年，新約文本原稿手稿通常能得到，以供人們抄寫。

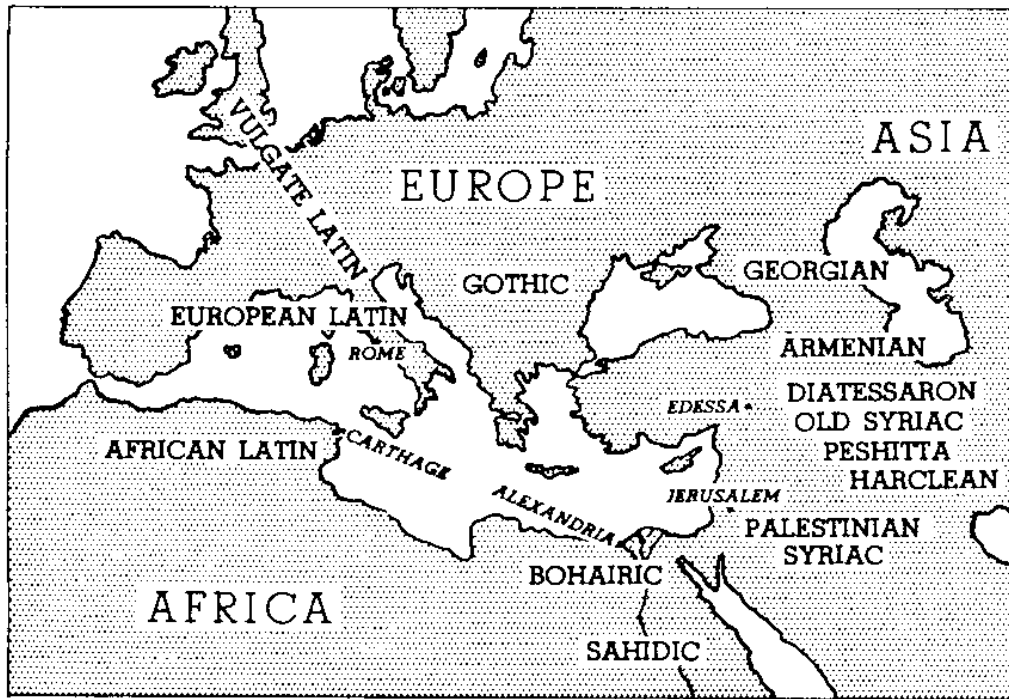
Missionaries being the most serious soul-winning Christians, would have chosen the correct text from which to translate their foreign language versions.

傳教士作為最認真的贏得魂的基督徒，他們會選擇正確的文本，翻譯成外語譯本。

This is borne out by the above early versions all having a Majority-type text (on which the KJV is based).
上述全部具有多數型文本的早期譯本(英王欽定本以此為基礎)證實了這一點。

Let us now discuss the main features of these 20 early versions:

現在我們來討論這20個早期譯本的主要特點：



A Map of the location of Ancient New Testament Versions
古代新約譯本位置地圖

1. The Latin Versions

1. 拉丁譯本

a) Old Latin (Itala) 195 AD.

a) 古拉丁譯本(意大利)主後195年。

This is a Byzantine KJV text type.
這是一個拜占庭英王欽定本類型。

The earliest Latin New Testament manuscripts are 4th Century.
最早的拉丁文新約抄本是在4世紀。

Manuscript K (350 AD) was copied from a manuscript before Cyprian of the 2nd Century. (TONT, Aland p187).
佛羅倫薩古抄本(主後350年)抄寫的是2世紀居普良之前的一個抄本。(阿蘭德. 新約文本學. 187頁)。

Only 50 manuscripts survive. "Even in the Latin pages of Codex D^{ca} there is **no trace** to be found of the early text postulated by Westcott and Hort". (Aland, p 190).

只有50個抄本保存下來。“就連在拉丁抄本 D^{ca}中，也沒找到魏斯科和霍特所假設的早期文本的痕跡。”(阿蘭德. 190頁)。

The Itala supports the KJV text.
古拉丁譯本支持英王欽定本。

b) The Latin Vulgate 383 AD.

b) 拉丁文武加大譯本主後383年

Koine, Byzantine, **Majority, KJV type text.**
希臘共通語、拜占庭、多數、英王欽定本。

Jerome produced the Latin Vulgate full Bible in 383 AD.
耶柔米於主後383年製作了拉丁文武加大完整的聖經。

Over 8000 copies of it exist today.
超過8000個這一譯本的抄本存留至今。

In the Gospels he merely revised the text of the Old Latin Gospels.

福音書中他僅修正了古拉丁福音書文本。

For the rest of the New Testament, Jerome used an exemplar (master copy) of the early Koine (KJV) text type. 對於其餘的新約書卷，耶柔米使用早期希臘通用語(英王欽定本)文本類型為坎本(正本)。

The only important readings which the Latin Vulgate disagrees with the Traditional NT text are 拉丁文武加大譯本與傳統新約文本不一致的重要內容僅為

- a) the conclusions of the Lord's Prayer (Matthew 6:13).
a) 主的禱告的結論(馬太福音6:13)。
- b) certain clauses of the Lord's Prayer (Luke 11:2-4).
b) 主的禱告的某短語(路加福音11:2-4)。

The Vulgate New Testament is a revised text which Jerome (383 AD) says that he made by comparing the Old Latin version with "old Greek" manuscripts.

武加大新約譯本是一個修訂文本，耶柔米(主後383年)說是他通過比較古拉丁譯本和“古希臘”抄本而製成的。

Hort correctly states that one of the Greek manuscripts which Jerome used was closely related to Codex Alexandrinus, a Traditional type text. NT in the Original Greek, Vol2, p.152. "

霍特準確地指出耶柔米使用過的希臘抄本中的一個抄本與一個傳統型文本——亞歷山大抄本密切相關。原始希臘文新約. 第12卷. 152頁。”

The question of **what Greek exemplar** was used is disputed.

使用什麼樣的希臘坎本的問題存在著爭議。

Earlier it was considered to be a manuscript of the \aleph (Aleph) B L type, but the consensus today favours the view that Jerome used a contemporary manuscript of the early Koine type." (Text of NT, Aland, p 192).

早先西乃抄本 (\aleph Aleph)、梵蒂岡抄本 (B)、聖經選文集 (L) 被認為是希臘坎本，但今天人們傾向於一致認為耶柔米使用了同時代的早期希臘通用語抄本 (the early Koine type) 。”(阿蘭德. 新約文本學. 192頁)。

This shows that Jerome was familiar with the Traditional text type (as used in the KJV) in producing his Vulgate version.

這表明耶柔米在製作他的武加大譯本時熟知傳統抄本類型(正如英王欽定本所使用的)。

Jerome was born in 329 AD and grew up to value the early Koine, Majority text as the basis for his translation.

耶柔米生於主後329年，長大後重視早期希臘通用語譯本、多數抄本，並將其作為他翻譯的基礎。

2. Syriac Versions

2. 敘利亞譯本

The Syrian versions are far more interesting than the Latin versions, for two reasons:

敘利亞譯本遠比拉丁譯本引人入勝，原因有二：

- i) The majority of the original autographs of the New Testament books were in Asia Minor and Syria. To this, all agree.
i) 新約書卷的大多數原稿位於小亞細亞和敘利亞。對於這一點，所有人一致贊同。
- ii) Since Asia Minor was in very close proximity to Syria, the early Syrian manuscripts may have been copied from the originals themselves.
ii) 由於小亞細亞很接近敘利亞，早期敘利亞抄本很可能抄自原稿。

a) Tatian's Diatessaron (150 AD).

a) 他提安四福音合參(主後150年)。

A Majority text type supporting KJV readings.

一個支持英王欽定本的多數抄本類型。

Ephraem (310-373 AD) used and commented on the Diatessaron which contains the four Gospels, being the text of the

Orthodox Christians of Edessa.

埃弗來姆(主後310-373年)使用和評論包含四福音書的合參，成為伊德撒正統基督徒的讀本。

Tatian died around 180 AD.

他提安死於主後180年左右。

Tatian's Diatessaron quotes the following Gospel verses omitted from modern versions:

他提安四福音合參引用了以下現代版譯本所漏譯的福音經文：

Matt. 太 17:21 (24/47)	Mark 可 7:16 (20/34)	Luke 路 17:36 (42/49)	John 約 5:4 (22/12)
Matt. 太 18:11 (27/29)	Mark 可 9:44 (25/19)	Luke 路 23:17 (50/20)	
Matt. 太 23:14 (40/42)	Mark 可 9:46 (25/22)	and Sinaiticus	
	Mark 可 11:26 (33/17)	和西乃抄本	
	Mark 可 15:28 (51/26)		

In fact, any verse that the NIV changes, Tatian's Diatessaron (150 AD) almost always gives the KJV reading.

事實上，新國際譯本更改的所有經文，他提安的四福音合參(主後 150 年)幾乎無例外地給出英王欽定本的內容。

This witness to the KJV is 200 years older than Vaticanus or Sinaiticus.

這一支持英王欽定本的證據比梵蒂岡抄本和西乃抄本早 200 年。

This is important because Tatian wrote within 100 years of the Gospels being written.

這很重要，因為他提安寫作於福音書成書後的 100 年間。

Tatian may have even copied from the original autographs.

他提安甚至可能抄自原稿。

Theodoret (390-458) found over 200 copies of the Diatessaron in Asia Minor, which were there before 160AD.

狄奧多勒(390-458年)在小亞細亞發現了200多本合參副本，在主後160年之前就存在於此。

Tatian's Diatessaron contains these scriptures which the NIV omits:

他提安四福音合參包含以下新國際譯本刪減的經文：

John 約 3:13b (32/39)	'the Son of man, which is in heaven '. '在天上的人子'。
Luke 路23:42 (51/47)	'Jesus, remember me, my Lord , when thou comest into thy kingdom' '耶穌啊， 我的主 ，祢的王國降臨的時候，求祢記念我'。
Luke 路 9:55,56 (38/46,47)	' Ye know not of what spirit ye are. Verily the Son of man did not come to destroy lives, but to give life ' (NIV omits all this) '你們的心如何，你們並不知道。人子來不是要滅人的性命，是要救人的性命'(新國際譯本刪減了所有這些經文)。
Luke 路 2:33 (2/41)	'And Joseph and his mother were marvelling' (NIV: 'Father') ' 約瑟 和孩子的母親，因這論耶穌的話就稀奇'(新國際譯本：'父親')

b) **Old Syriac** 300 AD or earlier.

b) **古敘利亞譯本**主後300年或更早。

Majority text supporting **KJV** readings.

支持**英王欽定本**的**多數**抄本。

This is the earliest Syriac translation of the New Testament.

這是最早的敘利亞新約譯本。

It contains two incomplete four-Gospel manuscripts: Curetonianus (sy^c) and Sinaiticus (sy^a).

它包含兩個不完整的四福音抄本：庫熱頓抄本(sy^c)和西乃抄本(sy^a)。

They exhibit a very great similarity in their translation style and in their character to the Diatessaron as the basic text.

(Aland).

它們與作為基礎文本的合參在翻譯風格和特徵上顯示出極大的相似。(阿蘭德)。

c) **The Peshitta** 170 AD.

c) **伯西托譯本**主後170年。

Majority text supporting **KJV** readings.

支持**英王欽定本**的**多數**抄本。

350 copies remain.

350個副本存留下來。

Westcott and Hort, knowing that the Peshitta (meaning `simple') represented the Majority text, did not want it to be dated around 170 AD as was accepted, because it would disprove their theory of Alexandrian manuscripts being close to the original.

魏斯科和霍特知道伯西托譯本(意為‘簡單的’)代表多數抄本，不想讓它的年代被標為共認的主後170年左右，因為那將證明他們所持有的亞歷山大抄本接近原稿的理論是錯誤的。

So they had to push the Peshitta's date to around 411-435 AD.

所以他們將伯西托譯本的年代推到主後411-435年左右。

They assumed that Rabbula, Bishop of Edessa, wrote it, even without any historical evidence for such a claim.

他們認為伊得撒的主教拉布喇寫作此書，即使這一斷言沒有任何歷史依據。

There are two reasons for an early date for the Peshitta:

伯西托譯本始於早期有兩個原因：

1) Since the Peshitta is used by both parts of the divided Syriac church (the Monophysites and Nestorians), its origin and acceptance as authoritative must have occurred before their division around 440 AD at the latest.

1) 由於伯西托譯本被由敘利亞教會分裂而成的兩個教派(一性派和景教派)所使用，它的起源和作為權威的認可一定發生在教會分裂之前，最遲在主後440年左右。

2) The Peshitta cannot have been Rabbula's work because of `Old Syriac' readings in it (before 300 AD).

2) 伯西托譯本不可能是拉布喇的作品，因為其中有‘古敘利亞語’內容(主後300年之前)。

This old Syriac text was copied from a Koine (KJV) type text.

這一古敘利亞文本抄自希臘通用語(英王欽定本)型文本。

d) **The Philoxeniana** 507 AD.

d) **斐羅聖尼譯本**主後507年。

This can be traced to the translator Philoxenus of Mabbug in 507 AD.

這可追溯到主後507年馬布格的翻譯家腓羅西諾。

It has not survived.

它沒有保存下來。

e) **The Harklensis** 616 AD.

e) **亥克連譯本**，主後616年。

It is a pure **Koine KJV** text.

它是純正的**希臘通用語英王欽定本**文本。

At the Enaton monastery near Alexandria in 616 AD, the monk Thomas of Harkel revised the Philoxenian version using six Greek manuscripts.

主後616年，在接近亞歷山大的伊頓修道院，哈克的修士多馬使用六個希臘抄本修訂斐羅聖尼譯本。

His text is a slavish adaptation to the Greek text, reproducing not only Greek word order, but even Greek words in a Greek transliteration.

他的文本是一種希臘文本刻板的改寫本，所再現的不僅僅是希臘文的詞序，甚至是用希臘文音譯的希臘詞。

This is a blessing, because it is possible to reconstruct the exemplar that he used (ie: the manuscript from which he translated).

這是一個祝福，因為可能重構他所使用的本(即：他所翻譯的抄本)。

Aland is disappointed that he translated from an almost pure Koine (KJV) text:

阿蘭德對他翻譯一本幾乎純正的希臘共通語(英王欽定本)文本感到失望：

"But unfortunately the result only demonstrates that the Harklean text, except in the Catholic letters, is an almost (though not absolutely) pure Koine type". (Aland, p. 199).

“但不幸的是，結果只證明亥克連譯本，除了羅馬天主教書信，是一本幾乎(儘管不是絕對)純粹的希臘共通語型譯本”。(阿蘭德. 199頁)。

f) **The Palestinian Syriac Version** 300-420 AD.

f) **巴勒斯坦敘利亞譯本**主後 300-420 年。

It is mostly a normal Koine KJV text.

它基本上是一個標準的希臘共通語英王欽定本文本。

"Its textual character is for the most part a normal Koine type with occasional Alexandrian readings, showing agreements with Codex Vaticanus in particular.

“它的文本特色基本上是一個標準的希臘共通語式，偶爾伴有亞歷山大內容，表明尤其與梵蒂岡抄本一致。

An affinity to the 'Caesarean' text type, with which this version is occasionally associated, is quite doubtful.

這個譯本偶爾與‘凱撒’文本類型一致，它們之間的密切關係是非常可疑的。

It has stronger associations with the **Peshitta** and the **Old Syriac** readings of the **pre-Peshitta**, which suggest that the origins of the version may be traced to the fifth century." (Aland, p 199).

它與伯西托譯本、前伯西托譯本的古敘利亞語內容聯繫更加緊密，表明這一譯本的起源可以追溯到五世紀。”(阿蘭德. 199 頁)。

3. **Gothic Version** 341 AD or earlier.

3. **哥特譯本**主後341年或更早。

Byzantine KJV text.

拜占庭英王欽定本文本。

This is a most important version, as it was produced in 341 AD or earlier by Ulfilas ('little wolf'), a missionary bishop to the Goths.

這是最重要的譯本，因為它是由去到哥特族的宣教士會督烏斐拉(小‘狼’)在主後341年或更早製作的。

This Gothic version was in circulation before Vaticanus was written in 350 AD and, according to Kenyon, Aland and every authority, the text it came from is the early Byzantine text of the KJV we have today.

這一哥特譯本的傳播早於主後350年梵蒂岡抄本的創作，根據肯揚、阿蘭德和各個權威，這一文本來自於我們今天所擁有的英王欽定本的早期拜占庭文本。

K.Aland in The Text of the New Testament, p. 210 admits its Byzantine parent:

K. 阿蘭德在《新約文本學》第210頁承認它的拜占庭母本：

“The fact that the Gothic version was made directly from the Greek text is **unquestioned**.

‘哥特譯本直接由希臘文本製作而成的事實是**毋庸置疑**的。

Nevertheless, the Gothic version is not cited along with the Latin, Syriac, and other versions as a primary witness in the critical apparatuses of editions of the Greek New Testament.

儘管如此，哥特譯本沒有同拉丁、敘利亞和其他譯本一起作為主要證據在希臘新約版本的批判性注釋中被引用。

As a rule it is cited only casually, because the general character of its textual base is rather precisely known.

作為規則它僅偶爾被引用，因為它的文本基礎的總體特徵已被確知。

For his translation Wulfilas made use of a manuscript of the **early Byzantine text differing little** from what we find in the **Greek manuscripts.**'

說到烏斐拉的翻譯，他所使用的**早期拜占庭文本抄本**，與我們在**希臘抄本**中找到的**差別甚微**。’

The version was begun soon after 341 AD (if not earlier), when Wulfilas came to Byzantium as a member of a Gothic delegation and was consecrated as 'bishop of the Gothlands' by Bishop Eusebius of Nicomedia.

該譯本始於主後341年之後不久(如果不是更早的話)，當時烏斐拉作為哥特代表團的一名成員來到拜占庭，並被尼科米底亞尼哥美地亞的會督優西比烏任命為‘哥特蘭島會督’。

Christianity had already spread among the Goths, being brought by Roman Christians taken prisoner of war. 基督教已在哥特地傳開，由羅馬基督徒中被擄的戰俘帶來。

It expanded vigorously thereafter. 此後迅猛擴大。

The Gothic version has survived as nine manuscripts of the Gospels and Paul's letters. 哥特譯本的福音書和保羅書信的九個抄本保留了下來。

The Gothic Codex Argenteus contains Mark 16:9-20. (TONT, K.Aland p.212,3). 哥特銀色聖經抄本包含馬可福音16:9-20節。(K. 阿蘭德. 新約文本學. 212~213頁)。

4. **Arabic Version** 850 AD. **Koine KJV** text.
4. **阿拉伯譯本** 主後850年。**希臘共通語英王欽定本**文本。

Its manuscripts date back to the 9th Century. 它的抄本可回溯到9世紀。

It has a demonstrable Greek base. 其希臘語基礎不言而喻。

There exists an Arabic version of the Harklean text. 存在亥克連文本的阿拉伯譯本。

5. **Coptic Versions**
5. **科普特譯本**

The early period of Christianity in Egypt is obscure. 基督教在埃及的早期情況鮮為人知。

The lack of any reference to the church in Egypt before 180 AD is probably explained by the Gnostic character of the Egyptian churches, which hindered their recognition by official churches elsewhere.

主後180年之前的埃及教會缺乏任何參考資料，很可能是由於埃及教會的諾斯底特性，這一特性阻礙了它們得到其他官方教會的認可。

(Gnosticism states that the created world was evil and was totally separate from and opposed to the spirit world. (諾斯底主義聲稱被造的世界是邪惡的，他們與靈界完全分離和對立。)

It denies the importance of the person and work of Christ. 它否認基督的位格及其工作的重要性。

Salvation in a Gnostic sense is not deliverance from sin, but a form of existential self-realization). 從諾斯底的角度來看，救恩不是從罪中得救贖，而是一種存在主義的自我實現形式。)

Three Coptic dialects are: Sahidic, Bohairic, Fayyumic. 三大科普特語方言：沙希地語、波海利語和法林語。

The Coptic New Testament was broadly established by 300-400 AD. 到主後300-400年科普特新約被廣泛確立下來。

The **Sahidic** (in South Egypt) has five manuscripts remaining, and the **Bohairic** (North Egypt) has 80 manuscripts extant.
沙希地語(南埃)有五個抄本保留下來，波海利語(北埃)現存八十個抄本。

Little is published about what kind of text is here.
此處所列抄本文本如何幾乎沒有出版的。

6. **Armenian Versions** 400 AD. Old Syriac **Traditional** type text (of KJV).
6. **亞美尼亞譯本**主後400年。古敘利亞**傳統**式文本(英王欽定本所屬)。

The first Armenian New Testament was based on the Old Syriac text type supporting the KJV.
最初的亞美尼亞新約基於支持英王欽定本的古敘利亞文本類型。

In 301 AD King Tiridates III (287-332AD) declared Christianity to be the State religion.
主後301年梯裡達底三世(主後287-332年)宣佈基督教為國教。

Around 400 AD Mesrop invented the Armenian alphabet which gave rise to the earliest Armenian version.
約主後400年梅斯羅布創造了亞美尼亞字母表，由此產生了最早的亞美尼亞譯本。

1100 AD saw a second Armenian version based on the Majority text.
主後1100年可見基於主流經文的第二個亞美尼亞譯本。

7. **Georgian Version** 400 AD. **Majority** text type.
7. **格魯吉亞譯本**主後400年。**多數**文本類型。

The evangelisation of Georgia from Armenia around 300 AD meant that the Georgian version was based on the same Greek Old Syriac type text as the Armenian version.

約主後300年亞美尼亞對格魯吉亞的福音差傳意味著格魯吉亞譯本和亞美尼亞譯本一樣，都基於相同的希臘古敘利亞文本類型。

8. **Ethiopic Version** 500 AD. **Byzantine KJV** text.
8. **埃塞俄比亞譯本**主後500年。**拜占庭英王欽定本**。

This was translated from a Greek text type of Codex Alexandrinus (A) and Codex Ephraemi (C) both strong Byzantine KJV type texts.

它譯自亞歷山大抄本和以法蓮抄本的一個希臘文本類型，這兩個抄本均為有影響力的拜占庭英王欽定本式文本。

Around 450 AD Syrian monks stimulated growth of the Ethiopian church, which would have prompted an Ethiopic version.

主後450年左右敘利亞修士們促進了埃塞俄比亞教會的增長，這必定對埃塞俄比亞譯本也是個推動。

9. **Old Church Slavonic Version** 840 AD. **Byzantine KJV** text.
9. **古教會斯拉夫譯本**主後840年。**拜占庭英王欽定本**。

This translation was begun in the 9th Century by the brothers Constantine Cyril (died 869 AD) and Methodius Cyril (died 885 AD).

這一翻譯始於九世紀，由君士坦丁·區利羅(主後869年去世)和麥瑟迪烏斯·區利羅(主後885年去世)兄弟所譯。

K Aland in The Text of the New Testament, p. 212 admits its agreement with the Byzantine text:

K 阿蘭德在《新約文本學》第212頁承認它與拜占庭文本一致：

‘The base from which the Old Church Slavonic was translated has not been determined (the Russian Orthodox Church claims divine inspiration for it), but most probably it was made from Greek manuscripts of the **Byzantine Imperial text type**’.

‘古教會斯拉夫譯本基於哪個文本翻譯而成還未確定(俄國正教聲稱其為靈感)，但很可能是由**拜占庭皇家文本**類型的希臘抄本製作而成。’

10. **Nubian**. Unknown date.
10. **努比亞譯本**。年代未知。

‘In the three Nubian kingdoms of late antiquity there were Christian churches with established traditions even before the sixth century, when the Christian mission became full fledged.

在晚期古跡的三個努比亞王國中，有一些基督徒教會，它們具有六世紀前確立的傳統，當時基督徒海外佈道已臻成熟。

It is not known when the New Testament was translated into Nubian, nor yet what its sources may have been (only lectionary fragments have survived)'. (Text of NT, K.Aland, p.214).

新約何時譯為努比亞文以及譯本來源都不得而知(只有聖經選文集的片段保存下來)’。(K. 阿蘭德. 新約文本學. 214頁)。

11. **Persian**. Christianity was active in Persia from the 3rd Century.
11. **波斯譯本**。基督教自三世紀起在波斯就很活躍。

Chrysostom says that the New Testament was translated into Persian around 220 AD.
屈梭多模說主後220年左右新約被譯為波斯語。

No ancient Persian New Testament manuscript has yet been found.
至今尚未發現古波斯新約抄本。

Only modern Persian texts are found.
僅發現現代波斯文本。

12. **Soghdian**.
12. **索格裡亞那譯本**。

From Central Asia there are several fragments of a version in Soghdian, but they are too brief and have been inadequately studied for any definite conclusions.

中亞有一些用索格裡亞那文寫的譯本片段，這些片段過於簡短，不足以查考，以得出確切結論。

13. **Old High German** and **Old English Versions** are both derived from Latin sources, which reflect a Majority text type.
13. **古高地德語譯本**和**古英語譯本**均出自拉丁文抄本，反映出多數抄本類型特徵。

Conclusion:

結論：

Every ancient version whose text can be verified is Byzantine/Majority KJV type.
能被證實的每一個古代譯本文本都是拜占庭/多數英王欽定本式。

There is no sign of a revision of the text, just continuity of the Majority text.
沒有文本修正的痕跡，僅有多數抄本的連貫性。

6. **CHURCH FATHERS' QUOTES**
6. **教父的引用**

Church Fathers were men who in the early years of the church wrote doctrinal letters to each other, where they quoted Scripture from the Bibles they possessed in 100, 200, 300, 400 AD.

教父在教會早年互通教義書信，引用的經文出自他們在主後 100,200,300,400 年所擁有的聖經。

These are very valuable in telling us what verses or readings were in the most ancient Bibles.
這對我們得知大多數古代聖經的經文或內容是極有價值的。

They correctly quote Majority text readings, attesting to the KJVs text.
 他們準確無誤地引用多數抄本內容，證明英王欽定本文本是正確的。

These writers pre-date Sinaiticus and Vaticanus and attest to Majority text KJV type readings in the early church 這些記錄者早於西乃抄本和梵蒂岡抄本的時代， 證實了早期教會的多數抄本英王欽定本式內容				
100-150 AD 主後 100-150 年	150-200 AD 主後 150-200 年	200-250 AD 主後 200-250 年	250-300 AD 主後 250-300 年	300-400 AD 主後 300-400 年
Didache 十二使徒遺訓 Diognetus 丟格那妥書 Justin Martyr 殉道者游斯丁	The Gospel of Peter 彼得福音 Athenagoras 雅典納哥拉 Hegesippus 赫格西樸 Irenaeus 愛任紐	Clement 革利免 Tertullian 特土良 Origen 俄利根 Clementinus 克萊門特 Hippolytus 希坡律陀	Gregory of Thaumaturgus 佻馬圖格的貴格利 Novatian 諾窪天 Cyprian 居普良 Dionysius 丟尼修 Achelaus 阿基勞斯	Athanasius 亞他那修 Macarius Magnus 馬卡留斯·馬克諾斯 Eusebius 優西比烏 Hilary 希勒裡 Didymus 底土馬 Basil 巴西流 Titus of Bostra 玻斯托拉的狄托斯 Cyril of Jerusalem 耶路撒冷的區利羅 Gregory of Nyssa 尼撒的貴格利 Apostolic Canons and Constitutions 使徒憲典 Epiphanius 伊皮法紐 Ambrose 安波羅修

Burton identifies 86,489 quotes of Scripture in the writings of the Church Fathers.
 伯根確認了教父著作中引用的 86,489 處經文。

Kurt Aland is strangely silent about the importance of these writings.
 庫爾特·阿蘭德不可思議地對這些著作的重要性保持沉默。

13. 238 Other Omissions in the NIV

13. 新國際譯本的其他 238 處刪減

All **BOLD** words are omitted by the NIV, yet they are in the Greek Majority Received Text of KJV. Underlined verses (150 out of 238 or 63%) are also in the Latin Vulgate (Knox Translation) **LV63%>NIV**

所有**黑體字**都被新國際譯本給刪除了，而它們卻在英王欽定本的希臘文多數傳受抄本中。下劃線經文(238處的150處，或63%)也在拉丁文武加大譯本裡(諾克斯翻譯)拉丁文武加大譯本**63%>新國際譯本**

Matthew 5:44 But I say unto you, Love your enemies, **BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU**, and pray for them which **DESPITEFULLY USE YOU, AND** persecute you.

馬太福音5:44 只是我告訴你們，要愛你們的仇敵，祝福那咒詛你們的，善待那恨你們的，為那惡意利用你們和逼迫你們的禱告。

Matthew 9:13 for I am not come to call the righteous, but sinners **TO REPENTANCE**

馬太福音9:13 我來，本不是召義人，乃是召罪人悔改

Matthew 15:6 And honour not his father **OR HIS MOTHER**

馬太福音15:6 他就可以不孝敬父親或母親

Matthew 15:8 This people **DRAWETH NIGH UNTO ME WITH THEIR MOUTH, AND** honoureth me with their lips; but their heart is far from me.

馬太福音15:8 這百姓用嘴親近我，用唇尊敬我，心卻遠離我。

Matthew 17:21 **HOWBEIT THIS KIND GOETH NOT OUT BUT BY PRAYER AND FASTING**

馬太福音17:21 至於這一類，若不禱告和禁食，(牠)就不出來

Matthew 18:11 **FOR THE SON OF MAN IS COME TO SAVE THAT WHICH WAS LOST.**

馬太福音18:11 人子來，為要拯救失喪的人

Matthew 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: **AND WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY.**

馬太福音19:9 我告訴你們，凡休妻另娶的，若不是為淫亂的緣故，就是犯姦淫了；有人娶那被休的婦人，也是犯姦淫了。

Matthew 19:17 Why **CALLEST** thou **ME** good? there none good but one, **THAT IS GOD:**

馬太福音19:17 你為什麼稱我是良善的？除了上帝以外，沒有一位良善的。

Matthew 19:20 The young man saith unto him, All these things have I kept **FROM MY YOUTH UP:** what lack I yet?

馬太福音19:20 那少年人說，這一切我從年少都遵守了。還缺少什麼呢？

Matthew 20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye **ALSO** into the vineyard; **AND WHATSOEVER IS RIGHT, THAT SHALL YE RECEIVE.**

馬太福音20:7 他們說：“因為沒有人雇我們。”他說：“你們也進葡萄園去。所當給的，你們必得著。”

Matthew 20:16 So the last shall be first, the first last **FOR MANY BE CALLED, BUT FEW CHOSEN**

馬太福音20:16 這樣，那在後的將要在前，在前的將要在後了，因為被召的人多，選上的人少。

Matthew 20:22,23 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, **AND TO BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH?**

馬太福音20:22,23 耶穌回答說：“你們不知道所求的是什麼。我將要喝的杯，你們能喝嗎？我將要受的浸，你們能受嗎？”

They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup **AND BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH:** but to sit on my right hand, and on my left, is not mine to give.

耶穌說：“我所喝的杯，你們必要喝；我所受的浸，你們必要受。只是坐在我的左右，不是我可以賜的，

Matthew 22:13 Then said the king to the servants, Bind him hand and foot, **AND TAKE HIM AWAY**, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

馬太福音22:13 於是王對使喚的人說，捆起他的手腳來，把他帶走，丟在外邊的黑暗裡。在那裡必要哀哭切齒了。

Matthew 23:4 For they bind heavy burdens **AND GRIEVOUS TO BE BORNE**, and lay them on men's shoulders.

馬太福音23:4 他們把難擔的重擔，捆起來擱在人的肩上。

Matthew 23:14 **WOE UNTO YOU, SCRIBES AND PHARISEES, HYPOCRITES! FOR YE DEVOUR WIDOWS' HOUSES, AND FOR A PRETENCE MAKE LONG PRAYER: THEREFORE YE SHALL RECEIVE THE GREATER DAMNATION. (Whole verse missing)**

馬太福音23:14 你們這假冒為善的經文士們和法利賽人有禍了，因為你們侵吞寡婦的家產，假意作很長的禱告，所以要受更重的刑罰。(整節失蹤了)

Matthew 23:19 Ye **FOOLS AND** blind:

馬太福音23:19 你們這無知且瞎眼的人哪

Matthew 24:7 For nation shall rise against nation, and kingdom against kingdom:and there shall be famines, **AND**

PESTILENCES, and earthquakes, in divers places.

馬太福音 24:7 民族要攻打民族，王國要攻打王國。多處必有饑荒、瘟疫、地震。

Matthew 25:13 Watch therefore, for ye know neither the day nor the hour **WHEREIN THE SON OF MAN COMETH**

馬太福音 25:13 所以你們要敬醒，因為人子來的那日子，那時辰，你們不知道

Matthew 26:3 Then assembled together the chief priests, **AND THE SCRIBES**, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

馬太福音 26:3 那時，首祭司長們、經文士們和民間的長老們，聚集在大祭司稱為該亞法的院裡。

Matthew 26:60 though many false witnesses came, **YET FOUND THEY NONE**, At the last came two **FALSE WITNESSES**.

馬太福音 26:60 雖有好些人來作假見證，總得不著實據。末後有兩個假見證人前來說，

Matthew 27:24 I am innocent of the blood of this **JUST** person.

馬太福音 27:24 流這義人的血，罪不在我，

Matthew 27:35 And they crucified him, and parted his garments, casting lots; **THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THE PROPHET, THEY PARTED MY GARMENTS AMONG THEM, AND UPON MY VESTURE DID THEY CAST LOTS.** (This fulfils Psalm 22:18).

馬太福音 27:35 他們既將祂釘在十字架上，就拈鬮分祂的衣服，這要應驗藉代人所說的話：“他們分了我的外衣，為我的裡衣拈鬮。”(這應驗了詩篇 22:18)。

Matthew 27:64 lest his disciples come **BY NIGHT**, and steal him away

馬太福音 27:64 恐怕祂的門徒夜間來把祂偷了去

Matthew 28:9 **AND AS THEY WENT TO TELL HIS DISCIPLES**, behold, Jesus met them saying, All hail. And they came and held him by the feet, and worshipped him.

馬太福音 28:9 正當她們要去報給祂的門徒，忽然耶穌遇見她們，說：“願你們平安。”她們就上前抱住祂的腳敬拜祂。

Mark 1:14 Now after that John was put in prison, Jesus came into Galilee preaching the gospel **OF THE KINGDOM** of God.

馬可福音 1:14 約翰下監以後，耶穌來到加利利，宣傳上帝王國的福音，

Mark 1:42 **AND AS SOON AS HE HAD SPOKE**, immediately the leprosy departed from him, and he was cleansed.

馬可福音 1:42 祂一說話，大麻瘋即時離開他，他就潔淨了。

Mark 3:15 And to have power to **HEAL SICKNESSES, AND TO** cast out devils

馬可福音 3:15 並給他們權柄醫病、趕魔鬼。

Mark 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. **VERILY I SAY UNTO YOU, IT SHALL BE MORE TOLERABLE FOR SODOM AND GOMORRA IN THE DAY OF JUDGMENT, THAN FOR THAT CITY.**

馬可福音 6:11 何處的人，不接待你們，不聽你們，你們離開那裡的時候，就把腳上的塵土跺下去，作攻擊他們的見證。我實在告訴你們，當審判的日子，所多瑪和格摩拉所受的，比那城還容易受呢。

Mark 6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: **FOR THEY HAVE NOTHING TO EAT**

馬可福音 6:36 請叫眾人散開，他們好往四面鄉村裡去，自己買糧食吃，因為他們沒有吃的了。

Mark 6:44 And they that did eat of the loaves were **ABOUT** five thousand men.

馬可福音 6:44 吃餅的男人，約有五千。

(If "about" was omitted this would create a numerical error in the Bible).

(如果“約”被刪去，便會在聖經中造成一個數字上的錯誤)。

Mark 6:51 And he went up unto them into the ship; and the wind ceased; and they were sore amazed **IN THEMSELVES BEYOND MEASURE, AND WONDERED.**

馬可福音 6:51 於是到他們那裡上了船，風就住了。他們心裡分外驚異，且稀奇。

Mark 7:2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, **THEY FOUND FAULT.**

馬可福音 7:2 他們曾看見祂的門徒中，有人用俗手，就是沒有洗的手，吃飯，他們就挑剔。

Mark 7:8 For laying aside the commandment of God, ye hold the tradition of men, **AS THE WASHING OF POTS AND CUPS: AND MANY OTHER SUCH LIKE THINGS YE DO.**

馬可福音 7:8 你們是離棄上帝的誡命，拘守人的傳統，如洗罐和杯，及你們所做的其他此類事。

Mark 7:16 **IF ANY MAN HAVE EARS TO HEAR, LET HIM HEAR.** (Whole verse missing)

馬可福音 7:16 有耳可聽的就應當聽。(整節失蹤了)

Mark 8:9 And **THEY THAT HAD EATEN** were about four thousand:

馬可福音 8:9 吃了的人數約有四千

Mark 8:26 And he sent him a way to his house, saying, Neither go into the town, **NOR TELL IT TO ANY IN THE TOWN**

馬可福音 8:26 耶穌打發他回家，說：“連這村子你也不要進去，也不要告訴村裡的任何人。”

Mark 9: 24 And straightway the father of the child cried out, and said **WITH TEARS, LORD**, I believe; help thou mine unbelief

馬可福音 9: 24 孩子的父親立時流淚地喊著說：“主，我信；但我不信，求主幫助！”

Mark 9:29 And he said unto them, This kind can come forth by nothing, but by prayer **AND FASTING**

馬可福音 9:29 耶穌說：“非用禱告和禁食，這一類，總不能出來。”

Mark 9:38 And John answered him, saying, Master, we saw one casting out devils in thy name, **AND HE FOLLOWETH NOT US:** and we forbid him, because he followeth not us.

馬可福音 9:38 約翰對耶穌說：“夫子，我們看見一個人，奉你的名趕魔鬼，卻不跟從我們，我們就禁止他，因為他不跟從我們。”

Mark 9:44 **WHERE THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED**

馬可福音 9:44 在那裡他們的蟲是不死的，火是不滅的。

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 hell, **INTO THE FIRE THAT NEVER SHALL BE QUENCHED**

馬可福音 9:45 倘若你一隻腳叫你跌倒，就把它砍下來。你瘸腿進入永生，強如有兩隻腳被丟在地獄裡，入那不滅的火裡去。

Mark 9:46 **WHERE THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED**

馬可福音 9:46 在那裡 他們的蟲是不死的，火是不滅的。

Mark 9:49 For every one shall be salted with fire, **AND EVERY SACRIFICE SHALL BE SALTED WITH SALT**

馬可福音 9:49 因為必用火當鹽醃各人，凡祭物必用鹽醃。

Mark 10:21 Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, **TAKE UP THE CROSS, AND** follow me

馬可福音 10:21 去變賣你所有的，分給窮人，就必有財寶在天上。你還要背起十字架來跟從我。

Mark 10:24 But Jesus answereth again, and saith unto them, Children, how hard is it **FOR THEM THAT TRUST IN RICHES** to enter into the kingdom of God

馬可福音 10:24 耶穌又對他們說：“小子，倚靠錢財的人進上帝的王國，是何等的難哪。”

Mark 11:10 Blessed be the Kingdom of our father David, **THAT COMETH IN THE NAME OF THE LORD.**

馬可福音 11:10 “奉主名來的我們祖上大衛之王國是應當稱頌的！”

Mark 11:26 **BUT IF YE DO NOT FORGIVE, NEITHER WILL YOUR FATHER WHICH IS IN HEAVEN FORGIVE YOUR TRESPASSES.** (Whole verse missing)

馬可福音 11:26 你們若不饒恕人，你們在天上的父，也不饒恕你們的過犯。(整節失蹤了)

Mark 12:4 **AND AT HIM THEY CAST STONES,** and wounded him in the head.

馬可福音 12:4 他們向他扔石頭，打傷他的頭

Mark 12:23 In the resurrection therefore, **WHEN THEY SHALL RISE.**

馬可福音 12:23 當復活，他們都起來的時候

Mark 12:29 The first **OF ALL THE COMMANDMENTS** is, Hear, O Israel ...

馬可福音 12:29 一切誠命中第一要緊的就是說：‘以色列啊，你要聽！’

Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: **THIS IS THE FIRST COMMANDMENT**

馬可福音 12:30 你要盡心、盡魂、盡意、盡力愛主你的上帝。這是誠命中的第一。

Mark 12:33 And to love him with all the heart, and with all the understanding, **AND WITH ALL THE SOUL,** and with all the strength, and to love his neighbour as himself.

馬可福音 12:33 並且盡心、盡智、盡魂、盡力愛祂，又愛人如己

Mark 13:8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines **AND TROUBLES:** these are the beginnings of sorrows.

馬可福音 13:8 民族要攻打民族，王國要攻打王國，多處必有地震，饑荒和禍患。這都是痛苦的起頭。

Mark 13:14 But when ye shall see the abomination of desolation, **SPOKEN OF BY DANIEL THE PROPHET,** standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains.

馬可福音 13:14 你們看見那行毀壞可憎的，借代言人但以理所說，站在不當站的地方(讀這經的人須要會意)。

那時，在猶太的應當逃到山上；

Mark 14:22 **TAKE, EAT:** this is my body

馬可福音 14:22 你們拿著吃，這是我的身體

Mark 14:27 And Jesus saith unto them, All ye shall be offended **BECAUSE OF ME THIS NIGHT: FOR** it is written, I will smite the shepherd, and the sheep shall be scattered.

馬可福音 14:27 耶穌對他們說：“今晚你們都要因我跌倒了，因為經上記著說：‘我要擊打牧人，羊就分散了。’

Mark 14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; **AND THE COCK CREW.**

馬可福音 14:68 彼得卻不承認，說：“我不知道，也不明白你說的是什麼。”於是出來，到了前院，公雞就叫了。

Mark 14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, **AND THY SPEECH AGREETH THERETO**

馬可福音14:70 彼得又不承認。過了不多的時候，旁邊站著的人又對彼得說：“你真是他們一黨的，為你是加利利人，你的口音與之相合。”

Mark 15:28 AND THE SCRIPTURE WAS FULFILLED, WHICH SAITH, AND HE WAS NUMBERED WITH THE TRANSGRESSORS. (Whole verse missing)

馬可福音 15:28 這就應了經上的話說，祂被列入罪犯之中。(整節失蹤了)

Luke 1:28 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**

路加福音1:28 天使進去，對她說：“恭喜你蒙了大恩！主和你同在了！你在眾女子中是有福的。”

Luke 1:29 AND WHEN SHE SAW HIM, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

路加福音1:29 瑪麗亞一看見他，因這話就很驚慌，又反復思想這樣問安是什麼意思。

Luke 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, **BUT BY EVERY WORD OF GOD.**

路加福音4:4 耶穌回答說：“經上記著說：‘人活著不是單靠食物，乃是靠上帝的一切話語。’”

Luke 4:8 And Jesus answered and said unto him **GET THEE BEHIND ME, SATAN: FOR** it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

路加福音4:8 耶穌回答說：“撒旦退去吧。經上記著說：當敬拜主你的上帝，單要事奉祂。”

Luke 4:18 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 BROKEN-HEARTED**, to preach deliverance to the captives, and recovering of sight to the blind

路加福音4:18 主的聖靈在我身上，因為祂用膏膏我，叫我傳福音給貧窮的人。差遣我醫好傷心的人，報告被擄的得釋放，瞎眼的得看見，

Luke 5:38 But new wine must be put into new bottles; **AND BOTH ARE PRESERVED**

路加福音5:38 但新酒必須裝在新皮袋裡，兩樣就都保全了。

Luke 8:43 And a woman having an issue of blood twelve years, **WHICH HAD SPENT ALL HER LIVING UPON PHYSICIANS**, neither could be healed of any

路加福音8:43 有一個女人，患了十二年的血漏，在醫生手裡花盡了她一切養生的，並沒有一人能醫好她。

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, **AND SAYEST THOU, WHO TOUCHED ME**

路加福音8:45 耶穌說：“摸我的是誰？”眾人都不承認。彼得和同行的人都說：“夫子，眾人擁擠緊靠著你。你還問摸我的是誰嗎？”

Luke 8:48 And he said unto her, Daughter, **BE OF GOOD COMFORT: thy faith hath made thee whole: go in peace.**

路加福音8:48 耶穌對她說：“女兒，放心吧，你的信救了你；平平安安地去吧！”

Luke 8:54 AND HE PUT THEM ALL OUT, & took her by the hand, & called, saying, Maid, arise

路加福音8:54 耶穌把他們都攆出去，就拉著她的手，呼叫說：“女兒，起來吧！”

Luke 9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately **INTO A DESERT PLACE BELONGING** to the city called Bethsaida

路加福音9:10 使徒回來，將所做的事告訴耶穌，耶穌就帶他們暗暗地離開那裡，往屬一座城的一處荒地去，那城名叫伯賽大。

Luke 9:54-56 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them; **EVEN AS ELIAS DID?**

路加福音9:54-56 祂的門徒雅各、約翰看見了，就說：“主啊，祢要我們吩咐火從天上降下來燒滅他們，像以利亞所做的嗎？”

But he, turned and rebuked them, **AND SAID, YE KNOW NOT WHAT MANNER OF SPIRIT YE ARE OF.**

耶穌轉身責備兩個門徒，說：“你們的心如何，你們並不知道。

FOR THE SON OF MAN IS NOT COME TO DESTROY MEN'S LIVES, BUT TO SAVE THEM. And they went to another village.

人子來不是要滅人的性命，是要救人的性命。”說著就往別的村莊去了

Luke 10:1,17 And the **SEVENTY** returned.

路加福音10:1,17 那七十個人……回來。

(NIV: "The 72 returned.."). Tertullian in 145-220AD (Vol 3, p.387) and Irenaeus in 177AD (Vol. 1, p.389) both say "Seventy", the KJV reading.

(新國際譯本：“那72個人回來……”)。特土良於主後145-220年(第3卷，387頁)和愛任紐於主後177年(第1卷，389頁)都說“七十”，同英王欽定本內容。

Luke 11:11 If a son shall ask **BREAD OF** any of you that is a father, **WILL HE GIVE HIM A STONE? OR IF HE ASK** a fish, will he for a fish give him a serpent?

路加福音11:11 你們中間作父親的，誰有兒子求餅，反給他石頭呢？求魚，反拿蛇當魚給他呢？

Luke 11:29 And there shall no sign be given it, but the sign of Jonas **THE PROPHET.**

路加福音11:29 除了代言人約拿的神跡以外，再沒有神跡給他們看。

Luke 11:44 Woe unto you, **SCRIBES AND PHARISEES, HYPOCRITES!** for ye are as graves which appear not, and the men that walk over them are not aware of them.

路加福音 11:44 你們這假冒為善的經文士們和法利賽人有禍了！因為你們如同不顯露的墳墓，走在上面的人並不知道。

Luke 11:54 Laying wait for him, and seeking to catch something out of his mouth, **THAT THEY MIGHT ACCUSE HIM**

路加福音11:54 私下窺聽，要拿祂的話柄，意思是要控告祂。

Luke 12:31 But rather seek ye the kingdom **OF GOD:** and **ALL** these things shall be added unto you.

路加福音12:31 你們只要求上帝的王國，這些東西就都必加給你們了。

Luke 12:39 And this know, that if the goodman of the house had known what hour the thief would come, **HE WOULD HAVE WATCHED, AND** not have suffered his house to be broken through.

路加福音 12:39 家主若知道賊什麼時候來，就必警醒，不容賊挖透房屋，這是你們所知道的。

Luke 17:3 Take heed to yourselves: If thy brother trespass **AGAINST THEE,** rebuke him

路加福音17:3 你們要謹慎！“若是你的弟兄冒犯你，就勸戒他

Luke 17:9 Doth he thank that servant because he did the things that were commanded him? **I TROW NOT**

路加福音17:9 僕人照所吩咐的去做，主人還謝謝他嗎？我認為不

Luke 17:36 **TWO MEN SHALL BE IN THE FIELD; THE ONE SHALL BE TAKEN AND THE OTHER LEFT.**

(Whole verse missing)

路加福音17:36 兩個人在田裡，要取去一個，撇下一個。(整節失蹤了)

Luke 18:24 And when Jesus saw **THAT HE WAS VERY SORROWFUL** he said, ..

路加福音18:24 耶穌看見他甚憂愁，就說：

Luke 19:45 And he went into the temple, and began to cast out them that sold **THEREIN, AND THEM THAT BOUGHT**

路加福音19:45 耶穌進了殿，趕出裡頭做買賣的人

Luke 20:13 It may be they will reverence him **WHEN THEY SEE HIM**

路加福音20:13 或者他們一見祂就尊敬祂

Luke 20:23 He perceived their craftiness, and said unto them, **WHY TEMPT YE ME?**

路加福音20:23 耶穌看出他們的詭詐，就對他們說：“你們為什麼試探我呢？

Luke 20:30 And the second **TOOK HER TO WIFE, AND HE DIED CHILDLESS.**

路加福音20:30 第二個也娶過她，沒有孩子就死了。

(Note: Only three words left in this verse - the second shortest verse in the NASV, NIV Bible)

注：這節經文只剩下三個詞——在新美國標準譯本、新國際譯本中為第二短的經文)

Luke 22:64 And **WHEN** they **HAD** blindfolded him, **THEY STRUCK HIM ON THE FACE,** and asked him, saying, Prophesy, who is it that smote thee?

路加福音22:64 又蒙著祂的眼，邊打祂的臉邊問祂說：“代言人啊，打祢的是誰？”

Luke 22:68 And if I **ALSO** ask you, ye will not answer **ME, NOR LET ME GO.**

路加福音22:68 我若也問你們，你們必不回答我，也不讓我走。。

Luke 23:17 **FOR OF NECESSITY HE MUST RELEASE ONE UNTO THEM AT THE FEAST.**

路加福音23:17 每逢這節期，巡撫必須釋放一個囚犯給他們。

Luke 23: 23 And the voices of them **AND OF THE CHIEF PRIESTS** prevailed

路加福音23: 23 他們和首祭司們的聲音就得了勝。

Luke 23:38 And a superscription also **WAS WRITTEN** over him **IN LETTERS OF GREEK, AND LATIN, AND HEBREW,** This is the king of the Jews.

路加福音23:38 在耶穌以上有一個牌子，用希臘、拉丁和希伯來的文字寫著，這是猶太人的王。

Luke 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, **AND CERTAIN OTHERS WITH THEM.**

路加福音24:1 一周的頭一天，黎明的時候，那些婦女帶著所預備的香料，來到墓穴前，也有些其他人跟著她們。

Luke 24:42 And they gave him a piece of a broiled fish, **AND OF AN HONEYCOMB**

路加福音24:42 他們便給祂一片燒魚，和一塊蜜房

Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city **OF JERUSALEM** until ye be endued with power from on high.

路加福音24:49 我要將我父所應許的降在你們身上。你們要在耶路撒冷城裡等候，直到你們領受從上頭來的能力。

Luke 24:53 And were continually **IN THE TEMPLE,** praising **AND BLESSING** God. **AMEN**

路加福音24:53 常在殿裡，讚美和稱頌上帝。阿門

John 1:27 He it is, who coming after me **IS PREFERRED BEFORE ME**, whose shoe's latchet I am not worthy to unloose.

約翰福音1:27 就是那在我以後來的，反在我以先，我給祂解鞋帶，也不配。

John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man **WHICH IS IN HEAVEN**

約翰福音3:13 除了從天降下仍舊在天的人子，沒有人升過天。

John 3:15 That whosoever believeth in him **SHOULD NOT PERISH BUT** have eternal life

約翰福音3:15 叫一切信祂的，不至滅亡，反得永生。

John 4:42 For we have heard him ourselves, and know that this is indeed **THE CHRIST**, the Saviour of the world

約翰福音4:42 我們親自聽見祂了，知道這真是基督，救世主。

John 5:3 In these lay a **GREAT** multitude of impotent folk, of blind, halt, withered, **WAITING FOR THE MOVING OF THE WATER**

約翰福音5:3 裡面躺著瞎眼的，癱腿的，血氣枯乾的，大量病人，等候水動，

John 5:4 **FOR AN ANGEL WENT DOWN AT A CERTAIN SEASON INTO THE POOL, AND TROUBLED THE WATER: WHOEVER THEN FIRST AFTER THE TROUBLING OF THE WATER STEPPED IN WAS MADE WHOLE OF WHATSOEVER DISEASE HE HAD.**

約翰福音 5:4 因為有天使按時下池子攪動那水，水動之後，誰先下去，無論害什麼病，就痊癒了。

John 5:16 And therefore did the Jews persecute Jesus, **AND SOUGHT TO SLAY HIM**, because he had done these things on the Sabbath day

約翰福音 5:16 所以猶太人逼迫耶穌，企圖殺祂，因為祂在安息日作了這事。

John 6:11 And Jesus took the loaves: and when he had given thanks, he distributed **TO THE DISCIPLES, AND THE DISCIPLES** to them that were set down: and likewise of the fishes as much as they would.

約翰福音 6:11 耶穌拿起餅來，感謝了，就分給門徒，門徒再分給那坐著的人；分魚也是這樣，都隨著他們所要的。

John 6:47 Verily, verily, I say unto you, He that believeth **ON ME** hath everlasting life

約翰福音 6:47 我實實在在地告訴你們，信我的人有永生。

John 6:69 And we believe and are sure that thou art **THAT CHRIST, THE SON OF THE LIVING** God. (Changed to: the Holy One of God).

約翰福音 6:69 我們相信並確定祢是那基督，活上帝的兒子。(改為：上帝的聖者)。

John 8:9,10 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.

約翰福音 8:9,10 他們聽見這話，受到自己良心的譴責，就從老到少一個一個地都出去了。只剩下耶穌一人。還有那婦人仍然站在當中。

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?

耶穌就直起腰來，見無人，只有那婦人，便對她說，婦人，那些控告你的人在哪裡呢？沒有人定你的罪嗎？

John 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, **GOING THROUGH THE MIDST OF THEM AND SO PASSED BY**

約翰福音 8:59 於是他們拿石頭要打祂。耶穌卻躲藏，從殿裡出去，在他們中間直行過去了。

John 9:6 And he anointed the eyes of the **BLIND** man with clay

約翰福音 9:6 耶穌……把泥抹在瞎子的眼睛上，

John 9:11 Go to **THE POOL OF Siloam**

約翰福音 9:11 你往西羅亞池子

John 11:41 Then they took away the stone **FROM THE PLACE WHERE THE DEAD WAS LAID**. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me

約翰福音 11:41 他們就把石頭從死者所躺臥的地方挪開。耶穌舉目望天說：“父啊，我感謝祢，因為祢已經聽我。”

John 12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was **WHICH HAD BEEN DEAD**, whom he raised from the dead.

約翰福音 12:1 逾越節前六日，耶穌來到伯大尼，就是祂拉撒路從死裡起來之處。

John 16:16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, **BECAUSE I GO TO THE FATHER**

約翰福音 16:16 等不多時，你們就不得見我，再等不多時，你們還要見我，因我往父那裡去。

John 17:12 While I was with them **IN THE WORLD**.

約翰福音 17:12 我在世上與他們同在的時候

John 19:16 Then delivered he him therefore unto them to be crucified, and they took Jesus, **AND LED HIM AWAY**

約翰福音 19:16 於是彼拉多將耶穌交給他們去釘十字架，於是他們拿了耶穌，把祂帶去了。

John 20:29 Jesus saith unto him, **THOMAS**.

約翰福音 20:29 耶穌對他說：“多馬斯，

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins **ACCORDING TO THE FLESH, HE WOULD RAISE UP CHRIST** to sit on his throne

使徒行傳 2:30 大衛既是代言人，又曉得上帝曾向他起誓，要照肉身從他的後裔中，興起基督坐在他的王座上。

Acts 3:11 And as **THE LAME MAN WHICH WAS HEALED** held Peter and John

使徒行傳 3:11 那癱腿被醫好的人……拉著彼得、約翰

Acts 7:37 A prophet shall **THE LORD YOUR** God raise up unto you of your brethren, like unto me: **HIM SHALL YE HEAR**

使徒行傳 7:37 主(耶和華)你們的上帝要從你們弟兄中間，給你們興起一位代言人像我，你們要聽祂

Acts 8:37 **AND PHILIP SAID, IF THOU BELIEVEST WITH ALL THINE HEART, THOU MAYEST, AND HE ANSWERED AND SAID, I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD.**

使徒行傳 8:37 腓利說：“你若是一心相信，就可以。”他回答說：“我信耶穌基督是上帝的兒子。”

(The NIV fails to answer the question in v 36 by omitting this verse)

(新國際譯本由於刪去了這節經文，便沒能回答第 36 節的問題)

Acts 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: **IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS**

使徒行傳 9:5 他說：“主啊，祢是誰。”主說：“我就是你所逼迫的耶穌。你用腳踢刺是難的

Acts 9:6 **AND HE TREMBLING AND ASTONISHED SAID, LORD, WHAT WILT THOU HAVE ME TO DO? AND THE LORD SAID UNTO HIM, Arise, and go into the city, and it shall be told thee what thou must do.**

使徒行傳 9:6 他戰兢地說：“主啊，祢要我做什麼？”主對他說：“起來，進城去，你所當作的事，必有人告訴你。”

Acts 9:29 And he spoke boldly **IN THE NAME OF THE LORD JESUS**, and disputed against the Grecians: but they went about to slay him

使徒行傳 9:29 奉主耶穌的名放膽傳道，並與說希利尼話的猶太人，講論辯駁。他們卻想法子要殺他。

Acts 10:6 He lodgeth with one Simon a tanner, whose house is by the sea side:

使徒行傳 10:6 他住在海邊一個硝皮匠西門的家裡，房子在海邊上。

HE SHALL TELL THEE WHAT THOU OUGHTEST TO DO

他會把你當做的告訴你

Acts 10:21 Then Peter went down to the men **WHICH WERE SENT UNTO HIM FROM CORNELIUS**

使徒行傳 10:21 於是彼得下去見哥尼流差來的那些人

Acts 10:32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: **WHO, WHEN HE COMETH, SHALL SPEAK UNTO THEE**

使徒行傳 10:32 你當打發人往約帕去，請那稱呼彼得的西門來，他住在海邊一個硝皮匠西門的家裡。他一來，必對你講說。

Acts 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, **SAYING, YE MUST BE CIRCUMCISED, AND KEEP THE LAW: TO WHOM WE GAVE NO SUCH COMMANDMENT**

使徒行傳 15:24 我們聽說有幾個人，從我們這裡出去，用言語攪擾你們，惑亂你們的心。說：“你們必須受割禮，守摩西的律法。”其實我們並沒有這樣吩咐他們。

Acts 15:34 **NOTWITHSTANDING IT PLEASSED SILAS TO ABIDE THERE STILL**

使徒行傳 15:34 惟有西拉定意仍住在那裡

Acts 17:5 But the Jews which **BELIEVED NOT**, moved with envy

使徒行傳 17:5 但那不信的猶太人心裡嫉妒

Acts 18:17 Then all the **GREEKS** took Sosthenes

使徒行傳 18:17 眾希臘人便揪住管會堂的所提尼

Acts 18:21 But bade them farewell, saying, **I MUST BY ALL MEANS KEEP THIS FEAST THAT COMETH IN JERUSALEM:** but I will return again unto you, if God will. And he sailed from Ephesus

使徒行傳 18:21 就辭別他們，說：“無論如何我必須守耶路撒冷的這個節期；但上帝若許我，我還要回到你們這裡。”於是開船離了以弗所。

Acts 20:15 And the next day we arrived at Samos, **AND TARRIED AT TROGYLLIUM;** and the next day we came to Miletus.

使徒行傳 20:15 又次日，在薩莫斯靠岸；停在特羅古林；又次日，來到米利都。

Acts 20:24 **BUT NONE OF THESE THINGS MOVE ME**, neither count I my life dear unto myself

使徒行傳 20:24 但這些無一能動搖我，我也不以性命為寶貴

Acts 21:8 And the next day we **THAT WERE OF PAUL'S COMPANY** departed and came unto Caesarea

使徒行傳 21:8 第二天，我們保羅一行的離開那裡，來到凱撒裡亞

Acts 21:22 What is it therefore? **THE MULTITUDE MUST NEEDS COME TOGETHER:** for they will hear that thou art come

使徒行傳 21:22 這可怎麼辦呢？眾人很可能需要聚在一起，因為他們必聽見你來了

Acts 21:25 As touching the Gentiles which believe, we have written and concluded **THAT THEY OBSERVE NO SUCH THING**, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication

使徒行傳 21:25 至於信的外邦人，我們已經寫信擬定，叫他們不要謹守此事，只要謹忌那祭偶像之物和血，並勒死的牲畜與姦淫。

Acts 22:9 And they that were with me saw indeed the light, **AND WERE AFRAID**

使徒行傳 22:9 與我同行的人看見了那光，就懼怕

Acts 23:9 We find no evil in this man: but if a spirit or an angel hath spoken to him, **LET US NOT FIGHT AGAINST GOD.**

使徒行傳 23:9 我們看不出這人有什麼惡處，倘若有靈或是天使對他說過話，我們不要攻擊上帝。

Acts 24:6 Who also hath gone about to profane the temple; whom we took **AND WOULD HAVE JUDGED ACCORDING TO OUR LAW**

使徒行傳 24:6 連聖殿他也想要汙穢。我們把他捉住了，要按我們的律法審問

Acts 24:7 **BUT THE CHIEF CAPTAIN LYSIAS CAME UPON US, AND WITH GREAT VIOLENCE TOOK HIM AWAY OUT OF OUR HANDS.** (Whole verse missing)

使徒行傳 24:7 不料，千夫長呂西亞前來，甚是強橫，從我們手中把他奪去。(整節失蹤了)

Acts 24:8 **COMMANDING HIS ACCUSERS TO COME UNTO THEE:** by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

使徒行傳 24:8 吩咐告他的人到你這裡來，你自己究問他，就可以知道我們告他的一切事了。

Acts 24:26 He hoped also that money should have been given him of Paul, **THAT HE MIGHT LOOSE HIM**

使徒行傳 24:26 腓力斯又指望保羅送他銀錢，以便他能夠釋放他

Acts 25:16 It is not the manner of the Romans to deliver any man **TO DIE**, before that he which is accused have the accusers face to face

使徒行傳 25:16 無論什麼人，被告還沒有和原告對質，未得機會分訴告他的事，就先交付處死，這不是羅馬人的條例

Acts 26:30 And **WHEN HE HAD THUS SPOKEN**, the king rose up.

使徒行傳 26:30 他這樣一說，王...起來

Acts 28:16 And when we came to Rome, **THE CENTURION DELIVERED THE PRISONERS TO THE CAPTAIN OF THE GUARD:** but Paul was suffered to dwell by himself with a soldier that kept him.

使徒行傳 28:16 進了羅馬城，百夫長把眾囚犯交給禦營的統領，惟有保羅蒙准和一個看守他的兵另住在一處。

Acts 28:29 **AND WHEN HE HAD SAID THESE WORDS, THE JEWS DEPARTED, AND HAD GREAT REASONING AMONG THEMSELVES.** (Whole verse missing)

使徒行傳 28:29 保羅說了這話，猶太人議論紛紛地就走了。(整節失蹤了)

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus **WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT**

羅馬書 8:1 如今那些在基督耶穌裡，不隨從肉體，只隨從聖靈的，就不定罪了。

Romans 9:28 For he will finish the work, **AND CUT IT SHORT IN RIGHTEOUSNESS: BECAUSE** a short work will the Lord make upon the earth

羅馬書 9:28 因為祂要在世上速成主的工作，在公義中速速地完結。

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them **THAT PREACH THE GOSPEL OF PEACE**, and bring glad tidings of good things

羅馬書 10:15 若沒有奉差遣，怎能傳道呢？如經上所記：“報和平福音傳喜信的人，他們的腳蹤何等佳美”

Roman 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. **BUT IF IT BE OF WORKS, THEN IS IT NO MORE GRACE: OTHERWISE WORK IS NO MORE WORK**

羅馬書 11:6 既是出於恩典，就不在乎行為，不然，恩典就不是恩典了；但若是出於行為，就不在乎恩典，不然，行為也就不是行為了。

Romans 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, **THOU SHALT NOT BEAR FALSE WITNESS**, Thou shalt not covet

羅馬書 13:9 像那不可姦淫，不可殺人，不可偷盜，不可作假見證，不可貪婪

Romans 14:6 He that regardeth the day, regardeth it unto the Lord; and **HE THAT REGARDETH NOT THE DAY, TO THE LORD HE DOTHT NOT REGARD IT.** He that eateth, eateth to the Lord, for he giveth God thanks

羅馬書 14:6 守日的人，是為主守的；不守日的人，是為主不守的。吃的人，是為主吃的，因他感謝上帝

Romans 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, **OR IS OFFENDED, OR IS MADE WEAK**

羅馬書 14:21 無論是吃肉，是喝酒，是什麼別的事，叫弟兄絆倒、跌倒或軟弱，一概不作才好

Romans 15:29 I shall come in the fullness of the blessing **OF THE GOSPEL** of Christ

羅馬書15:29 我也曉得去的時候，必帶著基督福音豐盛的祝福而去

Romans 16:24 THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL AMEN.

羅馬書16:24 願我們主耶穌基督的恩，常與你們眾人同在。阿門

I Corinthians 2:4 My preaching was not with enticing words of **MAN'S** wisdom

哥林多前書2:4 我.....講的道，不是用以人的智慧來誘人的話語

I Corinthians 4:6 That ye might learn in us **NOT TO THINK OF MEN** above that which is written, that no one of you be puffed up for one against another

哥林多前書4:6 叫你們效法我們，看人不可過於聖經所記，免得你們自高自大，貴重這個，輕看那個。

I Corinthians 6:20 For ye are bought with a price: therefore glorify God in your body, **AND IN YOUR SPIRIT, WHICH ARE GOD'S**

哥林多前書6:20 因為你們是重價買來的，所以要在你們的身子和靈上榮耀上帝，它們是屬上帝的

I Corinthians 10:23 All things are lawful **FOR ME**

哥林多前書10:23 凡事我都可行

I Corinthians 10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: **FOR THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF**

哥林多前書10:28 若有人對你們說，這是向偶像獻過祭的物，就要為那告訴你們的人，並為良心的緣故，不吃。因為地和其中所充滿的，都屬乎主

I Corinthians 11:24 And when he had given thanks, he brake it, and said, **TAKE EAT**; this is my body, which is **BROKEN** for you: this do in remembrance of me

哥林多前書 11:24 感謝了，就掰開，說：“拿去，吃吧，這是我的身體，為你們掰開的：你們應當如此行，為的是記念我。”

I Corinthians 11:29 For he that eateth and drinketh **UNWORTHILY**

哥林多前書11:29 因為人不按理吃喝

I Corinth 16:22 If any man love not the Lord **JESUS CHRIST**, let him be Anathema Maranatha

哥林多前書16:22 若有人不愛主耶穌基督，這人可詛可咒

II Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, **SHOULD SHINE UNTO THEM**

哥林多後書4:4 此等不信之人，被這世界的神弄瞎了心眼，不叫基督榮耀福音的光照著他們。基督本是上帝的像

Galatians 3:1 O foolish Galatians, who hath bewitched you, **THAT YE SHOULD NOT OBEY THE TRUTH**, before whose eyes Jesus Christ hath been evidently set forth, crucified **AMONG YOU?**

加拉太書3:1 無知的加拉太人哪，耶穌基督在你們中間被釘十字架，已經活在你們眼前，誰又迷惑了你們，不叫你們聽從真理呢？

Galatians 4:7 An heir of God **THROUGH CHRIST**

加拉太書4:7 就靠著基督成為上帝的後嗣

Galatians 5:21 Envyings, **MURDERS**, drunkenness, revellings, and such like.

加拉太書5:21 嫉妒、兇殺、醉酒、荒宴等類

Galatians 6:15 For **IN CHRIST JESUS** neither circumcision availeth any thing, nor uncircumcision, but a new creature

加拉太書6:15 在基督裡受割禮不受割禮都無關緊要，要緊的就是作新造的人。

Ephesians 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things **BY JESUS CHRIST**

以弗所書3:9 又使眾人都明白，這歷代以來隱藏在借耶穌基督創造萬有之上帝裡的奧秘，是如何安排的。

Ephesian 3:14 For this cause I bow my knees unto the Father **OF OUR LORD JESUS CHRIST**

以弗所書3:14 因此，我在我們主耶穌基督的父面前屈膝

Ephesians 5:9 For the fruit of the **SPIRIT** is in all goodness and righteousness and truth

以弗所書5:9 聖靈所結的果子，就是一切良善、公義、真理

Ephesians 5:30 For we are members of his body, **OF HIS FLESH, AND OF HIS BONES**

以弗所書5:30 因我們是祂身上的肢體，就是祂的骨、祂的肉

Ephesians 6:10 Finally, **MY BRETHREN**, be strong in the Lord, and in the power of his might

以弗所書6:10 弟兄們，我還有末了的話：你們要靠著主，倚賴祂的大能大力，作剛強的人

Philippians 3:16 Nevertheless, whereto we have already attained, **LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING**

腓立比書3:16 然而我們到了什麼地步，就當照著什麼地步行，就當留意什麼事

Colossians 1:2 Grace be unto you, and peace, from God our Father **AND THE LORD JESUS CHRIST**

歌羅西書1:2 願恩惠平安，從上帝我們的父，並主耶穌基督歸與你們

Colossians 1:14 In whom we have redemption **THROUGH HIS BLOOD**, even the forgiveness of sins

歌羅西書1:14 我們在祂愛子裡藉著祂的血得蒙救贖，罪過得以寬恕

Colossians 2:2 To the acknowledgement of the mystery of God, **AND OF THE FATHER**, and of Christ

歌羅西書2:2 使他們真知上帝，就是父，就是基督的奧秘

Colossians 2:18 Those things which he hath **NOT** seen

歌羅西書2:18 所沒有見過的

Colossians 3:6 For which things sake the wrath of God cometh **ON THE CHILDREN OF DISOBEDIENCE**

歌羅西書3:6 因這些事，上帝的忿怒必臨到那悖逆之子

I Thessalonians 1:1 Grace be unto you, and peace, **FROM GOD OUR FATHER, AND THE LORD JESUS CHRIST**

帖撒羅尼迦前書1:1 願恩惠平安，從上帝我們的父，並主耶穌基督，歸與你們

I Thessalonians 5:27 This epistle be read unto all the **HOLY** brethren

帖撒羅尼迦前書5:27 要把這信念給眾聖弟兄聽

I Timothy 4:12 Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, **IN SPIRIT**, in faith, in purity

提摩太前書4:12 不可叫人小看你年輕，總要在言語、行為、愛心、靈命、信心、純潔上，都作信徒的榜樣

I Timothy 5:16 If any **MAN OR** woman that believeth have widows, let them relieve them

提摩太前書5:16 信徒中男或女，若家中有寡婦，自己就當救濟她們

I Timothy 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: **FROM SUCH WITHDRAW THYSELF**

提摩太前書6:5 並那壞了心術，失喪真理之人的爭競。他們以得利為敬虔。這等人，你要遠離

II Tim 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher **OF THE GENTILES**

提摩太后書1:11 我為這福音奉派作傳道的，作使徒，作外邦人的師傅

Phile 12 Whom I have sent again: **THOU THEREFORE RECEIVE HIM**, that is, mine own bowels

腓利門書12 我現在再次打發他去，因此你要接待他，就是說，他是我心上的人

Hebrews 1:3 When he had **BY HIMSELF** purged our sins, sat down on the right hand of the Majesty on high

希伯來書 1:3 祂借自己洗淨了人的罪，就坐在高天至大者的右邊

Hebrews 2:7 Thou coverest him with glory and honour and **DIDST SET HIM OVER THE WORKS OF THINE HANDS**

希伯來書 2:7 賜祂榮耀、尊貴為王冠，並將祢手所造的都派祂統治

Hebrews 7:21 Thou art a priest for ever **AFTER THE ORDER OF MELCHISEDEC**

希伯來書 7:21 祢是照著麥基洗德的等次永遠為祭司

Hebrews 10:9 Then said he, Lo, I come to do thy will, **O GOD**

希伯來書 10:9 祂後又說：“哦，上帝，我來了為要照祢的旨意行。”

Hebrews 10:30 For we know him that hath said, vengeance belongeth unto me, I will recompense, **SAITH THE LORD**

希伯來書 10:30 因為我們知道誰說：“伸冤在我，我必報應。”主說

Hebrew 10:34 Knowing in yourselves that ye have **IN HEAVEN** a better and an enduring substance

希伯來書 10:34 知道自己在天上有更美長存的家業

Hebrews 10:35 Cast not away therefore your confidence, which hath great **RECOMPENSE OF** reward

希伯來書 10:35 所以，你們不可丟棄勇敢的心，存這樣的心必得大賞賜為回報

Hebrews 11:13 These all died in faith, not having received the promises, but having seen them **AFAR OFF**

希伯來書 11:13 這些人都是存著信心死的，並沒有得著所應許的，卻從遠處望見

Hebrews 11:37 They were stoned, they were sawn asunder, **WERE TEMPTED**

希伯來書 11:37 被石頭打死，被鋸鋸死，受試探

Hebrews 12:20 And if so much as a beast touch the mountain, it shall be stoned, **OR THRUST THROUGH WITH A DART**

希伯來書 12:20 靠近這山的，即便是走獸，也要用石頭打死，或用箭刺透

I Peter 1:22 Seeing ye have purified your souls in obeying the truth **THROUGH THE SPIRIT**

彼得前書 1:22 你們既因順從真理，借聖靈潔淨了自己的魂

I Peter 4:1 Forasmuch then as Christ hath suffered **FOR US** in the flesh, arm yourselves likewise with the same mind
彼得前書 4:1 基督既以肉身為我們受苦，你們也當將這樣的心志作為兵器

I Peter 4:14 If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you. **ON THEIR PART HE IS EVIL SPOKEN OF, BUT ON YOUR PART HE IS GLORIFIED**

彼得前書 4:14 你們若為基督的名受辱罵，便是有福的，因為上帝榮耀的靈，常住在你們身上。在他們那面，祂被譏謗；但在你們這面，祂卻得了榮耀

I Peter 5:5 Yea all of you **BE SUBJECT** one to another and be clothed with humility

彼得前書 5:5 就是你們眾人都要以謙卑束腰，彼此順服

II Peter 1:21 but **HOLY** men of God spake as they were moved by the Holy Ghost

彼得後書 1:21 乃是上帝 的聖潔人被聖靈感動而說的話

II Peter 2:17 These are wells without water, clouds that are carried with a tempest: to whom the mist of darkness is reserved **FOR EVER**

彼得後書 2:17 這些人是無水的井，是狂風催逼的霧氣，有墨黑的幽暗為他們永遠存留

II Peter 3:10 But the day of the Lord will come as a thief **IN THE NIGHT**

彼得後書 3:10 但主的日子要像夜間的賊來到一樣

I John 4:3 And every spirit that confesseth not that Jesus **CHRIST IS COME IN THE FLESH** is not of God

約翰一書 4:3 凡靈不認耶穌基督是成了肉身來的，就不是出於上帝

I John 4:19 We love **HIM** because he first loved us

約翰一書 4:19 我們愛祂，因為祂先愛我們。

I John 5:7.8 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.**

約翰一書 5:7.8 因為作見證的天上有三，就是父、言和聖靈，這三位是一上帝。作見證的地上也有三，就是聖靈、水，與血。這三也歸於一。

I John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, **AND THAT YE MAY BELIEVE ON THE NAME OF THE SON OF GOD.**

約翰一書 5:13 我將這些話寫給你們信奉上帝兒子之名的人，要叫你們知道自己有永生，並且你們可以信奉上帝兒子之名

Revelation 1:8 I am Alpha and Omega, **THE BEGINNING AND THE ENDING**, saith the Lord, which is, and which was, and which is to come, the Almighty.

啟示錄 1:8 我是阿爾法，是歐米伽，我是首先的，是末後的，是昔在，今在，以後永在的全能者

Revelation 1:11 Saying, **I AM ALPHA AND OMEGA, THE FIRST AND THE LAST: AND** What thou seest, write in a book, and send it unto the seven churches **WHICH ARE IN ASIA;**

啟示錄 1:11 我是阿爾法，是歐米伽，我是首先的，是末後的。你所看見的，當寫在書上，送到亞細亞那七個教會

Revelation 1:20 The seven stars are the angels of the seven churches: and the seven candlesticks **WHICH THOU SAWEST** are the seven churches

啟示錄 1:20 論到你所看見……那七星就是七個教會的使者，七燈檯就是七個教會

Revelation 2:3 And hast borne, and hast patience, **AND** for my name's sake **HAST LABOURED**, and hast not fainted

啟示錄 2:3 你也能忍耐，曾為我的名勞苦，並不乏倦

Revelation 2:9 I know thy **WORKS, AND** tribulation, and poverty

啟示錄 2:9 我知道你的行為、患難，你的貧窮

Revelation 2:13 I know **THY WORKS, AND** where thou dwellest

啟示錄 2:13 我知道你的行為和你的居所

Rev.2:15 So hast thou also them that hold the doctrine of the Nicolaitans, **WHICH THING I HATE**

啟示錄 2:15 你那裡也有人持守著尼哥拉一黨人的教義，就是我所恨惡的

Revelation 2:19 I know thy works, and charity, and service, and faith, and thy patience, **AND THY WORKS;** and the last to be more than the first

啟示錄 2:19 我知道你的行為、愛心、服侍、信心、忍耐，又知道你末後所行的善事，比起初所行的更多

Revelation 5:14 And the four beasts said, Amen. And the **FOUR AND TWENTY** elders fell down and worshipped **HIM THAT LIVETH FOR EVER AND EVER**

啟示錄 5:14 四活物就說：“阿們！”二十四長老便俯伏敬拜那活到永永遠遠的祂

Revelation 6:1,3,5,7 Come **AND SEE** (Missing 4 times in 4 verses)

啟示錄 6:1,3,5,7 “你來看！”(4 節經文 4 次都不見)

Revelation 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, **AND ART TO COME**

啟示錄 11:17 說：“昔在、今在、永在的主上帝，全能者啊，我們感謝祢

Revelation 12:12 Woe to **THE INHABITERS OF** the earth and of the sea.

啟示錄 12:12 地與海上的居民有禍了

Revelation 14:5 And in their mouth was found no guile: for they are without fault **BEFORE THE THRONE OF GOD**

啟示錄 14:5 在他們口中察不出謊言來，他們在上帝的王座前是沒有瑕疵的

Revelation 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, **AND OVER HIS MARK**, and over the number of his name, **STAND ON THE SEA OF GLASS**

啟示錄 15:2 我看見仿佛有玻璃海，其中有火攙雜。又看見那些勝了獸和獸的像，並牠印記和牠名字的數目的人，都站在玻璃海上

Revelation 16:7 And I heard **ANOTHER OUT OF** the altar say. (NIV:I heard the altar respond)

啟示錄 16:7 我聽見祭壇中另有聲音說。(新國際譯本：我聽見祭壇回答)

Revelation 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings **OF THE EARTH AND** of the whole world

啟示錄 16:14 他們本是魔鬼的靈，施行奇事，出去到地和普天下眾王那裡

Revelation 16:17 And there came a great voice out of the temple **OF HEAVEN**, from the throne, saying, It is done.

啟示錄 16:17 就有大聲音從天上殿中的王座上出來，說：“成了！”

Revelation 18:20 Rejoice over her, thou heaven, and ye **HOLY** apostles and prophets

啟示錄 18:20 你們天和你們聖使徒和代聖人人們啊，你們都要因她歡喜

Revelation 19:1 Salvation, and glory, **AND HONOUR**, and power, unto **THE LORD** our God

啟示錄 19:1 救恩、榮耀、尊貴、權能都屬乎主我們的上帝

Revelation 20:9 And fire came down from **GOD OUT OF** heaven, and devoured them

啟示錄 20:9 就有火從天上我們的上帝降下，燒滅了他們

Revelation 20:12 And I saw the dead, small and great, stand before **GOD**.

啟示錄 20:12 我又看見死了的人，無論大小，都站在上帝前

Revelation 21:24 And the nations **OF THEM WHICH ARE SAVED** shall walk in the light of it: and the kings of the earth do bring their glory **AND HONOUR** into it

啟示錄 21:24 得救者的列民族要在城的光裡行走。地上的君王必將自己的榮耀和尊貴歸與那城

Revelation 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the **BOOK** of life, and out of the holy city, **AND FROM THE THINGS** which are written in this book

啟示錄 22:19 這書上的預言，若有人刪去什麼，上帝必從生命書，從聖城，和這書上所寫的事刪去他的分

14. What is Wrong with 'Eclectism'?

14. ‘折衷主義’錯在哪裡？

The NIV preface says: 'The Greek text used in the work of translation was an **eclectic** one'
新國際譯本前言上說：‘翻譯工作中所使用的希臘文本是個**折衷**文本。’

The eclectic method is the 20th Century method of New Testament textual criticism.
折衷方法是20世紀新約文本批判的方法。

The NEB, RSV, NIV, NASV, GNB and most others are all based on an eclectic Greek text.
新英文聖經、修訂標準譯本、新國際譯本、新美國標準譯本、好消息聖經以及其他大多數譯本全部是基於折衷希臘文本翻譯的。

Question: What is an eclectic text?

問：什麼是折衷文本？

Answer: It is a mixed text.

答：就是混合**文本。**

The editors borrow readings from various manuscript sources as they please.
編輯們隨著自己的喜好從各種不同的抄本來源借取內容。

Metzer explains that an eclectic editor of New Testament manuscripts 'follows now one and now another set of witnesses in accord with what is deemed to be the author's style'.
梅哲解釋說，新約抄本的一名折衷編輯‘一時遵循一套，一時又遵循另一套他認為與作者風格一致的證據’。

(The Text of the NT, p.175,176).
(新約文本學. 175~176頁)。

An example of this working out in practice is seen in the over 500 changes made from the 2nd to the 3rd edition of the Greek New Testament of the United Bible Societies, even though the same committee of five editors prepared both editions.

貫徹這項實踐的一個例子在聯合聖經公會希臘文新約從第二版到第三版所做的超過500個變更中可以看到，儘管編寫兩版的是委員會的同五個編輯。

Consider the following **five problems of an eclectic text**:

仔細思考下面**折衷文本的五個問題**：

- 1) Eclectism involves subjective judgment of the editor, and free choice among readings.
- 1) 折衷主義涉及到編輯的主觀判斷和對內容的隨意選取。

This approach **ignores the weight of a manuscript**, and all variants are equal candidates for the original text, regardless of date, residence, lineage, credibility, or textual context.

這近乎於**無視抄本的分量**，所有的異文對於原始文本都是平等的候選者，無論其年代、地點、譜系、信度，或文本的上下文怎樣。

This method prefers the reading which:

這種方法所偏重的內容：

(1) best suits the context;

(1) 最符合上下文；

(2) best explains the origin of all others.

(2) 最好地解釋了所有其他起源。

The problem is that it ignores 7 other tests.

問題是，忽略了其他7項檢測。

- 2) This method requires that the student **know everything in history** which could create variant readings, such as events, doctrines and institutions.
- 2) 這種方法要求研究者瞭解歷史上能夠產生各種不同內容，例如事件、教義和制度的一切。

No living man knows all these.
沒有一個活人瞭解所有這一切。

- 3) Eclecticism based solely on internal considerations is **unacceptable** because:
僅僅基於主觀考慮的折衷主義是不可接納的，因為：

(1) It is unreasonable
(1) 它不合理

(2) It ignores most of the 5487 Greek manuscripts now existing (except B,C,D,Aleph)
(2) 它無視現存5487個希臘抄本中的大多數(除梵蒂岡抄本、以法蓮抄本、伯撒抄本和西乃抄本外)

(3) It ignores the Church fathers
(3) 它無視教會教父

(4) It ignores the ancient versions, except to cull variant readings from them.
(4) 它無視古代各譯本，除了從中選取不同的內容。

4) The Greek texts of Nestle-Aland and the United Bible Societies (UBS) vary little from the Westcott-Hort text, because their editors **follow one narrow section of** evidence, namely the **Alexandrian Old Uncials** (Codices Aleph, A,B,C,D).

4) 尼斯勒-阿蘭德和聯合聖經公會的希臘文本與魏斯科-霍特文本沒有多大差別，因為它們的編輯們遵循的是一個證據的有限部分，即亞歷山大古大楷體抄本(西乃抄本、亞歷山大抄本、梵蒂岡抄本、以法蓮抄本、伯撒抄本)。

When today's textual critics are in doubt, the safe thing is to stay with the Westcott-Hort party line.
既然今天的文本批判存在疑問，穩妥的做法便是停在魏霍政黨路線一邊。

The Westcott-Hort theory has **no history of the transmission of the text.** (Pickering p1-30).
魏霍理論根本沒有文本傳播歷史。(皮克林. 1~30頁)。

- 5) The choice between variants depends on **guesswork** and **conjectures.**
5) 各異文間的選擇基於猜測和臆想。

Westcott and Hort chose Alexandrian Vaticanus readings because they had the 'ring of genuineness'.
魏斯科和霍特選擇亞歷山大梵蒂岡抄本是因為它們'聽起來像真格的'。

Westcott and Hort's theory soon came under attack after 1881, leading to confusion, which in turn led to eclecticism.
魏斯科和霍特的理論1881年後不久受到抨擊，它導致混亂，反過來又導致了折衷。

Colwell blames 'manuscript study without a history' for the use of the eclectic method, to which Aland concurs.
科爾韋爾譴責'沒有歷史的抄本研究'，因為使用的是折衷方法，對此阿蘭德表示贊同。

Hort Redivivus, Colwell, p.149.
科爾韋爾. 霍特復活. 149頁

Aland admits that the '**main problem of NT textual criticism** lies in the fact that **little more than their actual existence is known of most of the manuscripts so far identified**, and that therefore we constantly have problems with many unknowns to solve.

阿蘭德承認'新約文本批判的主要問題在於，事實上，對目前得到確認的大多數抄本的瞭解比其實際存在的多不了多少，因此我們不斷有許多未知問題有待解決。

We proceed as if the few manuscripts, which have been fully, or almost fully, studied, contained all the problems in question.'

我們繼續下去，就仿佛那些已經得到，或幾乎得到充分研究的抄本很少包括所有被問及的問題。’

(The Significance of the Papyri, Aland, p.330,331).

(阿蘭德. 蒲草紙抄本的重要性. 330~331頁)

15. Hort's Three False Reasons for Rejecting the Majority Text

15. 霍特拒絕主流經文的三個錯誤理由

Hort held a personal animosity for the Textus Receptus. At age 23 in 1851, he wrote:
霍特對傳受經文懷有個人敵意。1851年他23歲時寫道：

‘I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, and dragged on with the villainous Textus Receptus . . .

‘對於文本的重要性，直到最後幾周我都沒有什麼概念，一直沒有讀多少希臘文約，拖拖拉拉地啃著討厭的傳受經文……

Think of that vile Textus Receptus leaning entirely on late Manuscripts; it is a blessing there are such early ones'.
想想那完全倚賴晚期抄本可惡的傳受經文吧，有這樣一些早期抄本真是件幸事。’

Life and Letters of Hort, Vol.1, p.211.
霍特的書信與生平. 第1卷, 133頁

As we have seen and will see, his reason for rejecting the Majority Text is because he claimed that it was only found in later manuscripts.

正如我們所看到和即將看到的，他拒絕多數經文的理由是因為他聲稱，多數經文只能在晚期抄本中找到。

This is contrary to the facts of history.
這有悖於歷史事實。

The Greek Manuscripts used by Erasmus. 以洛斯馬士所使用的就是希臘抄本。

Hort's rejection of the Received Text as late was based on his simplistic view that when Erasmus came to Basle, Switzerland in July 1515, to produce the Greek Textus Receptus, he used only five Greek NT manuscripts. These were:
霍特將傳受經文作為晚期抄本來拒絕是基於他過於簡單化的觀點——1515年7月，當以洛斯馬士來到瑞士的巴塞爾要創作希臘文傳受經文時，他僅僅使用五個希臘文新約抄本。它們是：

- 1) Minuscule 1, an 11th Century manuscript of the Gospels, Acts and the General (or Catholic) Epistles of James, I, II Peter, I, II, III John, and Jude.
1) 小楷體抄本 1，一種11世紀的福音書、使徒行傳和普通(或天主教的)書信——雅各書、彼得前後書、約翰一二三書，以及猶大書抄本。
- 2) Minuscule 2, a 15th Century manuscript of the Gospels.
2) 小楷體抄本 2，一種15世紀的福音書抄本。
- 3) Minuscule 2ap, a 12th-14th Century manuscript of Acts and the Epistles (Romans, I, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I,II Thessalonians, I, II Timothy, Titus, Philemon and Hebrews).
3) 小楷體抄本 2ap，一種12-14世紀的使徒行傳和書信抄本(羅馬書、哥林多前後書、加拉太書、以弗所書、腓立比書、歌羅西書、帖撒羅尼迦前後書、提摩太前後書、提多書、腓利門書和希伯來書)。
- 4) Minuscule 4ap, a 15th Century manuscript of Acts and the Epistles.
4) 小楷體抄本 4ap，一種15世紀的使徒行傳和書信抄本。
- 5) Minuscule 1r, a 12th Century manuscript of Revelation.
5) 小楷體抄本 1r，一種12世紀的啟示錄抄本。

This manuscript had lost Revelation 22:16-21 through use, so Erasmus translated this part from the Latin Vulgate into the Greek Textus Receptus.

該抄本由於頻繁使用，已經失去了啟示錄22:16-21，因此，以洛斯馬士把這部分從拉丁文武加大譯本翻譯成希臘文的傳受經文。

A few other Latin Vulgate readings which were not in the Traditional Greek Text but that Erasmus put into the Received Text were:

不在傳統的希臘文本中，但卻被以洛斯馬士放入傳受經文中的少量其他拉丁文武加大內容有：

- 1) Matthew 10:8 'raise the dead'. This is also in Aleph, B, C, D, I, etc..
- 1) 馬太福音10:8 '叫死人起來'。這也在西乃抄本 Aleph、梵蒂岡抄本 B、以法蓮抄本 C、伯撒抄本 D、小楷體抄本 I 等裡面。
- 2) Matthew 27:35 'that itcast lots.' This is in Eusebius (325AD), I, Harklean Syriac, etc
- 2) 馬太福音27:35 '就拈鬮'。這在優西比烏(主後325年)、小楷體抄本I、亥克連敘利亞文譯本等裡面。
- 3) John 3:25 'Then there....purifying.' This is in p66, Aleph, I, Old Latin, etc..
- 3) 約翰福音3:25 '隨後在那裡.....潔淨'這在P66、西乃抄本、小楷體抄本I、古拉丁文譯本等裡面。
- 4) Acts 8:37. This verse opposed delayed & infant baptism. It is in E, Old Latin, Irenaeus (180), Cyprian
- 4) 使徒行傳8:37。該經文反對延遲受浸和嬰兒受浸。它在伯撒抄本、古拉丁文譯本、愛任紐(180年)、居普良的著作中。
- 5) Acts 9:5,6. This is in the Old Latin, Ambrose, Ephraem, Vulgate, Ethiopic, Harklean Syriac, etc.
- 5) 使徒行傳9:5、6。這在古拉丁文譯本、安波羅修、埃弗來姆、武加大、埃塞俄比亞語、亥克連敘利亞文等譯本之中。
- 6) Acts 20:28 'church of God'. This is in Aleph, B, Old Latin, Peshitta, Harklean Syriac, Coptic, Geo.
- 6) 使徒行傳20:28 '上帝的教會'。這在西乃抄本、梵蒂岡抄本、古拉丁文譯本、通俗譯本、亥克連敘利亞語譯本、科普特語譯本、格魯吉亞語譯本。
- 7) Romans 16:25-27. This is in Aleph, B, C, D, Vulgate, p61, Coptic, Peshitta, Ethiopic, Old Latin..
- 7) 羅馬書16:25-27。這在西乃抄本、梵蒂岡抄本、以法蓮抄本、伯撒抄本、武加大譯本、p61、科普特語譯本、通俗譯本、埃塞俄比亞語、古拉丁文譯本之中。
- 8) Rev.22:19 'book of life'. This is in the Latin Vulgate, the Bohairic version, some Greek mss, etc Erasmus mainly used **2** and **2ap** in the **Gospels, Acts** and the **Epistles**.
- 8) 啟示錄22:19 '生命書'。這在拉丁文武加大譯本、波海利語譯本、一些希臘文抄本等等之中。以洛斯馬士主要使用**福音書、使徒行傳和書信的小楷體抄本2和2ap**。

Some critics think that Erasmus' use of these late manuscripts to produce the Textus Receptus means that the KJV is unreliable.

一些批評家認為，以洛斯馬士使用這些晚期抄本來創作傳受經文意味著英王欽定本不可靠。

This is not true at all, because every KJV reading is quoted from 100-450AD in papyri, ancient versions, writers or uncials.

事實絕非如此。因為英王欽定本的各內容均引自主後100-450年間的蒲草紙抄本、古代譯本、古代作家或大楷體抄本。

KJV has much ancient support.

英王欽定本有更多古代的支持。

Critics are unmindful of the **providence of God** Who placed these Traditional Text manuscripts at Erasmus' disposal, because God knew that in the very next year (31 Oct. 1517), the Reformation was to break out in Wittenberg under Luther.

批評家們對於**上帝的預備**未給予應有的關注——祂將這些傳統文本抄本交給以洛斯馬士去自由處置，因為上帝曉得，就在第二年(1517年10月31日)，路德在威登堡所領導的宗教改革即將爆發。

God wanted the Greek NT to be published in a Protestant stronghold by a book seller who was keen to place it in the hands of the people, rather than in Spain, the land of the Inquisition, by the Roman Catholic church (under Ximenes) which was intending to keep the Bible from the people.

上帝想要希臘文新約在新教的一個要塞，由能夠熱切地把書交到百姓手中的書商出版；而不是在西班牙——宗教裁判所的地界，由羅馬天主教會(在西是乃斯的領導下)出版，他們將企圖把持聖經不許百姓得到。

God didn't want the Reformers' Greek Text being provided by the Roman Catholic Church.

上帝不要改革者的希臘文本由羅馬天主教會所提供。

HORT'S BASIC APPROACH:

霍特的基本方法：

Hort started by **assuming** that the New Testament can be treated like any other book.
霍特一開始就假定新約可以像任何其他書籍一樣被對待。

He wrote: 'The principles of textual criticism hold good for all ancient texts preserved in the plurality of documents.'
他寫道：‘文本批判的原則適用於所有以多數文檔保存的古代文本。’

In dealing with the New Testament text, no new principle is needed whatever.'
對待新約文本也不需要新的原則。’

(Westcott and Hort, p. 73).
(魏斯科和霍特. 73頁)。

They **assumed** that there were 'no signs of deliberate falsification of the text for dogmatic reasons':
他們假定‘沒有為了教義的緣故而故意歪曲文本的跡象’。

(Westcott and Hort, p. 282).
(魏斯科和霍特. 282頁)。

They never considered devilish opposition to the New Testament text.
他們從未考慮過魔鬼對新約文本的敵對。

GENEALOGY: 系譜學：

They applied this Family Tree method to New Testament textual criticism.
他們把這種家譜學的方法應用於新約文本批判理論。

They sought to recover the text of a yet earlier common ancestor
他們試圖復原擁有共同祖先的較早文本。

(Westcott and Hort, p. 57).
(魏斯科和霍特. 57頁)。

Colwell describes Hort's method:
科爾韋爾描述霍特的方法：

'If there are only 10 manuscripts, and if 9 are copied from a lost manuscript, and that this lost manuscript and the 10th were both copied from the original, then the vote of the majority would not outweigh the minority.'
‘如果只有10個抄本，而如果9個是根據一個丟失的抄本複製的，而這丟失的一個和第10個都是根據原稿複製的，那麼一致認為多數的得票數不會超過少數。’

Westcott and Hort used this argument to oppose the 98% numerical superiority of the Textus Receptus.
魏斯科和霍特使用這一論點來反對數量上佔98%的優越性的傳受經文。

They used genealogy to group all New Testament manuscripts into 4 groups Neutral, Alexandrian, Western and Syrian categories.
他們使用系譜學把所有新約抄本分為四組——中性、亞歷山大、西方和敘利亞類。

This was their attempt at overcoming the 98% Byzantine majority of manuscripts.
這是他們要勝過佔98%多數的拜占庭抄本的企圖。

Byzantine manuscripts appeared inconsequential as only a minority of 25% or one in four groups.
拜占庭抄本的出現看似無關緊要，因為它只佔25%，或四分之一少數。

Today, Neutral and Alexandrian have become Alexandrian.
現今，中性經文和亞歷山大式都成為亞歷山大式。

Syrian is now called Byzantine (Majority) text.

敘利亞式如今被稱為拜占庭(多數)經文。

Westcott and Hort then attempted to show that the Majority Byzantine text was inferior and inconsequential. 因而魏斯科和霍特試圖證明多數的拜占庭文本是次等和無關緊要的。

Reason 1 - Conflation. **理由之一——異文合併**

Once manuscripts are assigned to different text types on the basis of variants shared in common, some early manuscripts exhibit variant readings thought to characterise other text types.

一旦抄本基於具有共同點的異體被歸入不同的文本類型，一些早期抄本便顯示出異體內容，被認為具有其他文本類型特徵。

This mixture of readings is called 'conflation'.
這種內容的混雜被稱為'異文合併'。

Hort pushed the conclusion that a conflate (mixed) text must be later in date.
霍特強行推出這樣的結論——合併(混雜的)文本在年代上必定是較晚期的。

Then he gave eight examples (Mark 6:33; 8:26; 9:38,49; Luke 9:10; 11:54; 12:18; 24:53) where he assumed that the Syrian (Byzantine) text had combined neutral and Western readings.

隨後他給出八個例子(馬可福音6:33; 8:26; 9:38,49;路加福音9:10; 11:54; 12:18; 24:53)，他假設敘利亞(拜占庭)文本將中性和西方經文的內容結合在了一起。

He only found 8 examples of conflation after 30 years of study.
經過30年的研究，他僅僅找到了8個異文合併例子。

This is not very convincing.
這可不太有說服力。

If their theory were true, we'd expect many confluations!
如果他們的理論是正確的，我們會期待有許多異文合併！

Reason 2 - No 'Syrian' readings before 350 AD. **理由之二——主後350年前沒有'敘利亞'讀本。**

Hort's contention (the cornerstone of his theory) was that readings characteristic of the Received Text are never found in the quotations of Christian writers before 350 AD.

霍特的論點(他理論的房角石)是，有傳受經文特徵的讀本在主後350年以前的基督徒引述中根本找不到，

Chapter 16 shows this assumption of Hort's to be completely false.
第16章表明霍特的這一假定是完全錯誤的。

Reason 3 - Internal Evidence of Readings **理由之三——資料的內證**

What reading makes the best sense?
什麼資料最有意義？

(This is a false test because W&H ignored the 7 tests to determine the true text).
(這是個錯誤的檢測，因為魏霍二人忽視了確定純正文本的7項檢測)。

What reading can be attributed to a careless copyist?
什麼資料可被認為是由於粗心的抄錄而成的？

Presumed deliberate changes have given rise to 2 false rules of criticism:
擅自蓄意竄改導致批判的2個錯誤原則：

- 1) The **shorter** reading is to be preferred - assuming scribes tended to add to the text.
- 1) 內容較短的要被首選——假定文士們傾向於加添文本。
- 2) The **harder** reading is to be preferred - assuming that scribes tried to simplify the text when faced with a supposed difficulty.
- 2) 內容較難的要被首選——假定文士們面對想像中的困難時傾向於簡化文本。

Hort therefore declared the Syrian (Byzantine) text to be characterised by 'lucidity' and 'completeness', 'simplicity', 'a full text' (which is true), but he wrongly concluded that it was eclectic (mixed) and late. 因而霍特斷言敘利亞(拜占庭)文本具有‘清晰’、‘完備’、‘簡潔’、‘完整文本’的特徵(這是對的)，但他卻錯誤地斷定它是折衷(混合)的和晚期的文本。

He ignored the mass of pre-300 AD Byzantine readings. 他忽視了主後300年以前拜占庭讀本的大多數。

Two Major Obstacles.

兩個主要障礙。

Hort had to explain:
霍特必須解釋：

- (1) How the Majority text **originated**.
- (1) 多數經文是如何產生的。
- (2) How the Majority text came to **dominate the world from 400 AD onwards**.
- (2) 多數經文是如何達到主後400年以來世界的優勢地位的。

Hort's Assumed Solution:

霍特的假定解釋：

Lucian Recension Theory.

陸西安修訂理論。

He guessed that Lucian, who died in 311 AD, organised in Antioch, by church authority, a revision of the text from an assumed original Alexandrian text to a Byzantine text, and imposed it on every church. 他推測陸西安(死於主後311年)，在安提阿借教會之權籌備了一個修訂本，根據假定的原始亞歷山大文本製成拜占庭文本，並且把它強加給了各個教會。

Obstacles to Hort's Theory:

霍特理論的障礙：

- 1) There exists **no documentary evidence** in history for this Lucian Recension theory.
- 1) 歷史上不存在該陸西安修訂理論的文獻證據。
- 2) There is **no historical record of a protest** at this "pope-like" decision to change everyones Bible.
- 2) 沒有對此“教皇般”竄改各人聖經之決定進行抗議的歷史記載。

A massive and widespread protest would surely have happened. 大量並且廣泛的抗議肯定會發生過。

- 3) Because the **Syriac Peshitta** version of 170 AD is a Byzantine text, its early age killed Hort's Recension theory of about 250 AD.
- 3) 由於主後170年的敘利亞文通俗譯本就是一種拜占庭文本，其年代之早摧毀了霍特的大約主後250年的修訂理論。

So Hort had to get it out of the 2nd and 3rd Centuries. 所以，霍特不得不把該理論從第二或第三世紀剔除出去。

He did this by assuming a late date for the Peshitta of 411-435 AD, with no evidence to support it. 他這樣做是靠著為通俗譯本假設一個晚期年代——主後411-435年，對此毫無證據支持。

Hort's trickery and deceitful tactics became well known in that whenever the facts opposed him, he would make up a theory to save his previous theory.

霍特的欺詐策略已變得盡人皆知是在於，每當事實與之相對，他都會再編造一個理論來挽救他先前的理論。

Conclusion:

總結：

Clark rightly says that `textual theory appears to have reached an impasse in our time'.

克拉克說得對：‘文本理論在我們這個時代似乎已經進入了一種僵局。’

Hort's three false reasons, listed above, will be disproven in later chapters.

上面所列霍特的三個錯誤理由將會在隨後的幾章得到駁斥。

Curiously, critics seem determined not to reconsider the status of the Syrian (KJV) text.

奇怪的是，批評家們似乎已經決定了不去重新考慮敘利亞(英王欽定本)文本的狀況。

16. The Earliest Manuscripts Contain Mostly Majority Text (KJV) Readings

16. 最早的抄本普遍包含多數經文(英王欽定本)內容

Objection: Many KJV opponents reject the KJV with statements like:

反對意見：許多英王欽定本的反對者以如下陳述來拒絕英王欽定本：

"The KJV text is only based on 4 or 5 late Greek manuscripts, but today we have so many more older and better manuscripts that we are better able to recover the original New Testament readings."

“英王欽定本僅僅建立在四五個後期希臘抄本的基礎上，而現今我們擁有這麼多更古老，更優秀的抄本，因此我們更有能力復原最初的新約內容。”

When new version editors say such things they show great ignorance of recent papyri discoveries.

新版編輯們說出這樣的話，表明他們對於新近蒲草本發現的極大無知。

One of the oldest papyri in the world, **p66** (200AD) has mostly KJV readings.

世上最古老的一份蒲草本 **p66**(主後 200 年)主要是英王欽定本的內容。

They also appear unwilling to acknowledge the overwhelming number of Majority Text type manuscripts.

他們看起來也不願意承認多數經文類型抄本數量的壓倒之勢。

Edwin Palmer, NIV chief editor, shows his dishonest, simplistic, anti-KJV bias against the latest findings with the following quote:

新國際譯本主編埃溫·帕爾默用下列引述表明了自己對最新發現的排斥，他的片面、不誠實、反英王欽定本的偏見：

"The KJV translators...all they had to work with was a handful of NT Greek manuscripts.

“英王欽定本的譯者……他們所不得不利用的全部資料也只是少量的希臘文新約抄本。

These were very late copies dating from a thousand years after the NT was written....

它們都是非常晚期的抄本，距新約被記載已有一千多年……

Many more Greek manuscripts had been preserved and were subsequently discovered- in fact, more than 5000 of them...even to about 200AD".

更多希臘文抄本已被保存下來，後來被發現——事實上，其中的 5000 多份……甚至是大約主後 200 的。”

(NIV: Making of a Contemporary Translation, KLBarker, p.142).

(KL 巴克爾. 新國際譯本——當代譯本的製作. 142 頁)。

Answer: Is Palmer lying or is he unaware that:

回答：帕爾默是在說謊？還是他沒有意識到：

- 1) Of these 5000 manuscripts, over 99% agree with the KJV against his NIV, and
- 1) 在這 5000 份抄本中，99% 以上是與英王欽定本一致，與他的新國際譯本相反的，而且
- 2) The 200 AD manuscript (in variant readings) agrees more with the KJV than his NIV?
- 2) 主後 200 年的抄本(不同內容)與英王欽定本，而不是他的新國際譯本相符？
- 3) Even Hort admits in his Introduction p.92, (quoted in The Revision Revised, p.257,269) that:
- 3) 甚至霍特在他的“導言”第 92 頁(《複審修訂版》257、269 頁中引用)承認：

"Beyond all question the Textus Receptus is the dominant Graeco-Syrian Text of 350 AD to 400 AD".

“毫無疑問，傳受經文是主後 350 年到主後 400 年占主導地位的希臘—敘利亞文本。”

It seems that Palmer has never read Hort, or Burgon, or Scrivener, or Colwell, or Hoskier, or Hills, or many others. 看來帕爾默從未讀過霍特、伯根、斯克裡夫納、科爾威爾、霍斯姬爾、希爾斯或許多其他人的作品。

Proof: The Greek text used by the NIV was later changed in about 500 places (from UBS 1st edition (1963) to UBS 3rd edition (1979)) to restore the KJV readings.

證據：新國際譯本所使用的希臘文本為了恢復英王欽定本內容，後來修改了大約 500 處(聯合聖經公會自 1963 年第 1 版到 1979 年第 3 版)

Hardly any modern version editors are qualified in detailed manuscript knowledge as were Burgon, Colwell, Hoskier and others.

現代版的編輯們幾乎沒有人在具體的抄本知識上像伯根、科爾威爾、霍斯姬爾及其他人那樣勝任其職。

Few have ever touched a NT manuscript. They just translate from the UBS Critical Text.

少有人接觸過新約抄本，他們只不過是根據聯合聖經公會的批判文本進行翻譯而已。

"NT translators do not deal with the manuscripts themselves. They work indirectly through the use of the modern Greek text".

“新約翻譯者們並不親自處理抄本，他們是通過使用現代希臘譯本間接工作的。”

(Selecting a Translation of the Bible, Lewis Foster, p.14,15)

(劉易斯·福斯特. 聖經譯本選擇. 14~15 頁)

Many committee members are chosen from many denominations so that the new version can be marketed to as many denominations as possible.

委員會的許多成員是從多個宗派中選擇的，以便新版本能夠盡可能銷售給更多的宗派。

The discoveries of the papyri and their exhaustive collation by Colwell, Sturz, Zuntz and Pickering, completely disproved some 19th Century scholars belief (with no evidence in their favour) that the Majority text was a 4th Century revision of an original Vaticanus type text, and that the Majority text did not represent the earliest manuscripts.

蒲草紙抄本及科爾韋爾、斯特茨、宋茲和皮克林詳盡校勘的發現充分駁斥了十九世紀某些學者們的信念(沒有他們所偏愛的證據)，他們相信多數經文是第四世紀梵蒂岡類型原始文本的修訂本，因而多數經文不代表最早的原稿。

Kenyon (a modern version supporter) in 1937 said: 'If it can be shown that the readings which Hort called "Syrian" (KJV type) existed before the fourth century (350 AD), the keystone would be **knocked out** of the fabric of his theory.'

1937年，肯揚(一位現代譯本的支持者)說：“如果能夠指出霍特所稱之為‘敘利亞人的’(英王欽定本類型)的內容存在於第四世紀(主後350年)以前，他的理論構架的基石就會被傾覆。”

(The Text of the Greek Bible, p 203-212, 321-2).

(希臘聖經文本. 203~212, 321~2頁)。

This "knocking out the fabric of the W&H theory" is exactly what recent papyri and other discoveries have done, thus vindicating KJV readings.

這一“魏-霍理論構架之傾覆”恰恰是最近蒲草紙抄本及其他發現所成就的，因而英王欽定本內容得以確認。

The proof of this is shown below.

該證據表明如下：

This view of the Traditional Text of the KJV being a late invention of editors (300 AD) who selected readings from different texts and then recombined them to form the Majority text, is shown to be wrong and contrary to the evidence.

英王欽定本的傳統文本是編輯們的後期發明(主後300年)，他們從不同的文本中選擇內容，然後將其結合在一起，形成了多數經文。這一觀點證明是錯誤的，且有悖於證據。

The existence of Traditional text (KJV) readings in manuscripts before 300 AD completely shatters the Westcott and Hort basis on which Alexandrian modern bible versions are based.

傳統文本(英王欽定本)內容存在於主後300年以前的抄本中，這徹底粉碎了魏斯科和霍特所依賴的亞歷山大現代聖經譯本的基礎。

1. Early Church Writers (Church Fathers) before 300 AD Quote Traditional Text Readings from their Early Bibles

1. 主後300年以前的早期教會記錄者們(教父)們引用他們早期聖經中的傳統文本內容

Burgon in The Revision Revised, p 244,245 reminds new version editors:

伯根在《複審修訂版》244、245頁中提醒新版編輯們：

`You talk of antiquity . . . you fasten on 2nd, 3rd, 4th or 5th Century documents.
 ‘你們談古論舊……你們對第二、第三、第四和第五世紀的文獻糾纏不休。

These are not antiquity itself . . . You quote Origen or Eusebius, why not Didymus, Athanasius, Epiphanius, Basil, Chrysostom, Theodoret, the Gregories or the Cyrils.

它們本身並不是古跡……你們引用俄利根、優西比烏，卻為什麼不提岱迪瑪、亞他那修、伊皮法紐、巴西流、屈梭多模、狄奧多勒、諸貴格利或諸區利羅呢？

The Traditional text receives more support from the Early Church Fathers than does the Critical text (at a ratio of 2:1 before 350 AD) and 3:1 for important passages.'

傳統文本比批判性文本得到早期教父更多的支持(主後350年以前比例是2:1)，重要段落達到3:1.'

(The Traditional Text, Burgon, p 9,10 quoted by Pickering in Identity of New Testament Text, p 66).

(皮克林在《新約文本的一致性》. 66頁引用伯根的《傳統文本》. 9~10頁)

Burgon counted 86,489 New Testament quotes by these early Christian writers.

伯根統計出新約被這些早期的基督徒記錄者們引用過86,489次。

These quotes strongly support and verify the Traditional text of the KJV as being in their Bibles before 350 AD.

這些引述強烈支持並證實了英王欽定本的傳統文本在主後 350 年以前就在他們的聖經中。

Early writers testifying to the Traditional Text are:

證實傳統文本的早期記錄者們是：

100-150 AD 主後100-150年	150-200 AD 主後150-200年	200-250 AD 主後200-250年	250-300 AD 主後250-300年	300-350 AD 主後300-350年
Justin Martyr 殉道者游斯丁 (110-165)	Irenaeus 愛任紐 (120-202)	Clement 革利免	Gregory of Thaumaturgus 神行者貴格利	Athanasius 亞他那修
Diognetus 丟格那妥	Hegesippus 黑吉西布	Tertullian 特士良	Novatian 諾窪天	Cyril of Jerusalem 耶路撒冷的區利羅
Didache 《十二使徒遺訓》	Tatian 他提安	Origen 俄利根	Cyprian 居普良	Eusebius 優西比烏
Ignatius 伊格那丟 (30-107)		Hippolytus 希坡律陀	Dionysius 狄尼修	Hilary 希勒裡
				Didymus 岱迪瑪
				Basil 巴西流
				Ambrose 安波羅修
				Gregory of Nyssa 尼撒的貴格利
				Apostolic Canons 使徒正典

Edward Miller in The Traditional Text of the Holy Gospels Vindicated and Established, p.90-122, checked Hort's unproven claim of no Church Fathers before 400 AD quoting the Traditional text, by examining all of Burgon's **86,489 ante-Nicene Church Fathers** quotations.

愛德華·米勒在《聖福音書傳統文本的維護與證實》90~122頁中，通過分析伯根的全部 **86,489 處前尼西亞教父** 的引述，抑制了霍特無法證實的斷言，即主後400年以前從無教父引用過傳統文本。

He states that "Hort, as soon as he found that he could not maintain his ground with history, instead of taking back his theory and altering it to square with facts, tampered with historical facts in order to make them agree with his theory.

他指出：“霍特一旦發現自己無法用歷史來守住自己的領地，他不是收回自己的理論，改變它，使之與事實相符；而是竄改史實，使其與他的理論相合。

This is self-evident . . . No-one has been able to show during the 25 years since 1881 . . . that his supposed revisions really took place.

這一點是不言而喻的.....1881年以來的25年間，無人能夠指出.....他所臆想的修訂真的發生過。

I proceed to prove from the surviving records of the first 400 years that the evidence of ancient versions and Church Fathers is on our side". (p.93,94).

我進一步根據倖存的前400年間的記錄證明，古代譯本和教父們站在我們這邊。”(93~94頁)。

The results of Miller's study of 86 writers from 100-400 AD show conclusively that Traditional text readings are not only present before 350 AD, but are in the definite majority before 350 AD, as the following tables show:

米勒對主後100-400年的86位記錄者們的研究結果最終表明，傳統文本內容不僅在主後350年以前存在過，而是在主後350年以前肯定佔大多數，如下表所示：

Ancient Church Fathers who quote Traditional (KJV type) readings before 400 AD 主後400年引用傳統(英王欽定本類型)讀本的古代教父	Traditional (KJV) Text 傳統(英王欽定本)文本	Critical Text (Western and Alexandrian) 批判文本(西方和亞歷山大)	Predominance of Traditional text in early writers 早期記錄者們傳統文本之優勢
1. Greek and Latin writers (100-400 AD) 1. 希臘和拉丁記錄者們(主後 100-400 年)	2630 KJV type readings 2630 英王欽定本類型異文	1753 NIV type readings 1753新國際譯本類型異文	3:2
2. Earliest writers from Clement of Rome to Irenaeus and Hippolytus (95-235 AD) 2. 早期記錄者們從羅馬的革利免到愛任紐和希坡律陀(主後95-235年)	151	84	2:1
3. Later traditional writers 3. 稍後的傳統記錄者們	1332	609	2:1
4. Western writers (Italy) 4. 西方記錄者們(意大利)	205	203	1:1
5. Alexandrian writers (Egypt) 5. 亞歷山大記錄者們(埃及)	161	150	1:1
6. 30 Important Gospel passages 6. 30處重要的福音章節	530	170	3:1

Conclusion: Those like Hort and Kenyon who say that there is not a single Byzantine (Traditional/KJV) text reading quoted by any Church Father before Chrysostom (who died in 407) can be easily refuted if we find some strictly Byzantine readings in **EXISTENCE** before 407 AD.

結論：如果我們確實發現一些拜占庭讀本存在於主後 407 年以前，那麼像霍特和肯揚這些人所謂的在屈梭多模(主後 407 年去世)以前沒有任何教父引用過一個拜占庭(傳統的/英王欽定本)文本內容的說法便能夠被輕而易舉地駁倒了。

Miller's results show that:

米勒的研究結果顯示如下：

a) The Byzantine text **EXISTS** in the writings of the early fathers, and that

a) 拜占庭文本存在於早期教父的記錄本中，而且

b) The Byzantine text **PREDOMINATES** in church writers before 350 AD.

b) 拜占庭文本在主後350年以前在教會記錄者們的作品中佔主流地位。

Hence, the Traditional (KJV type) text both **EXISTS** and **RECEIVES MORE SUPPORT** from the early church fathers than does the Westcott and Hort critical text used by modern version editors.

因此，傳統的(英王欽定本類型)文本不僅存在，而且較之現代譯本編輯們所使用的魏斯科和霍特的批判性文本得到早期教父更多的支持。

The second accusation levelled against the Byzantine text is that it contains **so many late readings**.

第二個針對拜占庭文本的指控是，它包含**太多的晚期資料**。

They claim that a text with all these late readings must be a late text.

他們斷言，含有所有這些晚期資料的文本必定是晚期文本。

But Hort in his Notes on Select Readings was only willing to characterize 20 Byzantine readings out of 240 variations in the Gospels as 'late readings'.

然而作為‘晚期資料’，霍特在他的《資料選擇筆記》中只肯在福音書的 240 個變體中標出 20 個拜占庭資料。

Hence, Hort admits that only 8% of the gospel readings of the Byzantine text are late readings.

因而霍特承認，只有 8% 拜占庭文本的福音書資料是晚期資料。

Since Hort's day, the number of these allegedly late Byzantine readings has been **gradually dwindling** by discovering these 'late' readings in early papyri. (Identity of NT Text, W. Pickering, p.71)

自霍特時期以來，由於發現了這些早期蒲草紙抄本的‘晚期’資料，這些聲稱是晚期拜占庭讀本的數量已在逐漸減少。(W. 皮克林. 新約文本的一致性. 71 頁)

Miller lists **30** important **so-called 'late' Byzantine readings in the gospels** that many **early church writers quote**.

米勒列舉了許多**早期教會記錄者們所引用的30個重要的所謂福音書‘晚期’拜占庭讀本**。

Seventeen examples are:

下面是17個例子：

Passage 章節	Traditional Text (KJV) 傳統文本(英王欽定本)	Against/Silent (NIV) 相反/未作記述(新國際譯本)
<p>1. Matthew 1:25 'Her firstborn son' (NIV OMITTS)</p> <p>1. 太1:25 ‘頭胎的兒子’ (新國際譯本漏譯)</p>	<p>Tatian 他提安 Gregory Nyssa 尼撒的貴格利 Athanasius 亞他那修 Cyril of Jerusalem 耶路撒冷的區利羅 Basil 巴西流 Ephraim Syrus 埃弗來姆·塞拉斯 Didymus 岱迪瑪 Epiphanius 伊皮法紐 Ambrose 安波羅修</p> <p style="text-align: center;">9</p>	<p style="text-align: center;">None 無</p>

<p>2. MATTHEW 5:44 `Bless them that curse you, and do good to them that hate you, pray for them which despitefully use you, and persecute you;' (NIV OMITs)</p> <p>2. 太5:44 ‘祝福那咒詛你們的，善待 那恨你們的，為那惡意利 用你們和逼迫你們的禱 告。’ (新國際譯本漏譯)</p>	<p>Didache 十二使徒遺訓 Apostolic Constitutions 使徒憲典 Polycarp 坡旅甲 Gregory Nazianzus 納西盎的貴格利 Justin 游斯丁 Gregory Nyssa 尼撒的貴格利 Athenogoras 阿西娜哥拉斯 Lucifer 路西弗 Tertullian 特土良 Philo of Carpasus 卡帕索斯的腓羅 Pacianus 巴西盎 Theophilus Antioch 安提阿的提阿非羅 Hilary 希勒裡 Clemens Alexander 亞歷山大的革利免 Origen 俄利根 Ambrose 安波羅修 Eusebius 優西比烏 Aphraates 阿弗拉阿蒂斯 Athanasius 亞他那修 Apocryphal Acts 使徒行傳偽經</p> <p style="text-align: center;">20</p>	<p>Cyprian 居普良 Irenaeus 愛任紐 Origen 俄利根 Eusebius 優西比烏 Gregory Nyssa 尼撒的貴格利</p> <p style="text-align: center;">5</p>
<p>3. MATTHEW 6:13 Doxology `For thine is the Kingdom and the power, and the glory, forever. Amen' (NIV OMITs)</p> <p>4. 太6:13 榮耀頌 ‘因為王國、權柄、榮耀全是 祢的，直到永遠。阿們！’ (新國際譯本漏譯)</p>	<p>Didache 十二使徒遺訓 Apostolic Constitutions 使徒憲典 Ambrose 安波羅修</p> <p style="text-align: center;">3</p>	<p>Tertullian 特土良 Cyprian 居普良 Origen 俄利根 Cyril Jerusalem 耶路撒冷的區利羅 Gregory Nyssa 尼撒的貴格利</p> <p style="text-align: center;">5</p>
<p>4. MATTHEW 9:13 `but sinners to repentance' (NIV omits)</p> <p>4. 太9:13 ‘乃是召罪人悔改’ (新國際譯本漏譯)</p>	<p>Barnabus 巴拿馬 Justin Martyr 殉道者游斯丁 Irenaeus 愛任紐 Origen 俄利根 Eusebius 優西比烏 Basil 巴西流 Hilary 希勒裡</p> <p style="text-align: center;">7</p>	<p>Clemens 革利免</p> <p style="text-align: center;">1</p>
<p>5. MATTHEW 17:21 `Howbeit this kind goeth not out but by prayer and fasting' (NIV OMITs)</p> <p>5. 太17:21 ‘至於這一類，若不禱告和 禁食，牠就不出來。’ (新國際譯本漏譯)</p>	<p>Clement of Alexandria 亞歷山大的革利免 Origen 俄利根 Athanasius 亞他那修 Basil 巴西流 Ambrose 安波羅修 Juvencus 尤文庫斯 Hilary 希勒裡</p> <p style="text-align: center;">7</p>	<p style="text-align: center;">None 無</p>

<p>6. MATTHEW 18:11 'For the Son of man is come to save that which was lost' (NIV OMITs)</p> <p>6. 太18:11 ‘人子來，為要拯救失喪的人。’ (新國際譯本漏譯)</p>	<p>Origen 俄利根 Tatian 他提安 Tertullian 特土良 Hilary 希勒裡 Ambrose 安波羅修 Basil 巴西流 Chrysostom 屈梭多模</p> <p style="text-align: center;">7</p>	<p style="text-align: center;">None 無</p>
<p>7. MATTH. 19:16,17 'Good Master'` Why callest thou me good? There is none good but one, that is God.' (NIV OMITs)</p> <p>7. 太19:16,17 ‘良善的夫子’你為什麼稱我是良善的？除了上帝以外，沒有一位良善的。 (新國際譯本漏譯)</p>	<p>Clemens 革利免 Gregory Nazianzus 納西盎的貴格利 Origen 俄利根 Cyril of Jerusalem 耶路撒冷的區利羅 Eusebius 優西比烏 Epiphanius 伊皮法紐 Athanasius 亞他那修 Macarius Magnes 馬卡留斯·馬克諾斯 Hilary 希勒裡</p> <p style="text-align: center;">9</p>	<p>Novatian 諾達天 Origen 俄利根 Hilary 希勒裡</p> <p style="text-align: center;">3</p>
<p>8. MATTHEW 27:34 `They gave him vinegar to drink mingled with gall' (NIV OMITs)</p> <p>8. 太 27:34 ‘兵丁拿苦膽調和的醋給耶穌喝。’ (新國際譯本漏譯)</p>	<p>Gospel of Peter 彼得福音 Celsus 塞爾瑟斯 Acts Philippi 腓立比學報 Eusebius of Emessa 埃梅沙的優西比烏 Barnabus 巴拿馬 Theodore of Heraclea 赫拉克利亞的西奧多 Irenaeus 愛任紐 Gregory Nazianzus 納西盎的貴格利 Tertullian 特土良 Gregory of Nyssa 尼撒的貴格利 Ephraem Syrus 埃弗來姆·塞魯斯 Titus of Bostra 玻斯托拉的狄托斯 Didymus 岱迪瑪 Origen 俄利根</p> <p style="text-align: center;">14</p>	<p>Apocryphal Acts 使徒行傳偽經 Gospel of Nicodemus 尼哥底母福音 Macarius Magnes 馬卡留斯·馬克諾斯</p> <p style="text-align: center;">3</p>
<p>9. MATTHEW 28:2 `rolled back the stone from the door, and sat upon it. (NIV OMITs)</p> <p>9. 太 28:2 把石頭從門口滾開，坐在上面。 (新國際譯本漏譯)</p>	<p>Eusebius 優西比烏 Gospel of Nicodemus 尼哥底母福音 Acta Philippi 腓立比學報 Gregory Nyssa 尼撒的貴格利 Acta Pilati 皮拉蒂學報 Gospel of Peter 彼得福音 Apocryphal Acts of the Apostles 使徒的使徒行傳偽經</p> <p style="text-align: center;">7</p>	<p>Origen 俄利根 Apostolic Canons 使徒正典 Dionysius 狄尼修</p> <p style="text-align: center;">3</p>
<p>10. MARK 1:2 (NIV ADDS `Isaiah') 10. 可 1:2 (新國際譯本添加‘以賽亞’)</p>	<p>`As it is written in the prophets' ‘正如代言人們書上記著說’</p> <p>Titus of Bostra 玻斯托拉的狄托斯 Irenaeus 愛任紐 Origen 俄利根 Eusebius 優西比烏 Ambrose 安波羅修 Porphyry 波斐理</p> <p style="text-align: center;">6</p>	<p>`It is written in Isaiah the prophet. ‘正如代言人以賽亞書上記著說’</p> <p style="text-align: center;">8</p>

<p>11. MARK 16:9-20 (NIV DOUBTS IT)</p> <p>11. 可 16:9-20 (新國際譯本對此懸而無定)</p>	<p>Papias 帕皮亞 Justin Martyr 殉道者游斯丁 Irenaeus 愛任紐 Tertullian 特土良 Clementines 革利免文獻 Hippolytus 希坡律陀 Vincentius 維辛丟斯 Acta Pilati 皮拉蒂學報 Eusebius 優西比烏 Apostolic Canons 使徒正典 Ambrose 安波羅修 Cyril of Jerusalem 耶路撒冷的區利羅 Syriac 敘利亞文譯本 Table of Canons 正典石板 Didymus 岱迪瑪 Macarius Magnes 馬卡留斯·馬克諾斯 Aphraates 阿弗拉阿蒂斯 Syriac Acts of the Apostles 敘利亞文使徒行傳 Epiphanius 伊皮法紐 Gregory of Nyssa 尼撒的貴格利 Apocryphal Acts of the Gospels 福音書使徒行傳偽經</p> <p style="text-align: center;">21</p>	<p>Eusebius 優西比烏</p> <p style="text-align: center;">1</p>
<p>12. LUKE 1:28 'Blessed art thou among women' (NIV OMITTS)</p> <p>12. 路 1:28 '你在婦女中是有福的。' (新國際譯本漏譯)</p>	<p>Tertullian 特土良 Eusebius 優西比烏 Ambrose 安波羅修 Aphraates 阿弗拉阿蒂斯</p> <p style="text-align: center;">4</p>	<p>Titus of Bostra 玻斯托拉的狄托斯</p> <p style="text-align: center;">1</p>
<p>13. LUKE 2:14 (NIV REVERSES) 13. 路 2:14 (新國際譯本顛倒了)</p>	<p>'peace, good will toward men' '平安、美旨歸與人'</p> <p>Irenaeus 愛任紐 Origen 俄利根 Methodius 梅鐸弟 Apostolic Constitutions 使徒憲典 Eusebius 優西比烏 Gregory Thaumaturgus 神行者貴格利 Aphraates 阿弗拉阿蒂斯 Titus of Bostra 玻斯托拉的狄托斯 Athanasius 亞他那修 Didymus 岱迪瑪 Basil 巴西流 Gregory Naz. 貴格利·納斯 Epiphanies 主顯節 Philo of Carpasus 卡帕薩斯的菲羅 Gregory Nyssa 尼撒的貴格利 Ephraem of Syria 敘利亞的以法蓮</p> <p style="text-align: center;">16</p>	<p>'peace to men of good will' '平安歸與美旨之人'</p> <p style="text-align: center;">5</p>

<p>14. LUKE 23:38 In letters of Greek, Latin, Hebrew. (NIV OMITTS)</p> <p>14. 路 23:38 用希臘、羅馬、希伯來的文字。 (新國際譯本漏譯)</p>	<p>Marcion 馬吉安 Eusebius 優西比烏 Gospel of Peter 彼得福音 Titus of Bostra 波斯托拉的狄托斯 Acts Pilati 皮拉蒂學報 Gregory Nyssa 尼撒的貴格利</p> <p style="text-align: center;">6</p>	<p style="text-align: center;">None 無</p>
<p>15. LUKE 24:42 `broiled fish, and of an honeycomb' (NIV OMITTS)</p> <p>15. 路 24:42 ‘一片燒魚，和一塊蜜房’ (新國際譯本漏譯)</p>	<p>Marcion 馬吉安 Athanasius 亞他那修 Clemens Alexander 亞歷山大的革利免 Cyril Jerusalem 耶路撒冷的區利羅 Justin Martyr 殉道者游斯丁 Gregory Nyssa 尼撒的貴格利 Tertullian 特土良 Epiphanius 伊皮法紐</p> <p style="text-align: center;">8</p>	<p style="text-align: center;">Clemens 革利免</p> <p style="text-align: center;">1</p>
<p>16. JOHN 1:18 (NIV CHANGES)</p> <p>16. 約1:18 (新國際譯本竄改)</p>	<p>`the only begotten Son' ‘唯一先存在獨生子’</p> <p>Irenaeus 愛任紐 Gregory of Nazianzus 納西盎的貴格利 Tertullian 特土良 Cyril of Jerusalem 耶路撒冷的區利羅 Didymus 岱迪瑪 Hippolytus 希坡律陀 Athanasius 亞他那修 Synodus Antiochena 安條克·安提奧奇納 Archelaus 亞基老 Titus of Bostra 波斯托拉的狄托斯 Eusebius 優西比烏 Alexander 亞歷山大 Hilary 希勒裡 Gregory of Nyssa 尼撒的貴格利 Ambrose 安波羅修 Eustathius 猶斯塔修斯 Faustinus 法烏斯蒂努斯 Victorious Afer 得勝者阿菲爾 Origen 俄利根 Basil 巴西流</p> <p style="text-align: center;">20</p>	<p>`God the One and Only' (NASV); ‘獨一之上帝’ (新美國標準譯本)</p> <p>`the only begotten God' (NIV) ‘唯一先存在上帝’ (新國際譯本)</p> <p style="text-align: center;">10</p>

<p>17. JOHN 3:13 `even the Son of man which is in heaven (NIV OMITTS)</p> <p>17. 約3:13 ‘仍舊在天的人子’ (新國際譯本漏譯)</p>	<p>Hippolytus 希坡律陀 Theodorus Heracleensis 西奧多勒斯·赫拉克勒斯 Novatian 諾窪天 Athanasius 亞他那修 Origen 俄利根 Amphilochius 安菲羅傑士 Basil 巴西流 Didymus 岱迪瑪 Epiphanius 伊皮法紐 Zeno 芝諾 Eustathius 猶斯塔修斯 Hilary 希勒裡 Ambrose 安波羅修 Aphraates 阿弗拉阿蒂斯 Lucifer 路西弗</p> <p>15</p>	<p>None 無</p>
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Byzantine (KJV) readings are quoted by:
引用拜占庭(英王欽定本)讀本的有：

<p>100-150 AD 主後100-150年</p>	<p>The Didache, Diognetus, Justin Martyr 十二使徒遺訓、丟格那妥、殉道者游斯丁</p>
<p>150-200 AD 主後150-200年</p>	<p>Irenaeus (heavily), Athenagorus, Hegesippus, Gospel of Peter 愛任紐(強調)、雅典納哥拉、赫格西樸、彼得福音</p>
<p>200-250 AD 主後200-250年</p>	<p>Tertullian, Clement of Alexandria, Hippolytus, Clementines, and Origen (all heavily) 特土良、亞歷山大的革利免、希坡律陀、革利免文獻及俄利根(均強調)</p>
<p>250-300 AD 主後250-300年</p>	<p>Cyprian (heavily), Novatian, , Gregory of Thaumaturgus, Archelaus, Dionysius of Alexandria 居普良(強調)、諾窪天、神行者貴格利、亞基老、亞歷山大的丟尼修</p>
<p>300-400 AD 主後300-400年</p>	<p>Ambrose (heavily), Eusebius, Athanasius, Hilary, Basil, Titus of Bostra, Didymus, Macarius Magnus, Cyril of Jerusalem, Gregory of Nyssa, Apostolic Canons & Constitutions, Epiphanius 安波羅修(強調)、優西比烏、亞他那修、希勒裡、巴西流、玻斯托拉的狄托斯、岱迪瑪、馬卡留斯·馬克諾斯、耶路撒冷的區利羅、尼撒的貴格利、使徒正典和憲典、伊皮法紐</p>

To these witnesses may be added the testimony of the early papyri that prove the **abundant** existence of Byzantine (KJV) readings from 100 to 400 AD.

這些見證人上面還可以加上早期蒲草紙抄本的證據，以證明從主後100-400年存在著大量的拜占庭(英王欽定本)讀本。

2. Codex W (032) containing Matthew, John, Luke, Mark.

2. 華盛頓抄本(032) 包含馬太福音、約翰福音、路加福音、馬可福音。

It was bought in 1906 by C.L.Freer off an Arab dealer near Cairo.

它是1906年被C. L. 弗利爾博物館從開羅附近一位阿拉伯商人那裡買來的。

It is dated as 4th or early 5th Century.

其年代被認為是第四世紀或第五世紀初。

The special value of Codex W lies in Matthew and the last two-thirds of Luke which have a remarkably pure Traditional (Byzantine) type of text.

W抄本的獨特價值在於馬太福音和路加福音後三分之二，其中含有顯著的純正傳統(拜占庭)類型文本。

The discovery of Codex W tends to disprove the theory of Westcott and Hort that the Traditional text was put together in the 4th Century by scholars at Antioch.

魏斯科和霍特認為傳統文本是由安提阿的學者們在第四世紀編造而成的，而華盛頓抄本的發現趨於證明該理論是錯誤的。

Grenfell dated it around 350 AD, about the same age as Sinaiticus.

格倫菲爾鑒定其年份為主後350年，約與西乃抄本同期。

In its early history it was the property of the Monastery of the Vinedresser located near the Third Pyramid.
在早期歷史當中，它為一所修道院的葡萄園丁的財產，該修道院位於第三金字塔附近。

Question: If the Traditional text had been invented at Antioch in the 4th Century, how could it have found its way into Egypt and thence into Codex W so soon thereafter?

問題：如果傳統文本是第四世紀在安提阿編造的，它又如何能夠傳入埃及並成為不久後的W抄本呢？

Hence, this very ancient Codex W proves that the Traditional text was known in Egypt before the 4th Century (350 AD).
因此，這份古老的華盛頓抄本證明傳統文本於四世紀之前(主後350年)在埃及就被普遍認可了。

The Washington Manuscript of the Four Gospels. H.C Sanders, p.41, 134.
四福音之華盛頓抄本. H·C·桑德斯，41, 134頁。

3. **Codex Alexandrinus (A) or (02)**, of the 5th Century (around 410 AD).

3. **亞歷山大抄本(A)或(02)**，第五世紀(約主後410年)。

It was given to the King of England in 1627 by Cyril Lucar, Patriarch of Constantinople, and for many years it was regarded as the oldest New Testament manuscript.

該抄本於1627年由君士坦丁堡主教區利羅·盧卡爾交給英格蘭國王，而且多年來被看作是最古老的新約抄本。

In the Gospels it agrees strongly with the Traditional text, thus testifying to the antiquity of the Traditional text.
其福音書與傳統文本高度一致，因而證實了傳統文本的古老性。

It was probably written in Egypt according to Gregory (1907) and Kenyon (1937), thus pointing to the early presence of the Traditional text in Egypt.

根據貴格利(1904年)和肯揚(1937年)，該抄本很可能寫於埃及，因而表明了傳統文本在埃及的早期存在。

4. **The Gothic Version** was begun soon after 341 AD or earlier, when Ulfilas came to Byzantium as a member of a Gothic delegation and was consecrated 'Bishop of the Gothlands' by Eusebius, Bishop of Nicomedia.

4. **哥特譯本**始於主後341年不久或更早，當時烏斐拉作為哥特代表團的一名成員來到拜占庭，並被尼科米底亞主教優西比烏委任為‘哥特蘭島主教’。

This Gothic version was in circulation before Vaticanus was written around 350 AD and according to Kenyon, Aland and all authorities, the text it was translated from is the early Byzantine text (of the KJV), differing little from what we find in the Greek manuscripts.

這種哥特譯本於主後350年左右梵蒂岡抄本寫成之前便已得到傳播，而且根據肯揚、阿蘭德及所有權威，它所依據的是早期拜占庭文本(英王欽定本)，與我們在希臘抄本中所發現的相差無幾。

It has survived as nine manuscripts of the Gospels and Paul's letters.

它作為九卷福音書及保羅書信的抄本得以倖存下來。

It shows that the Traditional text was strongly accepted well before 341 AD.

這表明傳統文本在主後341年以前已得到極大地公認。

In other words, there must have been many manuscripts of the Traditional type on hand in the days of Ulfilas which have since perished.

換言之，在烏斐拉那個時代，一定已有許多後來所消失的傳統類型抄本唾手可得。

As a missionary, Ulfilas would have chosen the best text to translate from for his precious converts.

作為一名宣教士，烏斐拉必定會為自己寶貴的皈依者選擇最優秀的原文來翻譯。

Handbook To The Textual Criticism of The NT, F.G.Kenyon, Macmillan, 1912, p.240

新約文本批判手冊，F·G·肯揚，麥克米倫出版公司，1912. 240頁

5. **Tatian's Diatessaron** (died 180 AD).

5. **他提安的四福音合參**(死於主後180年)。

Tatian wrote his Diatessaron (harmony of the Gospels) whereby he arranged the events in the Gospels chronologically. 他提安寫四福音合參(四福音對照書)是根據年代順序來排列福音書中的事件的。

He quotes most of the Traditional text (KJV) readings in Matthew, Mark, Luke and John. 他在馬太福音、馬可福音、路加福音和約翰福音中引用了大部分傳統文本(英王欽定本)內容。

This is a powerful witness to the existence of the Majority text before 170 AD and that it represented the original true NT text.

這對於主後170年之前多數經文的存在以及它代表著原始的純正新約文本是個強有力的證據。

Because Tatian lived in Syria, this would have given him easy access to the original gospel autographs from which to copy.

由於他提安生活在敘利亞，這必定給了他能夠輕易得到用來複製的原始福音手稿的途徑。

6. Peshitta Syriac Version (170 AD).

6. 敘利亞文通俗譯本(主後170年)。

350 copies have survived to today.

350份複本存留至今。

This is the Bible of the whole Syrian church.

這是全部敘利亞教會的聖經。

It agrees closely with the Traditional text found in the vast majority of Greek New Testament manuscripts.

它與在絕大多數希臘文新約抄本中所發現的傳統文本密切一致。

Until Westcott and Hort, it was universally believed that it originated about 170 AD.

時至魏斯科和霍特，全世界都普遍相信它始於大約主後170年。

But because Westcott and Hort did not like it being full of Majority text type readings, they had to get it out of the 2nd Century and into the 5th Century (about 411-435 AD).

但由於魏斯科和霍特不喜歡它裡面充滿了多數經文類型資料，他們便不得不將其從第二世紀剔除出去，並移到第五世紀(大約主後411-435年)。

Otherwise it would disprove their theory of Alexandrian manuscripts representing the original text and it would expose their fanciful, lying Lucian recension theory.

否則，它會推翻他們亞歷山大抄本代表著原始文本的理論，並且會揭穿他們憑空捏造、虛假的陸西安修訂理論。

They assumed that Rabbula, Bishop of Edessa wrote the Peshitta around 411 AD (with no historical evidence whatsoever).

他們假設伊得撒主教拉布拉於主後411年左右寫了通俗譯本(無論如何沒有歷史依據)。

There are two reasons for an early date for the Peshitta:

對於通俗譯本之早期年代有兩個理由：

a) Since the Peshitta is used by both parts of the divided Syriac church, its origin and acceptance as authoritative must have occurred before their division around 440 AD.

a) 既然通俗譯本被分裂的敘利亞教會雙方所共同使用，那麼它的起始和作為權威被接納必定發生在他們於主後440年左右分裂以前。

If Rabbula produced the Peshitta, his opponents would not have accepted it as their NT.

如果是拉布拉創作了通俗譯本，那麼他的對手就不會將其接納為他們的新約。

b) The Peshitta cannot have been Rabbula's work, because of 'Old Syriac' readings in it before 300 AD.

b) 通俗譯本不可能是拉布拉的作品，因為裡面有主後300年前的'古敘利亞文'內容。

This 'Old Syriac' text was copied from a Koine (KJV) type text.

這種'古敘利亞文'文本是從一種希臘通用語(英王欽定本)類型文本中抄寫過來的。

Hence, the early date for the Peshitta proves that the Koine Traditional text represents the original true New Testament text.

因此，通俗譯本的早期年代證明瞭希臘通用語傳統文本代表著原始的純正新約文本。

7. The Sinaitic Syriac Manuscript (Four Gospels) was discovered by two sisters, Mrs Lewis and Mrs Gibson in St Catherine's Monastery at Mt Sinai.

7. 敘利亞文西乃抄本(四福音)是由兩姐妹——劉易斯夫人和吉布森夫人在西乃山的聖凱瑟琳修道院發現的。

Critics assign an early 3rd Century (200 AD) date to the text of this manuscript.

批評家們將這一抄本的年代定為第三世紀初(主後 200 年)。

This gives remarkable support to the Traditional text, because Burkitt (1904) found that 'not infrequently' this manuscript agreed with the Traditional text against the Western and Alexandrian texts.

這為傳統文本提供了不同尋常的支持，因為伯基特(1904 年)發現，這種抄本‘並不罕見’地和與西方文本及亞歷山大文本相對的傳統文本相一致。

One Traditional text reading which it supports is in Luke 2:14 where it reads 'good will among (toward) men', while the Western and Alexandrian texts (of NIV) read 'among men of good will'.

它所支持的一種傳統文本資料是在路加福音 2:14 裡，讀作‘美旨歸與人’，而西方和亞歷山大文本(新國際譯本)卻為‘在好意的人中’。

Aland (Text of NT p.194) admits that this manuscript has a strong Diatessaric element in the text, which betrays its background preliminary stages.

阿蘭德(《新約文本學》194 頁)承認，這種抄本有一種明顯的四福音合參元素，暴露了它最初階段的背景情況。

Since the Diatessaron is a Koine text, this supports the Koine Traditional text.

既然四福音合參是一種希臘通用語文本，這便支持了希臘通用語傳統文本。

8. Origen's Writings (185-253 AD) contain Traditional text readings

8. 俄利根的記錄者們(主後 185-253 年)包括傳統文本資料

One example is in Matthew 27:34 where the Traditional text states that before the soldiers crucified Jesus they gave Him vinegar mixed with gall, thus fulfilling the prophecy of Psalm 69:21 'in my thirst they gave me vinegar to drink'.

例子之一是馬太福音 27:34，其中傳統文本說明，在兵丁釘耶穌十字架以前，他們給了祂苦膽調和的‘醋’，因而應驗了詩篇 69:21 的預言‘他們拿苦膽給我當食物；我渴了，他們拿醋給我喝’。

Hort thought 'vinegar' was a late reading.

霍特認為‘醋’是一種晚期資料。

Westcott and Hort claimed that the true reading is 'wine' as found in Aleph, B and D.

魏斯科和霍特聲稱，純正的資料是‘酒’，如在西乃抄本、梵蒂岡抄本和伯撒抄本中所看到的那樣。

Burgon (1896), however refuted Hort's argument by pointing out that the Traditional text reading 'vinegar' was known to Origen (Westcott's favourite scholar) and also to the pagan philosopher Celsus (180 AD) who used the passage to ridicule Jesus.

然而伯根(1896 年)卻駁斥了霍特的觀點。他指出，傳統文本資料的‘醋’為俄利根(魏斯科喜愛的學者)，也為異教哲學家賽爾蘇斯(主後 180 年)所熟知，他曾用這段經文來嘲笑耶穌。

(Source: Traditional Text of the Holy Gospels, Burgon & Miller p.254-5).

(來源：伯根和米勒. 聖福音書之傳統文本. 254~5 頁)。

Origen, in his treatise Against Celsus notes this blasphemy and reproves it, but he never suggests that Celsus has adopted a false reading.

俄利根在其《駁克裡索》的論文中談到這一褻瀆之事並對其進行了斥責，但他卻絕未暗示出賽爾蘇斯曾採用錯誤的譯本。

Origen declares: 'These that resist the word of truth, do ever offer to Christ the Son of God the gall of their own wickedness, and the vinegar of their evil inclinations; but though He tastes of it, yet He will not drink of it!'

俄利根宣稱：‘這些抵擋真理之道的人總要把他們邪惡的苦膽，以及他們罪惡意願的醋給上帝之子基督，然而儘管祂嘗了嘗，祂卻不肯去喝。’

(Source: Origenes Werke, Vol.2, p.164-165).
(來源：俄利根著作集. 第 2 卷. 164~165 頁)。

Hence, Traditional text readings were well known to Origen.
因此，傳統文本資料俄利根極為熟悉。

In John chapters 1-14 (quoted in papyri 66 and 75) in 52 cases where the Traditional text stands alone, Origen agrees with it 20 times.

在約翰福音 1-14 章中(蒲草紙抄本 66 和 75 所引用的)的 52 個例子當中，傳統文本獨樹一幟，俄利根有 20 次對其表示贊同。

In John chapters 1-14, seven out of 20 distinctively Traditional text readings which occur in Origen, also occur in papyri 66 and 75.

在約翰福音 1-14 章中，有 20 處獨特的傳統文本資料中的 7 處出現在俄利根作品中，也出現在蒲草紙抄本 66 和 75 中。

9. The Latin Vulgate Contains Traditional Text Readings

9. 拉丁文武加大譯本包含傳統文本資料

Jerome's Latin Vulgate New Testament is a revised text which Jerome (384 AD) said that he made by comparing the Old Latin version with `Old Greek' manuscripts.

耶柔米的拉丁文武加大新約譯本是一種修訂本，耶柔米(主後 384 年)說，是他將古拉丁文譯本和古希臘文抄本對比後所創作的。

Hort correctly stated that one of the Greek manuscripts which Jerome used to translate from was closely related to Codex Alexandrinus (A), a Traditional type text.

霍特正確指出了耶柔米用於翻譯的希臘抄本之一與亞歷山大抄本——一種傳統類型文本密切相連。

"The text of Alexandrinus in several books agrees with the **Latin Vulgate** in so many peculiar readings (devoid of old Latin attestation) as to leave little doubt that a **Greek manuscript** largely employed by Jerome in his revision of the Latin version must have had to a great extent a **common original with A**".

“亞歷山大抄本的幾卷書在許多特別的內容上都與拉丁文武加大譯本相一致(缺少古拉丁文證明)，因此沒有留下多少疑點，使人懷疑耶柔米在其拉丁譯本的修訂本中大量使用的一種希臘抄本必定在很大程度上與亞歷山大抄本一起含有一種普通原稿。”

(NT in Original Greek, Vol 2, p 152).
(原希臘文新約. 第 2 卷. 152 頁)

The Latin Vulgate agrees with the Traditional text in key passages such as:

拉丁文武加大譯本在下列關鍵段落上與傳統文本相吻合：

- i) Christ's agony (Vulgate includes Luke 22:43,44, but papyrus 75 and B omit it).
- i) 基督的痛苦(武加大譯本包含路加福音 22:43,44，而蒲草紙抄本 75 和梵蒂岡抄本卻漏掉了)。
- ii) Father forgive them (Vulgate includes Luke 23:34, but papyrus 75 and B omit it).
- ii) 父對他們的寬恕(武加大譯本包含路加福音 23:34，而蒲草紙抄本 75 和梵蒂岡抄本卻漏掉了)。
- iii) The ascension (Vulgate includes Luke 24:51).
- iii) 升天(武加大譯本包含路加福音 24:51)。

Kenyon (1937) lists 22 out of 24 Gospel passages where the Latin Vulgate agrees with the Traditional text.
肯揚(1937)所列的 24 個福音章節中的 22 個拉丁文武加大譯本與傳統文本相一致。

(The Text of the Greek Bible, p.216-8).
(希臘聖經文本. 216~218 頁)。

Also, the Vulgate has **four of Hort's eight** so-called 'conflate readings' of the Traditional text.
另外，武加大譯本有**霍特八處**所謂與傳統文本的‘合併資料’中的**四處**。

This shows that Jerome used Traditional text manuscripts to produce the Latin Vulgate text.
這表明耶柔米創作拉丁文武加大譯本所使用的是傳統文本抄本。

There are a few passages where the Latin Vulgate has preserved the true reading rather than the Greek Traditional New Testament text.

拉丁文武加大譯本中有幾處章節保留了純正的讀本，而不是傳統的希臘新約文本。

These few true Latin Vulgate readings were later incorporated into the Textus Receptus of Erasmus.
拉丁文武加大譯本中這些少數純正的內容後來被併入了以洛斯馬士的傳受經文中。

10. The Papyri

10. 蒲草紙抄本

In Hort's and Miller's day, the early papyri had not yet been discovered.
在霍特和米勒那個年代，早期的蒲草紙抄本尚未被發現。

Had they been available, the Westcott and Hort theory would not have been accepted.
假如它們唾手可得，魏斯科和霍特的理論就不會被接納了。

H.A. Sturz surveyed all the available papyri and found that early papyri (before 300 AD) vindicate 'Byzantine' readings in 885 places where there is significant variation.

H. A. 斯特茨考察了所有可獲得的蒲草紙抄本，發現早期的蒲草紙抄本(主後 300 年以前)有 885 處為‘拜占庭’讀本提供支持，這些證據具有顯著的多樣性。

(The Byzantine Text-type and New Testament Textual Criticism, H A Sturz, 1972, La Mirada, California, Biola College Bookstore).

(H. A. 斯特茨. 拜占庭文本類型及新約文本批判. 加利福尼亞拉米拉達，百歐拉大學書店. 1972 年)

The papyri cover only about 30% of the New Testament text.
蒲草紙抄本只佔據了新約文本的約 30%。

Extrapolating from the behaviour of known papyri, if we had at least three papyri covering all parts of the New Testament, almost all the 5000+ Byzantine readings rejected by the Critical (eclectic modern version) texts would be vindicated by an early papyrus.

根據已知蒲草紙抄本的性能來推斷，如果我們擁有至少三個蒲草紙抄本來佔據新約的所有部分，那麼受到批判性文本(現代折衷譯本)拒絕的幾乎全部 5000+ 處拜占庭內容都會得到早期蒲草紙抄本的證實。

When the Chester Beatty papyri (P⁴⁵ dated 225 AD; P⁴⁶ dated 225 AD; P⁴⁷ dated 275 AD) were published in 1933-37, it was found that these early 3rd Century fragments agree surprisingly often with the Traditional (Byzantine) text.

當切斯特·貝蒂蒲草紙抄本(P⁴⁵ 顯示年代為主後 225 年；P⁴⁶ 顯示年代為主後 225 年；P⁴⁷ 顯示年代為主後 275 年)於 1933-37 年出版時，人們發現，這些第三世紀的早期殘片往往與傳統(拜占庭)文本驚人地一致。

Zuntz observes that: 'A number of Byzantine readings that were previously discarded as 'late' are found in P⁴⁶ (225 AD).
宋茲說：‘許多從前作為“晚期”被丟棄的拜占庭讀本現在發現在 P⁴⁶(主後 225 年)中。’

He also says that 'The same is true of its sister manuscript P⁴⁵ (225 AD)'.
他還說：‘其姐妹抄本 P⁴⁵(主後 225 年)也是這樣。’

For example in cases like Matthew 26:7 and Acts 17:13.
比如在馬太福音 26:7 和使徒行傳 17:13 的例子裡。

(The Text of the Epistles, G. Zuntz, Oxford University Press, London, 1953, p.55).
(. 使徒書信文本. G. 宋茲：牛津大學出版社，倫敦 1953. 55 頁，)

The same is true for Bodmer papyri P⁶⁶, P⁷², P⁷⁴ published in 1956-62.
1956-62 年出版的伯默蒲草紙抄本 P⁶⁶、P⁷²、P⁷⁴ 同樣如此。

Birdsall acknowledges that P⁶⁶ (dated 200 AD) has not a few such Byzantine readings. (JTS, n.s., Vol 11, 1960, p 381). 伯茲奧爾承認 P⁶⁶(顯示年代為主後 200 年)裡有不少此類拜占庭讀本(JTS, n.s.第 11 卷, 第 381 頁, 1960 年)。

Metzger lists 23 places where P⁴⁵, P⁴⁶ and P⁶⁶ agree with the Byzantine text against all other text types. 梅茨格列舉了 23 處 P⁴⁵、P⁴⁶ 和 P⁶⁶ 與拜占庭文本相一致, 但卻與其他所有文本類型相對的地方。

('Lucian and the Lucianic Recension of the Greek Bible', B.Metzger, NTS, Vol 8, 1962, p.202-3). (B. 梅茨格. 陸西安及希臘文聖經陸西安修訂本. NTS. 1962(8) : 202~203 頁)

At least 12 more agreements occur in P⁷⁵ (200 AD). P⁷⁵(主後 200 年)中至少有超過 12 處一致。

The following Scriptures are examples of where the earliest papyri (100-200 AD) prove the early existence of Byzantine (KJV) type readings.

最早的蒲草紙抄本(主後 100-200 年)證明早期即已存在著拜占庭(英王欽定本)類型讀本, 下列經文便是其中的例子:

These early Byzantine readings clearly disprove Hort's and modern version supporters claims that the text of the KJV is a late text. 這些早期拜占庭讀本顯然推翻了霍特和現代版支持者們所聲稱的英王欽定譯本是晚期譯本的觀點。

Since Byzantine readings occur before 200 AD, they must have come from a common ancestor to other Byzantine manuscripts in other parts of the world. 由於拜占庭讀本出現於主後 200 年之前, 它們必定與世界其他地方的其他拜占庭抄本出自於一個共同的祖先。

The following 18 differences between KJV and NIV readings may not seem significant. 下面英王欽定本和新國際譯本中的 18 個不同點可能看來意義並不重大。

Their true importance lies in the fact that the papyri which quote KJV (Byzantine) readings prove 它們真正的重要性在於一個事實: 引用英王欽定本(拜占庭)讀本的蒲草紙抄本證明瞭——

a) that the Byzantine (KJV) text is **very early** and that it existed close in time to the original autographs. a) 拜占庭(英王欽定本)文本的年代**極早**——接近原始手稿存在的年代。

b) They also disprove Hort's Lucian Recension theory of 250AD where Hort suggested that Byzantine readings originated in 250 AD. b) 這些不同點也推翻了霍特的主後 250 年陸西安修訂理論, 此處霍特暗示出拜占庭讀本始於主後 250 年。

	NIV 新國際譯本	KJV (Byzantine) 英王欽定本(拜占庭抄本)
1. Mark 9:29 1. 可 9:29	` OMIT ' B '(漏譯) 梵蒂岡抄本	` and fasting ' P ⁴⁵ (225 AD), A, Byz '和禁食' P ⁴⁵ (主後 225 年)、亞歷山大抄本、拜占庭抄本
2. John 13:2 2. 約 13:2	` during supper'. B, Aleph '吃晚飯的時候' 梵蒂岡抄本、西乃抄本	` Supper being ended ' P ⁶⁶ (200 AD), A, Byzantine. '晚飯 正要 吃完的時候' P ⁶⁶ (主後 200 年)、亞歷山大抄本、拜占庭抄本
3. Acts 10:30 3. 徒 10:30	' OMIT praying ' '(漏譯)禱告' P ⁷⁴ (600 AD), B, Aleph P ⁷⁴ (主後 600 年)、梵蒂岡抄本、西乃抄本	' I was fasting I prayed ' '我在 禁食 的時候禱告' P ⁵⁰ (300 AD), C, D, Byz, Lectionaries P ⁵⁰ (主後 300 年)、以法蓮抄本、伯撒抄本、拜占庭抄本、聖經選文集

<p>4. Acts 23:12 4. 徒 23:12</p>	<p>`OMIT the Jews' ‘(漏譯)猶太人’</p> <p>P⁷⁴, Aleph, A, B, C P⁷⁴、西乃抄本、亞歷山大抄本、梵蒂岡抄本、以法蓮抄本</p>	<p>`some of the Jews' ‘<u>某些</u>猶太人’</p> <p>P⁴⁸(250 AD), Vulgate, Byzantine Not so anti-Semitic. P⁴⁸(主後 250 年)、武加大譯本、拜占庭抄本、反猶版本並非如此</p>
<p>5. Romans 15:19 5. 羅 15:19</p>	<p>`of the Spirit OMIT' ‘(漏譯)聖靈的’</p> <p>B, Vigilius, (no others) 梵蒂岡抄本、維吉裡、(無其他)</p>	<p>the Spirit <u>of God</u> ‘<u>上帝</u>的聖靈’</p> <p>P⁴⁶, Aleph, Byz, (31 quoted in UBS) P⁴⁶、西乃抄本、拜占庭抄本、(聯合聖經公會引用 31 次)</p>
<p>6. I Corinthians 10:9 6. 林前 10:9</p>	<p>`We should not test the <u>Lord</u>' ‘我們不應試驗主’</p> <p>Aleph, B, C 西乃抄本、梵蒂岡抄本、以法蓮抄本</p>	<p>`Neither let us tempt <u>Christ</u>' ‘我們也不要試探<u>基督</u>’</p> <p>P⁴⁶(225 AD), D, Byz P⁴⁶(主後 225 年)、伯撒抄本、拜占庭抄本</p>
<p>7. I Corinthians 14:38 7. 林前 14:38</p>	<p>`he himself will be ignored' ‘他本人必被輕忽’</p> <p>Aleph 西乃抄本</p>	<p>`let him be ignorant' ‘就由他不知道吧’</p> <p>P⁴⁶(225 AD), B, Byzantine P⁴⁶(主後 225 年)、梵蒂岡抄本、拜占庭抄本</p>
<p>8. Galatians 1:3 8. 加 1:3</p>	<p>'and the Lord Jesus Christ' ‘與主耶穌基督’</p> <p>Aleph, A 西乃抄本、亞歷山大抄本</p>	<p>`and from <u>our</u> Lord Jesus Christ' ‘並從<u>我們的</u>主耶穌基督’</p> <p>P⁴⁶(225 AD), P⁵¹(400 AD), B P⁴⁶(主後 225 年)、P⁵¹(主後 400 年)、梵蒂岡抄本</p>
<p>9. Galatians 1:8 9. 加 1:8</p>	<p>'a gospel OMIT' ‘一個福音(漏譯)’</p> <p>Aleph 西乃抄本</p>	<p>`Any other gospel <u>unto you</u>' ‘其他福音<u>給你們</u>’</p> <p>P⁵¹(400 AD), B, Byzantine, Vulgate P⁵¹(主後 400 年)、梵蒂岡抄本、拜占庭抄本、武加大譯本</p>
<p>10. Ephesians 1:14 10. 弗 1:14</p>	<p>`<u>who</u> (os) is a deposit' ‘<u>它是</u>我們得基業的憑據’</p> <p>Aleph, D 西乃抄本、伯撒抄本</p>	<p>`<u>which</u> (o) is the earnest' ‘<u>祂</u>是我們得基業的憑據’</p> <p>P⁴⁶(225 AD), A, B. (HS& 'which' are neuter) P⁴⁶(主後 225 年)、亞歷山大抄本、梵蒂岡抄本</p>
<p>11. Ephesians 5:9 11. 弗 5:9</p>	<p>'fruit of the <u>light</u>' ‘<u>光明</u>的果子’</p> <p>P⁴⁹, Aleph, A, B P⁴⁹、西乃抄本、亞歷山大抄本、梵蒂岡抄本</p>	<p>'fruit of the <u>Spirit</u>' ‘<u>聖靈</u>的果子’</p> <p>P⁴⁶(225AD), D, Byzantine, Chrysostom P⁴⁶(主後 225 年)、伯撒抄本、拜占庭抄本、屈梭多模</p>
<p>12. Philippians 1:14 12. 腓 1:14</p>	<p>`to speak the <u>word of God</u>' ‘傳<u>上帝</u>的話語’</p> <p>Aleph, A, B 西乃抄本、亞歷山大抄本、梵蒂岡抄本</p>	<p>`to speak the <u>word</u>' ‘傳<u>話語</u>’</p> <p>P⁴⁶(225AD), Byzantine, K P⁴⁶(主後 225 年)、拜占庭抄本、佛羅倫薩古抄本</p>

13. Colossians 1:7 13. 西 1:7	`on our behalf' ‘代 我們 ’ C, K 以法蓮抄本、佛羅倫薩古抄本	`for you a faithful minister' ‘因為 你們 作了忠心的執事’ P ⁴⁶ (225AD), Aleph, A, B P ⁴⁶ (主後 225 年)、西乃抄本、亞歷山大抄本、梵蒂岡抄本
14. Hebrews 11:11 14. 來 11:11	`Abraham .. was enabled to become a father' ‘亞伯拉罕.....仍能作父親’ P ⁴⁶ , D P ⁴⁶ 、伯撒抄本	`Sarah herself received strength to conceive seed ' ‘撒拉 自己還能 懷孕 ’ P ¹³ (300 AD), Aleph, A, K, Byzantine P ¹³ (主後 300 年)、西乃抄本、亞歷山大抄本、佛羅倫薩古抄本、拜占庭抄本
15. Hebrews 11:37 15. 來 11: 37	OMIT (漏譯) P ⁴⁶ P ⁴⁶	` they were tempted ' ‘他們 受試探 ’ P ¹³ , A, D, K, Byzantine, Vulgate P ¹³ 、亞歷山大抄本、伯撒抄本、佛羅倫薩古抄本、拜占庭抄本、武加大譯本
16. I Peter 1:22 16. 彼前 1:22	`from the OMIT heart' ‘從 心 裡’ A, B 亞歷山大抄本、梵蒂岡抄本	`with a pure heart' ‘從 純潔 的心裡’ P ⁷² (250 AD), Aleph, C, K, Byzantine P ⁷² (主後 250 年)、伯撒抄本、以法蓮抄本、佛羅倫薩古抄本、拜占庭抄本
17. II Peter 2:4 17 彼後 2:4	`gloomy pits ' ‘陰暗的 坑 ’ Aleph 伯撒抄本	` Chains of darkness' ‘黑暗的 鎖鏈 ’ P ⁷² , K, P, Byzantine P ⁷² 、佛羅倫薩古抄本、抄本 P、拜占庭抄本
18. (John 16:27) 18. (約 16:27)	`I came forth from the Father ' ‘我是從 父 來的’ B, NASV 梵蒂岡抄本、新美國標準譯本	`I came out from God ' ‘我是從 上帝 出來的’ P ⁵ (230 AD), Aleph, A, NIV P ⁵ (主後 230 年)、伯撒抄本、亞歷山大抄本、新國際譯本

Conclusion: The `progress' of the last 100 years has been in the wrong direction.

結論：最後100年的‘進步’一直在向著錯誤的方向。

The sad effect of Westcott and Hort's theory is that the available evidence has not been evaluated, nor assimilated. 魏斯科和霍特理論的可悲影響在於，能夠獲得的證據始終未被評估，也未被吸收。

Much work that has been done is flawed. 所做的工作許多都有瑕疵。

These 18 witnesses to the Traditional (KJV) text before 350 AD prove that it represents the original NT text. 對主後350年以前傳統(英王欽定本)文本所做的這18個見證證明，它代表了原始的新約文本。

17. History of the King James Bible

17. 英王欽定本的歷史

Before the Reformation, a number of translations were made of the Latin Vulgate into Anglo-Saxon English. Bede (672-735 AD) translated John's Gospel into Anglo-Saxon.

在宗教改革前，許多譯本是從拉丁文武加大譯本被翻譯成古代英語的(即：盎格魯撒克遜語)。比德(主後672-735年)把約翰福音翻譯成古代英語。

King Alfred (848-901 AD) translated the 10 Commandments and Psalms into Anglo Saxon.

國王阿爾弗雷德(主後848-901年)把十誡和詩篇翻譯成古代英語。

1) **John Wycliff** (1329-1384) translated the entire Latin Bible into English.

1) **約翰·威克裡夫**(1329-1384)將整本拉丁文聖經翻譯成英文。

2) **William Tyndale** (1494-1536) made the first printed English Bible version in 1525.

2) **威廉·丁道爾**(1494-1536)於1525年出版了第一本英文聖經。

He studied at Oxford and Cambridge.

丁道爾曾就讀於牛津大學和劍橋大學。

Around 1520 he became convinced of Reformation truths and saw the need of translating the Bible into English.

約1520年，他對宗教改革的真理確信不疑，看到了把聖經翻譯成英文的迫切需要。

Unable to do so in England due to Roman Catholic persecution, he set out for Europe in 1524, where in that same year at Wittenberg he translated the New Testament from Greek into English.

由於羅馬天主教的迫害，這項工作沒法在英格蘭進行，他於1524年啟程前往歐洲，並於同年，在威登堡將新約從希臘文譯成英文。

About 18,000 copies of his New Testament were printed in Europe between 1525 and 1528 and shipped secretly to England.

在1525-1528年間，該新約譯本在歐洲出版了大約18,000本，並被秘密運往英格蘭。

After this, Tyndale continued to live in Europe as a fugitive from English authorities.

此後，丁道爾繼續留在歐洲大陸，進行他的流亡生活，躲避英國當局的迫害。

In 1530-31 he translated and published parts of the Old Testament from Hebrew to English.

1530-1531年，他把部分希伯來文舊約聖經翻譯成英文，並出版發行。

In 1534 he left his hiding place in Antwerp, but a 'friend' betrayed him to the English authorities, leading to his imprisonment in 1535.

1534年，他離開了他在安特衛普的藏身之處，但他的一個“朋友”把他出賣給了英國當局，導致他1535年被捕入獄。

The English Catholic authorities executed him in 1536 for the "crime" of publishing the Bible.

英國天主教當局1536年把他處死，罪名是出版聖經。

His dying prayer was, 'Lord, open the eyes of the King of England'.

他臨死前的禱告是：“主啊，開英王的眼睛！”

His life's work had been completed.

他畢生的工作已經完成。

He had securely laid the foundations of the English Bible.

他為英文聖經奠定了堅實基礎，

About 90% of the KJV is derived from the martyred Tyndale's version.

大約90%的KJV聖經來自殉道的丁道爾的譯本。

3) In 1535, **Miles Coverdale** translated an English version from the Latin Vulgate and from the Latin and German versions. He also relied heavily on Tyndale's version.

3) 1535年，**邁爾斯·科弗代爾**將拉丁文武加大譯本、拉丁文和德文譯本翻譯成英文。他也著重參考了丁道爾的版本。

4) In 1537, **John Rogers**, a close friend of **Tyndale**, produced the '**Matthew Bible**' named after Thomas Matthew, a pseudonym for Rogers himself.

4) 1537年，**約翰·羅傑斯**，**丁道爾**的一位好友，出版了“**馬太聖經**”，署名為“多馬·馬太”，這是羅傑斯的筆名。

This Bible contained Tyndale's OT and NT, and Coverdale's Old Testament not covered by Tyndale's.

這本聖經包括丁道爾的舊約和新約，還有科弗代爾接續丁道爾翻譯的舊約部分。

5) In 1539, Coverdale revised the Matthew Bible which, because of its size, became known as **the Great Bible**.

5) 1539年，科弗代爾修訂了馬太聖經，因為它體積巨大，所以又被稱為“**大型聖經**”。

This became the official Bible of the English Church.

這本聖經成為英國教會官方授權的一個版本。

In the reign of Queen Elizabeth I, two revisions were made of the Great Bible.

在英國伊麗莎白女王一世統治期間，大型聖經修訂了兩次。

These were the Geneva Bible and the Bishop's Bible, as mentioned below:

這便是日內瓦聖經和會督聖經，如下面所提到的：

6) The **Geneva Bible** was published in 1560 by English Protestants in exile in Geneva, fleeing from Roman Catholic Bloody Mary's persecutions.

6) **日內瓦聖經**由流亡日內瓦的英國新教徒於1560年出版，他們逃避羅馬天主教的英國女王血腥瑪麗的迫害。

It had some anti Catholic footnotes.

這個譯本裡有一些反天主教的腳注。

7) The **Bishops' Bible** was published in 1568.

7) **會督聖經**於1568年出版。

When King James I came to the English throne in 1603, there existed in the Church of England a large party of reformers called 'Puritans' whose aim was to purify the English church by removing from it all remnants of Roman Catholicism.

1603年，當英王詹姆斯一世登基時，在英國教會有一大批被稱為“清教徒”的改革者，目標是潔淨英國的教會，消除羅馬天主教的所有遺痕。

They called for a new version of the English Scriptures, and it was the Puritan leader, John Reynolds, who first suggested this to King James at a church conference called by the King at Hampton Court in 1604.

他們呼籲出版一本英文新譯本，於是，1604年，在漢普頓宮由詹姆斯國王召開的一次教會會議上，清教徒領袖約翰·雷諾茲向這位國王首次提出了這個建議。

The King, being a keen Bible student, accepted the suggestion and in six months a complete list of scholars and procedures had been drawn up to complete the work.

這位國王，也酷愛聖經，接受了這個建議。不到6個月，一整套為完成這項工作的學者及程序表便被草擬出來。

The translators included Anglicans, Puritans, clergymen and laymen (saints), each having proven ability as a Biblical scholar.

譯者包括聖公會、清教徒、神職及聖徒，作為聖經學者，每個人的能力都得到過印證。

They were organised into 6 groups: 2 at Oxford, 2 at Westminster and 2 at Cambridge.
他們被分成6個小組：2組在牛津，2組在威斯敏斯特，2組在劍橋。

Each group was assigned separate sections of Scripture to translate.
每組被指派分別翻譯不同的經卷。

Their work was then sent to a committee of 6 men for final correction and preparation for printing.
譯完後交給一個6人組成的委員會作最終的更正，然後準備付印。

It was printed in 1611 in loose leaf form so that people could buy it with or without the Apocrypha which was only regarded as a commentary on the period between the OT and NT, not as part of scripture.

1611年，聖經是以活頁形式印刷的，以便人們能夠選購附不附帶偽經，次經僅被看作是新舊約之間那個時期的一種注釋書，而不是聖經的一部分。

They listed 7 reasons why the Apocryphal books were to be categorically rejected as part of the inspired canon.
為什麼作為被默示的正典的一部分，偽經當被斷然拒絕，他們列出了七個理由。

1) None were written in Hebrew.

1) 沒有一本是用希伯來文寫的。

2) No writer claimed inspiration.

2) 偽經的記錄者沒有一位宣稱它是上帝所靈感的。

3) They were never acknowledged as Scripture by OT Jews or Jesus,

3) 偽經從未作為聖經得到舊約的猶太人或耶穌的認可。

4) or NT Christians up to 500AD.

4) 直到主後500年也沒有得到新約的基督徒的認可。

5) They have contradictions.

5) 偽經自相矛盾。

6) They teach false doctrines such as prayers for the dead and sinless perfection.

6) 偽經教導錯誤的教義，比如為死人祈禱和無罪的完全。

7) They teach immoral practices, such as lying, suicide, assassination, magical incantation.

7) 偽經教導不道德的行為，比如撒謊、自殺、暗殺、魔法咒語。

(Answers book, S.Gipp, p.99-100).

(S.吉普. 問答手冊. 99~100頁)

Aleph and B have apocryphal books included throughout the inspired text.

西乃抄本和梵蒂岡抄本在默示的文本間自始至終都含有偽經書卷。

Horrors!

簡直令人憎惡！

The KJV is mainly a revision of the Bishops' Bible, which in turn was a revision of Tyndale's Bible.

英王欽定本主要來源於會督聖經，會督聖經又來自丁道爾聖經。

It soon became the standard Bible of the English speaking world, so that it became known as the Authorised Version.

英王欽定本迅速成為英語世界裡的一本標準聖經，因此又成為共認的權威版。

It was subject to 2 minor revisions (corrections) in 1629 and 1638. In 1762, the spelling and punctuation of words were changed to their modern equivalents.

1629年和1638年，有兩次小的修訂(校訂)。1762年，相對應現代習慣，在拼寫和標點方面又做了一些改變。

None of the translators were Jews or Catholics.

沒有一位翻譯者是猶太教徒或天主教徒。

Compare this with the United States Congressional Record (March 3, 1960, p.3981) stating that "of the 95 people who translated the RSV, 25 had records of support for Communist causes."

對比一下美國《國會記錄》(1960年3月3日, 第3981頁)的記載:“在95個翻譯修訂標準譯本的人中, 有25位有過支持共產事業的記錄。”

Modern versions being translated from the UBS critical text, are using a Greek text prepared by the Jesuit Roman Catholic Cardinal Carlo Martini of Rome.

現代譯本是從聯合聖經公會批判性文本翻譯而來, 而且使用的是羅馬天主教耶穌會的紅衣主教卡羅·馬蒂尼提供的希臘文本。

Jesuits are dedicated to ecumenism and to the destruction of Protestantism and the Received Text.

耶穌會致力於宗教同合主義及對改革主義和傳受經文的毀滅。

The 17th Century was a time of Reformation with many people fleeing from the false doctrines and persecutions of Roman Catholicism.

17世紀是宗教改革的時代, 許多人從錯誤的教義和羅馬天主教的宗教迫害中逃離出來。

The 20th Century on the other hand was a century of tolerance, ecumenism and a return to Roman Catholicism.

另一方面, 20世紀又是寬容、宗教同合主義和回歸羅馬天主教的一個世紀。

These differences are seen in modern versions deleting or softening many anti-Catholic verses.

在現代版本中可以看到這些差異, 比如刪除或弱化許多反天主教的經文。

Lancelot Andrews, one of the KJV translators was conversant in 15 languages.

蘭斯洛特·加龍省·安德魯斯, 這位英王欽定本翻譯者之一, 他通曉15種語言。

John Bois, at age 6, could read and write Hebrew.

約翰·鮑斯, 6歲時就能讀寫希伯來文。

(McClure, Translators Reviewed, p.206).

(麥克盧爾·翻譯家評論·206頁)

John Reynolds was known as a living library, and a third university.

約翰·雷諾茲被稱為活圖書館和小半個大學。

The KJV is the result of a 229 year process of scrutinising revision from Wycliff, not just of 4 years of translation.

英王欽定本是從威克裡夫起長達229年修訂的結晶, 而不是僅僅有四年的翻譯時間。

Some alleged mistakes in the KJV were typographical or spelling errors, because in 1611 there was no such thing as correct spelling, eg "ran" was also spelt "rann", "dark" as "darke".

英王欽定本的某些所謂錯誤不過是排字或拼寫錯誤, 因為在1611年, 還沒有拼寫校對這類工具, 例如“ran”會被拼寫為“rann”, “dark”拼寫為“darke”。

Other authorities were consulted when needed in translation.

翻譯時需要的話, 也參考了其他權威著作。

God has blessed and used the KJV to bring great revivals and to inspire missionary activity when the KJV reigned supreme in the land.

上帝祝福和使用了英王欽定本, 帶來了極大的復興, 當英王欽定本在這片土地上占主導地位時, (上帝)大大激勵了差傳事工。

The Revised Version (1881) and ASV (1901), signalled a clear rejection of final authority of the Bible and introduced a new era of spiritual deterioration and apostasy as seen this century.

修訂版(1881年)和美國標準版(1901年)很明顯反對聖經的最終權威, 從而開始了一個新的時代——本世紀有目共睹的靈性墮落和離道叛教。

900 million copies of the KJV have been printed in over 300 languages.

有9億本英王欽定本被印刷成300多種語言。

Question: Why are there over 100 Bible versions in print?

問題：為什麼有100多種聖經版本發行？

Answer: Because of **MONEY**.

回答：因為**金錢**。

If the publishers can get 500 million Christians to buy a new version at \$20 each, they have a turnover of \$10 billion. 如果出版商可以使5億位基督徒以20美元/本的價格購買一個新版本的聖經，他們就會有100億美元的營業額。 Two years later the publisher brings out another version, claiming that this new version is better than previous ones. 兩年後，出版商再出另一個版本，並聲稱這個新版本比前一個更好，

500 million Christians buy another corrupt, ever-changing modern version at \$20 each and the publisher makes another \$10 billion.

5億基督徒又以20美元/本購買另一個敗壞、被竄改的現代版本，出版商又會另賺100億。

The same happens again in a few years time.

同樣的事幾年之中一再發生。

It pays publishers to have a changing Bible.

篡改聖經使出版商有利可圖。

God disapproves.

上帝卻絕不許可。

Question: What do you say to criticism that the KJV has supposedly wrongly translated a word?

問題：“英王欽定本可能譯錯了一個單詞”，對於此等批判，你怎麼看？

Answer: A little learning is a dangerous thing.

回答：一知半解最危險的事(淺學誤人)。

One translator, Dr Richard Kilby, professor of Hebrew and Greek at Oxford University, visited a church with Bishop Sanderson one Sunday, and heard a young preacher claiming that several words were incorrectly translated in the KJV. 翻譯家理查德·基爾比博士，牛津大學的希伯來文和希臘文教授，和會督桑德森在一個主日參加一個主日聚會，他聽到一位年青的傳道人聲稱英王欽定本裡幾個單詞翻譯得不正確。

Later that evening, the young preacher was invited to dinner with Kilby and Sanderson.

後來在晚上，這位年青的傳道人應邀參加基爾比和桑德森的晚宴，

Kilby explained to the young preacher that the translators had very carefully considered the "3 reasons" the young preacher gave, but they had found another 13 stronger reasons for translating it as they did.

基爾比向這個年青的傳道人解釋翻譯家們曾經非常謹慎地考慮過這位年青傳道人給出的“3個理由”，但他們發現還有13條更有說服力的理由讓他們覺得應該這樣翻譯。

Lesson: Don't complain about how the KJV translated words, because they had much more knowledge than critics of today. It's easy to complain when you don't have all the facts.

教訓：不要抱怨英王欽定本的翻譯，因為他們比今天的批評家擁有更多的知識。當你不瞭解所有的真相時，很容易抱怨。

18. Corruption in Codex Vaticanus and Codex Sinaiticus

18. 梵蒂岡抄本和西乃抄本之敗壞

Manuscript expert, **Sir Herman Hoskier**, writes: 'The text of Westcott and Hort is practically the text of Vaticanus and Sinaiticus'.

手稿專家**赫爾曼·豪斯科爾爵士**寫道：「魏斯科和霍特的文本實際上上梵蒂岡和西乃抄本。」

(Fuller, Which Bible, p 135-6).

(富勒. 哪一種聖經. 135~136頁)

'The evidence indicates that Vaticanus and Sinaiticus along with their 43 ally manuscripts (1% of mss) were corrupted by heretics within the first 100 years of the NT being written.

「有證據表明，梵蒂岡抄本和西乃抄本連同它們的43個聯盟抄本(手稿的1%)都是在新約寫成的頭100年內被異端者敗壞的。」

Though they may be among the oldest, they are not the best.'

儘管它們可能是最古老的，但它們卻不是最優秀的。」

(Defending the KJB. D. Waite).

(D. 維特. 為英皇欽定聖經辯護)

Westcott and Hort tell this ill-informed and deceptive lie, claiming (wrongfully) that 'Readings of Aleph and B should be accepted as the true readings ...

魏斯科和霍特講出了這一孤陋寡聞的欺人謊言，聲稱(錯誤地)「西乃抄本和梵蒂岡抄本之內容應當被認可為純正的內容.....

They stand far above all documents . . they are very pure excellent .. immune from corruption'.

它們出類拔萃.....它們極其純正.....卓越.....免受敗壞。」

(Introduction to New Testament in the Original Greek 1882, p.xxii,225,212,220,239,210).

(原始希臘文新約介紹. 1882. xxii、225、212、220、239、210頁)

This blatant lie of Westcott and Hort is told to deceive the public.

魏斯科和霍特所講的這一明目張膽的謊言是要欺騙公眾。

John Burgon, on the other hand, exposes the corruption of B and Aleph:

另一方面，**約翰·伯根**卻揭露了梵蒂岡抄本和西乃抄本的敗壞。

'I have convinced myself by laborious collation that they are the most corrupt of all.

「通過艱苦的校勘，我已經說服自己，確信它們是所有抄本中最敗壞的。」

They are depositories of the largest amount of fabricated and intentional perversions of truth which are discoverable in any copies of the Word of God.

它們是對真理進行最大量捏造和蓄意歪曲的大本營，這些真理在任何一本上帝的話語裡都能夠被發現。

They exhibit a fabricated text ... and are shamefully mutilated'.

它們顯示出是一種捏造.....並受到可恥地損毀。」

(The Revision Revised, p.16,520,318).

(複審修訂版. 16、520、318頁)。

Metzger (co-editor of UBS Critical Greek Text) observes:

梅茨格(聯合聖經公會《批判性希臘文本》的共編者)說道：

'Non Byzantine readings in Codex Vaticanus can be explained from the tendency of scribes to simplify the text'.

梵蒂岡抄本中沒有拜占庭內容，可以被解釋為是出於文士們想要簡化文本的傾向。」

(The Ancient Text of the New Testament, Jacob van Bruggen, 1976, p 30-31).

(雅各·凡·布魯根. 新約的古代文本. 1976. 30~31頁)。

Gordon Fee states that B and Aleph were copied from an altered papyrus, much like P⁷⁵.

戈登·費依說明，梵蒂岡抄本和西乃抄本是從一種被竄改的蒲草紙抄本複製過來的，與P⁷⁵十分類似。

He states that 'There is wide agreement with Kenyon's conclusion that the Egyptian text is now generally regarded as a text produced in Alexandria under editorial care'.

他說：‘埃及文本現在一般被認為是在亞歷山大，在編輯的關注下所創作的一種文本，肯揚的這一結論得到廣泛贊同。’

That is, it was edited.

意即，它是被編輯過的。

(R.Longenecker & M.C.Tenney, *New Dimensions in NT Study*, Zondervan, p.23).

(R. 朗格內克，M. C. 坦尼. 新約研究的新尺度. 桑德凡出版社. 23頁)。

Pickering says of Aleph, B and modern versions:

皮克林談到西乃抄本、梵蒂岡抄本以及各現代譯本時說：

'If readings died out in the 4th and 5th Century (like Aleph and B), we have the verdict of history against it.

‘如果各讀本在第四和第五世紀絕跡(像西乃抄本和梵蒂岡抄本那樣)，我們有與之相反的歷史定論。’

Aleph and B are remnants of the abnormal transmission of the text, reflecting ancient aberrant forms.

西乃抄本和梵蒂岡抄本是文本非正常傳播的殘留物，反應了古代的異常形態。

Modern critical editions of the New Testament depend on such (aberrant) forms.

現代的新約批判版本就依賴於此類(非正常)形態。

Their respectability quotient hovers near zero'.

它們的可敬商就在零附近盤旋。’

(Identity of the NT Text, p 120,136,145).

(新約文本的一致性. 120、136、145頁)。

Dr Herman Hoskier's extensive collation of Vaticanus (B), unsurpassed to this day, leads him to conclude that modern version editors are guilty of an 'incomplete examination of documentary evidence... without due regard to scientific foundation.

赫爾曼·豪斯科爾博士對梵蒂岡抄本校勘之詳盡至今無人能及，這使他得出一個結論：現代譯本的編輯們‘對文獻證據考查不徹底，對科學根據沒有應有的尊重，對此他們是有罪的。’

B and Aleph were produced by Origen revising the Antioch (KJV) text between 200-400 AD.

梵蒂岡抄本和西乃抄本是主後200-400年間根據俄利根對安提阿(英皇欽定版)文本所做的修訂創作出來的。

These Egyptian revisions were abandoned between 500-1881AD and revived in our day.'

這些埃及修訂本已於主後500-1881年間被摒棄，又於我們今日死灰復燃。’

(Which Bible, Fuller, p.134-143).

(富勒. 哪一種聖經. 134~143頁)。

What aspects of Aleph and B have been discovered that cause paleographers to reject them?

西乃抄本和梵蒂岡抄本哪方面被發現後致使古文書學家們對它們進行了拒絕呢？

1. The vidicon camera, which detects faint writing reveals that B has been altered by at least two hands, one as late as the 12th Century.
1. 能夠檢測到模糊筆跡的視象管攝像機顯示出梵蒂岡抄本至少受到過兩次改動.....兩種筆跡，一次近在12世紀。
2. B is more reminiscent of classical and Platonic Greek, not the Koine Greek of the NT.
2. 梵蒂岡抄本更能使人聯想到古老的柏拉圖希臘語，而不是新約的希臘通用語。
3. B does not consider Revelation, Philemon, I and II Timothy, Titus, Hebrews 9:14-13:25 as part of the

Bible.

3. 梵蒂岡抄本不把啟示錄、腓利門書、提摩太前、後書、提多書、希伯來書9:14-13:25視為聖經的一部分。

In their place, it adds apocryphal books such as Judith, Tobit, Epistle of Barnabus, Bel and the Dragon. 在這些地方，被加入的是偽經書卷例如猶滴傳、多比傳、巴拿馬書信、比勒與大龍。

4. B strongly agrees with Origen's Hexapla, in omitting many Deity of Christ passages.
4. 梵蒂岡抄本與俄利根的六國語對譯本極其一致，它們都刪去了許多描寫基督神性的章節。

Modern version editors overlook the disagreements between the five Old Egyptian Uncials (Aleph, A, B, C, D). 現代版的編輯們忽略了埃及五個古老的大楷體抄本(西乃抄本、亞歷山大抄本、梵蒂岡抄本、以法蓮抄本和伯撒抄本)之間的分歧。

All five exhibit a fabricated text.

所有五個版本都顯示出是偽造文本。

In Aleph and B, it is easier to find two consecutive verses in which these two manuscripts differ from each other, than two consecutive verses in which they entirely agree.

在西乃抄本和梵蒂岡抄本中，更容易找到兩個抄本中的兩節連續經文相互不符，而不是彼此完全一致。

(Revision Revised, p.12).

(複審修訂版. 12頁)。

a) In the Gospels, these 5 corrupt manuscripts depart from the Received Text as follows:

a) 在福音書中，這5個敗壞的抄本背離傳受經文如下所示：

B omits 2877 words, adds 536 words, substitutes 935 words, transposes 2098 words and modifies 1132 words (totalling 7578 changes in the Gospels from the Received Text).

梵蒂岡抄本刪除了2877個詞，添加了536個詞，代換了935個詞，對調了2098個詞，並更改了1132個詞(照傳受經文，在福音書裡總共改變了7578個詞)。

Aleph omits 3455 words, adds 839 words, substitutes 1114 words, transposes 2299 words, and modifies 1265 words (totalling 8972 changes in the Gospels).

西乃抄本刪除了3455個詞，添加了839個詞，代換了1114個詞，對調了2299個詞，並更改了1265個詞(在福音書裡總共改變了8972個詞)。

At least 10 revisers between the 4th and 12th Centuries made corrections to Aleph's many and extraordinary perversions of Scripture.

在第4到第12世紀之間，至少有10名修訂者就西乃抄本對聖經的許多驚人歪曲進行過訂正。

D is the most altered manuscript of all.

伯撒抄本是所有抄本中更改最多的。

Although a large part of the Gospels is missing in codex D, we find that D omits 3704 words, adds 2213 words, substitutes 2121 words, transposes 347 words, and modifies 1772 words.

儘管在伯撒抄本中，福音書的一大部分已經遺失了，我們卻仍發現它刪除了3704個詞，添加了2213個詞，代換了2121個詞，對調了347個詞，並更改了1772個詞。

This totals 13,281 departures by D from the Received Text in the four Gospels.

這總共是伯撒抄本對傳受經文四福音的13,281次偏離。

Departures from TR 偏離傳受經文	Codex B 梵蒂岡抄本	Codex Aleph 西乃抄本	Codex D 伯撒抄本
Omits words 刪詞	2877	3455	3704
Adds words 加詞	536	839	2213
Substitutes words 換詞	935	1114	2121

Transposes words 調詞	2098	2299	347
Modifies words 改詞	1132	1265	1772
Total Changes 總共更改	7578	8972	13281

b) **Serious deflections** in the Gospels for these five manuscripts from the TR are:

b) 這五個抄本在福音書中對傳受經文的**嚴重歪曲**：

A 亞歷山大抄本	C 以法蓮抄本	B 梵蒂岡抄本	Aleph 西乃抄本	D 伯撒抄本
842	1798	2370	3392	4697

c) **Readings** that are **unique** (being caused by **deliberate corruption**) to each of these 5 manuscripts in the 4 Gospels are:

c) 這五個抄本在四福音中，內容各自為**獨一無二**的是(由**任意敗壞**所導致的)：

A 亞歷山大抄本	C 以法蓮抄本	B 梵蒂岡抄本	Aleph 西乃抄本	D 伯撒抄本
133	170	197	443	1829

d) **Words omitted** from Textus Receptus of **Mark's** and **Luke's Gospel** in each Codex:

d) 各抄本在馬可福音和路加福音中對傳受經文刪除的詞：

Omissions in Codices: 抄本中的 缺失	A 亞歷山大抄本	B 梵蒂岡抄本	Aleph 西乃抄本	D 伯撒抄本
Mark (11,646 words) 可 (11,646個詞)	138	762	870	900
Luke (19,941 words) 路 (19,941個詞)	208	757	816	1552

The Revision Revised, p.262

複審修訂版. 262頁

e) Each of Codices B, Aleph and D clearly exhibit a **fabricated text**, resulting from arbitrary and reckless alteration by design.

e) 梵蒂岡抄本、西乃抄本和伯撒抄本這每個抄本都無疑顯示出是**偽造文本**，是有預謀地由任意而草率的更改所導致的。

This can be proven as fact where five corrupt codices **depart** from the Received Text in **Luke's** Gospel as seen in the following table:

這一點可從下表中所看到的事實得到證明——五個敗壞的抄本中的**路加**福音皆**偏離**了傳受經文

Changes these 5 Codices make to 19,941 words of Luke's Gospel from Textus Receptus:

根據傳受經文，這5個抄本對路加福音所做的竄改達19,941個詞：

	A 亞歷山大抄本	B 梵蒂岡抄本	Aleph 西乃抄本	C 以法蓮抄本	D 伯撒抄本
Omitted words 刪詞	208	757	816	175	1 552
Substituted words 換詞	111	309		115	1 006
Peculiar readings 內容 獨特	90 (affecting 131 words)	138 (affecting 215 words)		87 (affecting 127 words)	1 731 (affecting 4090 words)
	90 (影響 131個詞)	138 (影響 215個詞)		87 (影響 127個詞)	1 731 (影響 4090個詞)

Transposed words 調詞	75 (affecting 199 words)	228 (affecting 654 words)		67 (affecting 197 words)	464 (affecting 1401 words)
	75 (影響 199個詞)	228 (影響 654個詞)		67 (影響 197個詞)	464 (影響 1401個詞)

Note: The Textus Receptus in the 16th Century is not the cause why **B** (4th Century) and **D** (6th Century) differ so widely from each other.

注：16世紀的傳受經文不是導致**梵蒂岡抄本**(4世紀)和**伯撒抄本**(6世紀)大相徑庭的緣由。

Nor is the Textus Receptus the cause why **A** and **C** so widely differ from each other.

傳受經文也不是致使**亞歷山大抄本**和**以法蓮抄本**大相徑庭的起因。

The most obvious and simplest explanation is that **B** and **D** exhibit grossly depraved texts.

最明瞭簡單的解釋是**梵蒂岡抄本**和**伯撒抄本**顯示為極其敗壞的文本。

Hort found only 4 times in Mark's Gospel and 3 in Luke's Gospel (7 in all) where Codices B, Aleph and D agree in making an omission at the same place, but not of the same words.

霍特發現**馬可福音**中僅有 4 次，**路加福音**中僅有 3 次(總共 7 次)**梵蒂岡抄本**、**西乃抄本**和**伯撒抄本**在同一個地方做了一致刪除，但卻不是同一個詞。

Conclusion: This shows the depraved text of B, Aleph and D on which many modern versions are based.

結論：這表明了許多現代譯本所依據的**梵蒂岡抄本**、**西乃抄本**和**伯撒抄本**的敗壞。

Without a particle of doubt, we assure readers that B, Aleph and D are three of the **most scandalously corrupt copies available**.

毫無疑問，我們向讀者保證，**梵蒂岡抄本**、**西乃抄本**和**伯撒抄本**是三個隨處可得的最令人憤慨的敗壞版本。

They exhibit the **most shamefully mutilated texts** of the New Testament met anywhere.

它們顯示出在任何地方新約所遭遇的最可恥的毀傷。

They contain the **largest amount of fabricated readings, ancient blunders, and intentional perversions** of Scripture which are discoverable in any known copies of the **Word of God**!

在任何已知**上帝話語**的副本中能夠發現的經文裡，它們包含最大量捏造的內容、古老的謬誤以及蓄意的歪曲。

(The Revision Revised, Burgon, p.12-16).

(伯根. 複審修訂版. 12~16 頁)。

Notice a page of Sinaiticus' many corrections:

請注意一頁**西乃抄本**的大量修改：

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ΠΟΥΕΝΟΥΣ ΤΟΝΝΙ



Tunstal burning the New Testaments at St. Paul's Cross

19. NASV Omissions that the NIV Corrected to Agree with the KJV

19. 新美國標準譯本漏譯，新國際譯本更正後與英王欽定本一致的經文

With more manuscript discoveries from the NASV (1960) to when the NIV was published in 1973, the NIV corrected some NASV omissions, thus restoring some KJV readings that were previously discarded as 'late'.

從 1960 年的新美國標準譯本到 1973 年的新國際譯本的出版，隨著越來越多手抄本的發現，新國際譯本更正了新美國標準譯本中的一些漏譯，這樣也恢復了之前英王欽定本中被認為是“晚期”而丟棄的內容。

60 NASV errors that the NIV restored to agree with the KJV are:

新國際譯本更正了新美國標準譯本中 60 處錯誤，恢復後與英王欽定本一致，如下所示：

	NASV	NIV	KJV
1. Luke 4:5 1. 路 4:5	And he led him up OMIT 魔鬼又領他起來(漏譯)	The devil led him up to a high place 魔鬼又領他到了高處	The devil taking him up into an high mountain 魔鬼又領他上了高山
2. Luke 24:36 2. 路 24:36 3.	He himself in stood their midst OMIT 耶穌親自站在他們當中(漏譯)	Jesus himself stood among them and said to them ' Peace be with you ' 耶穌親自站在他們當中，說：“願你們平安！”	Jesus himself stood in the midst of them, and saith unto them, Peace be unto you 耶穌親自站在他們當中，說：“願你們平安！”
3. Luke 24:40 (Important) 3. 路 24:40 (重要)	OMIT WHOLE VERSE 漏譯整節經文	When he had said this he showed them his hands and his feet 說了這話，就把手和腳給他們看	And when he had thus spoken, he shewed them his hands and his feet 說了這話，就把手和腳給他們看
4. Luke 24:51 6. 路 24:51	while He was blessing them, He parted from them OMIT 正祝福的時候，他就離開他們(漏譯)。	While he was blessing them, he left them and was taken up into heaven 正祝福的時候，他就離開他們，被帶到天上去了。	while he blessed them, he was parted from them, and carried up into heaven 正祝福的時候，他就離開他們，被帶到天上去了。
5. Luke 24:52 7. 路 24:52	OMIT And they returned to (漏譯)他們回去	Then they worshipped him and returned to them 他們就敬拜他，回去。	And they worshipped him and returned to them 他們就敬拜他，回去。
6. Acts 26:23 (Important) 8. 徒 26:23 (重要)	first to proclaim light 要首先傳光	first to rise from the dead 首先從死裡起來	first that should rise from the dead 首先從死裡起來
7. Matt 18:15 9. 太 18:15	If your brother sins OMIT 倘若你的弟兄犯罪(漏譯)	If your brother sins against you 倘若你的弟兄得罪你	if thy brother shall trespass against thee 倘若你的弟兄對你有冒犯
8. Matt 24:31 8. 太 24:31	a great OMIT trumpet 一個大的號筒(漏譯)	with a loud trumpet call 用號筒大聲叫	a great sound of a trumpet 大的號筒聲
9. Matt 26:42 9. 太 26:42	if this OMIT cannot pass away 這若(漏譯)不能離開	if it is not possible for this cup to be taken away 這杯若不能被拿走	if this cup may not pass away 這杯若不能離去
10. Mark 9:42 10. 可 9:42	who believe OMIT 凡是信(漏譯)的	who believe in me 凡是信我的	that believe in me 凡信我的
11. John 8:39 11. 約 8:39	OMIT do the deeds (漏譯)行(亞伯拉罕)所行的事	you would do the things 就必行(亞伯拉罕)所行的事	ye would do the works 你們必行這事
12. John 3:17 12. 約 3:17	God sent not the Son 上帝差的不是兒子	God did not send his Son 上帝沒有差他的兒子	God sent... not... his Son 上帝差的...不是...他的兒子
13. John 6:33 13. 約 6:33	bread of God is that 上帝的糧就是那	the bread of God is he 上帝的糧就是.....他	the bread of God is he 上帝的糧就是.....他
14. Acts 14:15 14. 徒 14:15	to a living God 歸向一活上帝	to the living God 歸向那活上帝	unto the living God 歸向那活上帝

15. Acts 14:27 15. 徒 14:27	opened a door of faith 開了一扇信道的門	opened the door of faith 開了那信道的門	opened the door of faith 開了那信的門
16. I Thess 1:9 16. 帖前 1:9	serve a living and true God 服侍一又真又活的上帝	serve the living & true God 服侍那又真又活的上帝	serve the living & true God. 服侍那又真又活的上帝
17. Acts 24:20 17. 徒 24:20	what misdeed they found OMIT (這些人)若看出(漏譯)什麼 過失	what crime they found in me (這些人)若看出我有妄為的 地方	any evil doing in me 我有妄為的地方
18. II Cor 12:9 18. 林後 12:9	OMIT power is perfected (漏譯)能力.....完全	My power is made perfect 因為我的能力.....完全	My strength is made perfect 因為我的能力.....完全
19. James 2:19 19. 雅 2:19	You believe that God is one 你信上帝是一	You believe that there is one God 你相信只有一上帝	Thou believest that there is one God 你相信只有一上帝
20. I Peter 5:2 20. 彼前 5:2	Shepherd the flock of God among you OMIT 務要牧養在你們中間上帝 的群羊(漏譯)	Be shepherds of God's flock that is under your care, servng as overseers 務要牧養在你們中間上帝 的群羊，像督工一樣服侍 他們。	Feed the flock of God which is among you, taking the oversight thereof 務要牧養在你們中間上帝 的群羊，照管他們
21. I John 3:5 21. 約一 3:5	take away OMIT sins 要除掉(漏譯)罪們	take away our sins 要除掉我們的罪們	take away our sins 要除掉我們的罪們
22. II John 1 22. 約二 1	whom I love in truth 我真理裡所愛的	whom I love in the truth 我在那真理裡所愛的	whom I love in the truth 在那真理裡我所愛的
23. Rev 19:12 23. 啟 19:12	His eyes are OMIT a flame of fire 祂的眼睛(漏譯)是火焰	His eyes are like blazing Fire 祂的眼睛如火焰	His eyes were as a flame of fire 祂的眼睛如火焰

Here the NASV omits "Jesus" 31 times more than NIV and 118 omissions more than KJV:

新美國標準譯本相比新國際譯本，漏譯“耶穌”31次，相比英王欽定本，漏譯“耶穌”118次：

	NASV	NIV	KJV
24. Matt 4:12 24. 太 4:12	when He heard 當祂聽見	when Jesus 當耶穌	when Jesus 當耶穌
25. Matt 4:18 25. 太 4:18	And OMIT walking 在(漏譯)行走時	As Jesus was walking 當耶穌在.....行走	And Jesus , walking 當耶穌在.....行走
26. Matt 8:3 26. 太 8:3	OMIT stretching out (漏譯)伸手	Jesus reached out 耶穌伸手	And Jesus put forth 耶穌伸手
27. Matt 8:5 27. 太 8:5	And when He 當祂	When Jesus 當耶穌	And when Jesus 當耶穌
28. Matt 8:7 28. 太 8:7	And He said 祂說	Jesus said 耶穌說	And Jesus saith 耶穌說
29. Matt 12:25 29. 太 12:25	And OMIT knowing (漏譯)知道	Jesus knew 耶穌知道	And Jesus knew 耶穌知道
30. Matt 14:14 30. 太 14:14	And when He came out 當祂出來	When Jesus landed 耶穌出來	And Jesus went forth 耶穌出來
31. Matt 14:22 31. 太 14:22	And immediately He 祂隨即	Immediately Jesus 耶穌隨即	And straightaway Jesus 耶穌隨即
32. Matt 14:25 32. 太 14:25	He came 祂出來	Jesus went 耶穌往.....去	Jesus went 耶穌往.....去
33. Matt 22:37 33. 太 22:37	And He said to him 祂對他說	Jesus replied 耶穌回答	Jesus said 耶穌說
34. Mark 1:41 34. 可 1:41	He stretched out 祂伸手	Jesus reached 耶穌伸手	And Jesus 耶穌.....
35. Mark 5:19 35. 可 5:19	He did not let him 祂不許他	Jesus did not let 耶穌不許	Jesus suffered him not 耶穌不受苦難
36. Mark 8:1 36. 可 8:1	He summoned 祂叫	Jesus called 耶穌叫	Jesus called 耶穌叫
37. Mark 10:52 37. 可 10:52	following Him 跟隨祂	followed Jesus 跟隨耶穌	followed Jesus 跟隨耶穌

38. Mark 11:11 38. 可 11:11	He entered 祂進了	Jesus entered 耶穌進了	Jesus entered 耶穌進了
39. Mark 11:15 39. 可 11:15	He entered 祂進入	Jesus entered 耶穌進入	Jesus entered 耶穌進入
40. Mark 12:32 40. 可 12:32	He is One 祂是一	God is One 上帝是一	there is one God 有一上帝
41. Mark 12:41 41. 可 12:41	He sat 祂坐著	Jesus sat 耶穌坐著	Jesus sat 耶穌坐著
42. Mark 14:22 42. 可 14:22	He took some bread 祂拿起餅來	Jesus took bread 耶穌拿起餅來	Jesus took bread 耶穌拿起餅來
43. Luke 8:38 43. 路 8:38	He sent him away 祂卻打發他回去	Jesus sent him away 耶穌卻打發他回去	Jesus sent him away 耶穌卻打發他離去
44. Luke 9:43 44. 路 9:43	that He was doing 祂正做的	that Jesus did 耶穌所做的	which Jesus did 耶穌所做的
45. Luke 13:2 45. 路 13:2	He answered 祂回答	Jesus answered 耶穌回答	Jesus answering 耶穌回答
46. Luke 23:43 46. 路 23:43	He said 祂說	Jesus answered 耶穌回答	Jesus said 耶穌說
47. Luke 24:36 47. 路 24:36	He himself 祂親自	Jesus himself 耶穌親自	Jesus himself 耶穌親自
48. John 3:2 48. 約 3:2	came to Him 來見祂	came to Jesus 來見耶穌	came to Jesus 來見耶穌
49. John 3:34 49. 約 3:34	He gives 祂賜	God gives 上帝賜	God giveth 上帝賜
50. John 5:17 50. 約 5:17	He answered 祂回答	Jesus said 耶穌說	Jesus answered 耶穌回答
51. John 6:14 51. 約 6:14	which He performed 祂所行的	that Jesus did 耶穌所行的	that Jesus did 耶穌所行的
52. John 8:9 52. 約 8:9	He was left alone 只剩下祂一人	only Jesus was left 只剩下耶穌一人	Jesus was left alone 只剩下耶穌一人
53. John 8:16 53. 約 8:16	I and He 我與祂	I stand with the Father 我與父站在一起	I and the Father 我和父
54. John 8:21 54. 約 8:21	He said 祂說	Jesus said 耶穌說	then said Jesus 耶穌說
55. John 11:45 55. 約 11:45	what He had done 祂所做的	what Jesus did 耶穌所做的	which Jesus did 耶穌所做的
56. John 18:5 56. 約 18:5	He said 祂說	Jesus said 耶穌說	Jesus saith 耶穌說
57. John 19:39 57. 約 19:39	Him by night 夜裡(去見)祂	Jesus at night 夜裡(去見)耶穌	Jesus by night 夜裡(去見)耶穌
58. I Cor 11:29 58. 林前 11:29	the OMIT body (漏譯)身體	the body of the Lord 主的身體	the Lord's body 主的身體
59. Gal. 1:15 59. 加 1:15	When He 當祂	When God 當上帝	When it pleased God 當上帝喜樂
60. Rev 21:3 60. 啟 21:3	God Himself shall be among them OMIT 上帝要親自與他們同在(漏 譯)	God himself will be with them and be their God 上帝要親自與他們同在， 作他們的上帝	God Himself shall be with them and be their God 上帝要親自與他們同在， 作他們的上帝

Conclusion: 1) The NASV is a more corrupt translation than the NIV.

結論: 1) 新美國標準譯本是一個比新國際譯本更敗壞的譯本。

2) The NIV thus admits that the Critical text of W&H on which it is based is wrong 60 times.

2) 新國際譯本因而承認它所依據的魏斯科和霍特的批判性文本有 60 處錯誤。

3) The NIV translators thus admit that the KJV Received Text is ancient and close to the original.

3) 新國際譯本的譯者承認英王欽定本傳受文本是古老的而且與原文接近。

4) NASV omits "Jesus" 118 times (NIV 87), God 4 times, Father once, Lord once more than NIV.

4) 新美國標準譯本比新國際譯本多漏譯“耶穌”118次(新國際譯本 87次)，“上帝”4次，“父”一次，“主”一次。

20. The New International Version Omits The Lord Jesus Christ

20. 新國際譯本漏譯主耶穌基督

In the New International Version, references to "Lord" are omitted 39 times, "Jesus" 87 times and "Christ" 52 times. 在新國際譯本中，有關“主”漏譯 39 次，“耶穌”漏譯 87 次，“基督”漏譯 52 次。

These passages are shown below. The word's in **bold** are also omitted from the NIV. 如下段所示，**黑體字**也是新國際譯本漏譯的。

- Matthew 13:51 They say unto him, Yea, **LORD**.
太 13:51 他們說：“**主**啊，我們明白了。”
- Matthew 28:6 Come, see the place where the **LORD** lay.
太 28:6 你們來看安放**主**的地方。
- Mark 9:24 and said with tears **LORD**.
可 9:24 流淚喊著說：“**主**啊，……”
- Mark 11:10 that cometh in the name of the **LORD**.
可 11:10 那將要奉**主**名來的
- Luke 7:31 the **LORD** said, Whereunto then shall I liken the men of this generation?
路 7:31 **主**又說：“這樣，我可用什麼比這世代的人呢？”
- Luke 9:57 a certain man said unto him, **LORD** I will follow thee.
路 9:57 有一人對耶穌說：“**主**啊，……我要跟從你。”
- Luke 17:6 the **LORD** said, If ye had faith as a grain of mustard seed. .
路 17:6 **主**說：“你們若有信心像一粒芥菜種……”
- Luke 22:31 the **LORD** said, Simon, Simon, behold.. .
路 22:31 **主**又說：“西門，西門，看啊……”
- Luke 23:42 Jesus, **LORD** remember me
路 23:42 (對)耶穌說：“**主**啊，……求你記念我。”
- John 4:1 When therefore the **LORD** knew how the Pharisees
約 4:1 **主**知道法利賽人
- John 6:34 **LORD** evermore give us this bread
約 6:34 **主**啊，常將這糧賜給我們。
- John 8:11 She said, No man **LORD**
約 8:11 她說：“**主**啊，沒有。”
- John 9:36 Who is he **LORD** at I might believe on him?
約 9:36 **主**啊，誰是上帝的兒子，叫我信祂呢？
- Acts 7:30 an angel of the **LORD** in a flame of fire in a bush.
徒 7:30 有一位**主**的天使，從荊棘火焰中，
- Acts 7:37 A prophet shall the **LORD** your God raise up..
徒 7:37 **主**你們的上帝……給你們興起一位先知……
- Acts 9:5 the **LORD** said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks
徒 9:5 **主**說：“我就是你所逼迫的耶穌。你用腳踢刺是難的。”

- Acts 9:6 **and he trembling and astonished said **LORD** what wilt thou have me to do? and the **LORD** said unto him...**
徒 9:6 他戰兢地說：“**主**啊，你要我做什麼？”**主**對他說.....
- Acts 10:48 he commanded them to be baptized in the name of the **LORD**.
徒 10:48 就吩咐他們奉**主**的名受洗。
- Acts 22:16 calling on the name of the **LORD**.
徒 22:16 求告**主**的名
- Romans 1:3 concerning his Son **Jesus Christ our **LORD****
羅 1:3 論到祂兒子，我們**主**耶穌基督。
- Romans 6:11 but alive unto God through **Jesus Christ our **LORD****
羅 6:11 向上帝在我們**主**基督耶穌裡卻當看自己是活的。
- Romans 14:6 **and he that regardeth not the day, to the **LORD** he doth not regard it.**
羅 14:6 不守日的人，也是為**主**不守日。
- Romans 16:24 **The grace of our **LORD** **Jesus Christ** be with you all. Amen.**
羅 16:24 願我們**主**耶穌基督的恩常與你們眾人同在。阿們。
- I Cor 10:28 **For the earth is the **LORD's** and the fullness thereof.**
林前 10:28 因為地和其中所充滿的，都屬乎**主**。
- I Cor 15:47 the second man is the **LORD** from heaven.
林前 15:47 第二個人是**主**，乃出於天。
- II Cor 4:10 in the body the dying of the **LORD** **Jesus**.
林後 4:10 身上常帶著**主**耶穌的死
- Galatians 6:17 I bear in my body the marks of the **LORD** **Jesus**.
加 6:17 因為我身上帶著**主**耶穌的印記。
- Ephesians 3:14 I bow my knees unto the Father of our **LORD** **Jesus Christ**.
弗 3:14 我在我們**主**耶穌基督的父面前屈膝。
- Colossians 1:2 from God our Father and the **LORD** **Jesus Christ**.
西 1:2 從上帝我們的父和**主**耶穌基督
- I Thess 1:1 **from God our father and the **LORD** **Jesus Christ**.**
帖前 1:1 從上帝我們的父和**主**耶穌基督
- I Timothy 1:1 and **LORD** **Jesus Christ**.
提前 1:1 **主**耶穌基督
- I Timothy 5:21 I charge thee before God, and the **LORD** **Jesus Christ**.
提前 5:21 我在上帝和**主**基督耶穌面前囑咐你
- II Timothy 4:1 I charge thee therefore before God, and the **LORD** **Jesus Christ**.
提後 4:1 我在上帝面前，並在將來審判活人死人的**主**基督耶穌面前，憑著祂的顯現和祂的國度囑咐你。
- Titus 1:4 Grace, mercy and peace, from God the Father and the **LORD** **Jesus Christ** our Saviour.
多 1:4 願恩惠平安從父上帝和我們的救主、**主**基督耶穌歸與你。

Hebrews 10:30 I will recompense, saith the **LORD**.
來10:30 “……我必報應。”**主**說。

II John 3 from God the Father, and from the **LORD** Jesus Christ.
約二3 從父上帝和**主**耶穌基督

Jude 4 denying the only Lord God, and our **LORD** Jesus Christ.
猶4 並且不認獨一的上帝和我們**主**耶穌基督。

Rev 16:5 Thou art righteous, O **LORD**.
啟16:5 **主**啊，祢是公義的

Rev 19:1 power, unto the **LORD** our God.
啟19:1 權能，都屬乎**主**我們的上帝。

In John 20:13, Mary was weeping and the angel said, "woman why weepest thou?"
在約翰福音 20:13 中，瑪麗亞在哭泣，天使對她說：“婦人，你為什麼哭？”

She replied, "because they have **TAKEN AWAY MY LORD**".
她說：“因為有人**把我主挪了去**。”

How much more would she weep today, if she was to look at the modern translations, which delete the LORD 39 times.
如果今天她看到各類這樣的現代譯本，它們刪去**主**竟達 39 次，她更會何等地傷心痛哭啊！

We should weep also.
我們也當為此哭泣。

References to '**CHRIST**' are omitted **52 times**, as in these examples:
有關“**基督**”漏譯 **52** 次，如下所示：

Matthew 23:8 one is your Master, even **CHRIST**.
太23:8 只有一位是你們的夫子，就是**基督**。

Luke 4:41 devils came out....saying, thou art **CHRIST** the Son of God.
路4:41 又有魔鬼從好些人身上出來，喊著說：“你是**基督**，是上帝的兒子。”

John 4:42 this is indeed the **CHRIST** the Saviour of the world.
約4:42 這真是**基督**，是救世主。

John 6:69 we believe and are sure that thou art **that CHRIST** of the living God.
約6:69 我們已經信了，又知道你是**永生上帝**的**基督**。

Acts 2:30 he would raise up **CHRIST** to sin on His throne.
徒2:30 祂要從他的後裔中，立**基督**坐在他的寶座上。

Acts 4:26 against the Lord and against His **CHRIST**
徒4:26 要敵擋，並敵擋**基督**

Acts 8:37 I believe that Jesus **CHRIST** is the Son of God.
徒8:37 我相信耶穌**基督**是上帝的兒子。

Acts 9:20 he preached **CHRIST** in the synagogues.
徒9:20 就在各會堂裡宣傳耶穌**基督**，說祂是上帝的兒子。

Acts 15:11 through the grace of our Lord Jesus **CHRIST** we shall be saved.
徒15:11 我們得救，乃是因主耶穌**基督**的恩。

Acts 16:31
徒16:31 Believe on the Lord Jesus **CHRIST** and thou shalt be saved.
當信主耶穌**基督**，你和你一家都必得救。

Acts 19:4
徒19:4 that is on **CHRIST** Jesus.
就是**基督**耶穌。

Acts 20:21
徒20:21 faith toward our Lord Jesus **CHRIST**.
信靠我主耶穌**基督**

Romans 1:3
羅1:3 Concerning His Son Jesus **CHRIST** our Lord.
論到他兒子，我主耶穌**基督**。

Romans 1:16
羅1:16 I am not ashamed of the gospel of **CHRIST**.
我不以**基督**的福音為恥。

Romans 14:10
羅14:10 We shall all stand before the judgment seat of **CHRIST**.
因我們都要站在**基督**的審判台前。

Romans 16:20
羅16:20 The grace of our Lord Jesus **CHRIST** be with you.
願我主耶穌**基督**的恩，常和你們同在。

Romans 16:24
羅16:24 **The grace of our Lord Jesus CHRIST be with you all.**
願我們主耶穌基督的恩常與你們同在。

I Cor 5:4
林前5:4 In the name of our Lord Jesus **CHRIST**.
奉我們主耶穌**基督**的名

I Cor 5:4
林前5:4 with the power of our Lord Jesus **CHRIST**.
並用我們主耶穌**基督**的權能，

I Cor 9:1
林前9:1 Have I not seen Jesus **CHRIST** our Lord.
我不是見過我們的主耶穌**基督**嗎？

I Cor 10:9
林前10:9 Neither let us tempt **CHRIST**.
也不要試探**基督**。

I Cor 15:23
林前15:23 they that are **CHRIST'S** at his coming
以後在他來的時候，是那些屬**基督**的。

I Cor 16:22
林前16:22 If any man love not the Lord Jesus **CHRIST** let him be Anathema
若有人不愛主耶穌**基督**，這人可詛可咒。

I Cor 16:23
林前16:23 The grace of our Lord Jesus **CHRIST** be with you.
願主耶穌**基督**的恩常與你們同在。

II Cor 10:7
林後10:7 as he is **CHRIST'S**, even so are we Christ's.
他如何屬**基督**，我們也是如何屬基督的。

II Cor 11:31
林後11:31 The God and Father of our Lord Jesus **CHRIST**.
那永遠可稱頌之主耶穌**基督**的父上帝。

Galatians 3: 17
加3: 17 confirmed before God in **CHRIST**.
上帝預先在**基督**裡所立的約

Galatians 4:7
加4:7 an heir of God through **CHRIST**.
靠著基督為上帝的後嗣。

- Galatians 6:15
加6:15 **for in CHRIST** Jesus neither is circumcision
因為在**基督**耶穌裡，受割禮不受割禮。
- Ephesians 3:9
弗3:9 who created all things by Jesus **CHRIST**.
創造萬有之**耶穌基督**。
- Ephesians 3:14
弗3:14 Father of our Lord Jesus **CHRIST**.
我們主**耶穌基督**的父
- Philippians 4:13
腓4:13 I can do all things through **CHRIST** which strengtheneth me.
我靠著那加給我力量的**基督**，凡事都能作。
- Colossians 1:2
西1:2 from God our father and the Lord Jesus **CHRIST**.
從上帝我們的父和主**耶穌基督**，歸與你們。
- Colossians 3:13
西3:13 even as **CHRIST** forgave you.
基督怎樣饒恕了你們，
- I Thess 1:1
帖前1:1 **from God our father and the Lord Jesus CHRIST**.
從上帝我們的父和主**耶穌基督**
- I Thess 2:19
帖前2:19 even ye in the presence of our Lord Jesus **CHRIST** at His coming
豈不是我們主**耶穌基督**來的時候，你們在他面前站立得住嗎？
- I Thess 3:11
帖前3:11 and our Lord Jesus **CHRIST**, direct our way unto you.
願……我們的主**耶穌基督**，一直引領我們到你們那裡去。
- I Thess 3:13
帖前3:13 at the coming of our Lord Jesus **CHRIST** with all his saints.
當我們主**耶穌基督**同他眾聖徒來的時候
- II Thess 1:8
帖後1:8 that obey not the gospel of our Lord Jesus **CHRIST**.
和那不聽從我主**耶穌基督**福音的人
- II Thess 1:12
帖後1:12 that the name of our Lord Jesus **CHRIST** may be glorified in you.
叫我們主**耶穌基督**的名在你們身上得榮耀
- II Thess 2:2
帖後2:2 that the day of **CHRIST** is at hand.
基督的日子現在到了
- I Timothy 2:7
提前2:7 I speak the truth in **CHRIST**, and lie not.
我在**基督**裡說的是真話，並不是謊言
- II Timothy 2:19
提後2:19 Let every one that nameth the name of **CHRIST** depart from iniquity.
又說，凡稱呼**基督**之名的人，總要離開不義。
- II Timothy 4:22
提後4:22 The Lord Jesus **CHRIST** be with thy spirit.
願主**耶穌基督**與你的靈同在
- Hebrews 3:1
來3:1 Consider the Apostle and High Priest of our profession, **CHRIST** Jesus.
應當思想，我們所認為使者，為大祭司的**基督**耶穌。
- I John 1:7
約一1:7 the blood of Jesus Christ his Son, cleanseth us from all sin.
他兒子**耶穌基督**的血也洗淨我們一切的罪。
- I John 4:3
約一4:3 every spirit that confesseth not that Jesus **CHRIST** is come in the flesh,
凡靈不認**耶穌基督**是從肉身來的。

- II John 9 He that abideth in the doctrine of **CHRIST**, he hath...
約二9 常守**基督**教訓的，就有.....
- Revelation 1:9 patience of Jesus **CHRIST**, ...and for the testimony of Jesus **CHRIST**.
啟1:9 在耶穌**基督**的忍耐裡.....為給耶穌基督作的見證。
- Revelation 12:17 have the testimony of Jesus **CHRIST**.
啟12:17 為耶穌**基督**作見證的
- Revelation 22:21 The grace of our Lord Jesus **CHRIST** be with you all. Amen
啟22:21 願主耶穌**基督**的恩惠，常與眾聖徒同在。阿們。

21. Questions To Ask Modern Bible Version Users

21. 向現代聖經譯本使用者提出的問題

1. a) **Which Bible version do you use?** (NIV).
1. a) 你用哪個版本的聖經?(新國際版)
 - b) I use the KJV because of how the NIV handles Matthew 17:21. (What's it say?)
 - b) 我使用英皇欽定版，是因為新國際版對馬太福音17:21的處理。(這節經文說什麼?)
 - c) Do you have your NIV handy? Look up Matthew 17:21.
 - c) 你手邊有新國際版聖經嗎？看一下馬太福音17:21。
 - d) Look up Matthew 18:11; 23:14; Mark 7:16; 9:44,46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4; Acts 8:37; 15:34., 24:7; 28:29; Romans 16:24.
 - d) 再看一下，太18:11; 23:14; 可 7:16; 9:44,46; 11:26; 15:28; 路 17:36; 23:17; 約 5:4; 徒 8:37; 15:34; 24:7; 28:29; 羅16:24。
 - e) Is it all right to take verses out of the Bible?
 - e) 把聖經經文刪去，這樣可以嗎？

How many words can you take out of the Bible for it to be a sin?
你從聖經中刪去多少詞才會是一項罪呢？

Would a good man **add words** or a bad man **take out words**?
難道良善之士**添加詞語**，邪惡之徒**刪除詞語**嗎？

- f) We know these verses are in the Bible because Tatian in his Diatessaron quotes every one of these gospel verses in 150 AD.
- f) 我們知道聖經中有這些經文，因為主後150年，他提安在他的《四福音合參》中引用了這些福音書的每一節經文。

He had access to the original autographs to copy these verses from.
他有機會接觸到原始的手稿，從中複製這些經文。

Even Codex Sinaiticus quotes Luke 23:17.
甚至西乃抄本也引用了路加福音23:17。

Irenaeus (120-202AD, Vol 1, p.433) & Cyprian (200-258AD, Vol 5, p.545) quote Acts 8:37.
愛任紐(主後 120-202(1). 433 頁)和居普良(主後 200-258 年(5). 545 頁)都曾引用使徒行傳 8:37 節。

2. **Would God use unbelievers and heretics** like Westcott and Hort to correct the Bible that has been used for 1500 years? NIV is based on W&H's mainly Vaticanus text.
2. **上帝會使用**像魏斯科和霍特這樣的**不信者和異端者**來校正已經使用了1500年的聖經嗎？新國際版本聖經主要以魏斯科和霍特的梵蒂岡抄本為基礎。
3. **Has God preserved His Word to today** as Jesus promised in Matthew 5:18 "one jot or tittle shall in no wise pass from the law until all be fulfilled."
3. **上帝有否保全祂的話語直到今天**，正如耶穌在馬太福音 5:18 節所應許的：“律法的一點一畫也不能廢去，都要成全。”
4. The United Bible Society (3rd edition) NT Greek text has omitted **2544** Greek words. (**2886** if you count Mark 16:9-20 and John 7:53-8:11), from the Received text (KJV).
4. 聯合聖經公會新約希臘文聖經(第三版)相比傳受經文(英王欽定本)刪掉了**2544**個希臘單詞(如果算上馬可福音16:9-20和約翰福音7:53-8:11就是**2886**個)。

The Received Text by Robert Stephanus (1550AD) has **140,488** Greek NT words.

羅伯特·司提反納(主後 1550 年)出版的傳受經文中，新約有 **140,488** 個希臘單詞。

The Nestle-Aland 26th edition and UBS 3rd edition has **137,602** Greek NT words, 2886 less.
尼斯勒-阿蘭德第 26 版和聯合聖經公會第三版新約中僅有 **137,602** 個希臘單詞，少了 2886 個。

This is **2.1%** of the Greek NT words removed & never to be read in modern versions.
佔希臘文新約 **2.1%** 的單詞，它們被刪掉了，在現代譯本中根本讀不到。

5. Why were Codex Vaticanus and Codex Sinaiticus (on which NIV is based) **not copied and distributed** if they are supposed to be the "oldest and best manuscripts"?
5. 如果梵蒂岡抄本和西乃抄本(新國際譯本的基礎版本)是“最古老、最優秀的抄本”，那為什麼它們沒有得到**傳抄和傳播**呢？

Answer: Because Christians recognized their many corrupt readings, it became impossible to "sell" them. Nobody bought them. They were not copied or distributed.

回答：因為基督徒們認識到它們裡面許多訛誤，不可能去“販賣”它們，也沒有人去購買，因此便得不到傳抄和傳播。

6. Why are Codex Vaticanus & Codex Sinaiticus in **such good condition** after 1500 years?
6. 為何梵蒂岡抄本和西乃抄本在 1500 年後還會有**如此好的狀況**？

Answer: Because nobody used them having so many corrupt readings.

回答：因為裡面有這麼多訛誤，沒有人去使用它們。

If they were recognized as the true text, somebody would have paid good money for them, used them regularly and worn them out.

如果它們被意識到是純正的文本，有人會花好價錢去購買，並經常使用，直至把它們用破損。

You can always sell a good manuscript, but you can't sell a bad manuscript, except to a fool or someone who doesn't know what the true text is such as Westcott & Hort, Griesbach, Tregelles, Tischendorf and modern scholars. 你總是可以賣得掉一個好的抄本，但卻賣不掉壞的，除非是賣給傻子或某些不知何為純正文本的人，像魏斯科、霍特、格利斯基、特裡格利斯基、戴辛多夫和現代學者們。

7. **How do you explain the Majority Text's 98% domination of the manuscripts?**
7. 你如何解釋抄本中多數經文佔 **98%** 的統治地位？

Answer: They had to be good copies of the originals, as recognised by Christians since 96 AD.

回答：他們必是原始稿的優秀複本，主後 96 年以來一直得到基督徒的意識。

This dominance worried Westcott and Hort, so they guessed that around 250AD Lucian made a revision of the NT text from an assumed original Vaticanus type text to a Byzantine type KJV text.

這種統治地位令魏斯科和霍特很煩惱，所以他們猜測主後 250 年左右，陸西安根據一個假定的原始梵蒂岡抄本製成一個新約修訂本，然後成為拜占庭式英王欽定本的文本。

If this really happened, why is there no record of it in history, and why was there no protest against it? A protest would surely have happened.

如果真有這種事發生，為什麼歷史上沒有記載，而且也沒有對它的抗議呢？如果有，肯定會發生過一次抗議的。

Answer: Because it is a figment of W&H's imagination. They made up this lie to support their theory. It has no historical basis or support.

回答：因為這只是魏斯科和霍特的臆想，他們編造這個謊言以支持自己的理論，它根本沒有歷史的依據和支持。

8. If Codex Vaticanus and Codex Sinaiticus are the true text and so accurate, **why do they disagree between themselves 3061 times in the gospels alone?**

8. 如果梵蒂岡譯本和西乃譯本是純正和準確的，為什麼在這兩個譯本中單單在福音書就有3061次不一致的地方呢？
9. Would you trust men like **Westcott & Hort** to correct the Bible if you knew that they did not believe in ① Bible infallibility, ② New Testament miracles, ③ Creation, ④ Literal devil, ⑤ Heaven, ⑥ Second coming, ⑦ Christ's substitutionary death, ⑧ inviting people to receive Christ as Saviour, ⑨ Traditional theology?
9. 你會信任像魏斯科和霍特這樣的人，靠他們來校正聖經嗎？如果你知道他們不相信①聖經無誤；②新約神跡；③創造；④字面意義上的魔鬼；⑤天堂；⑥再來；⑦基督的代死；⑧邀請人接受基督作救主；⑨傳統神學。

Would you trust Westcott & Hort to correct the Bible if you knew that they:
 你會信任像魏斯科和霍特這樣的人，靠他們來校正聖經嗎？如果你知道他們：

- 1) decided between variant readings on the basis of their "inner consciousness"?
- 1) 在不同的經文間作決定時，以自己的“內在意識”為基礎。
- 2) believed in Mary worship;
- 2) 相信瑪麗亞敬拜；
- 3) in sacrament devotion;
- 3) 相信聖禮；
- 4) in baptismal regeneration;
- 4) 相信受洗重生；
- 5) purgatory;
- 5) 煉獄；
- 6) private prayers for the dead;
- 6) 秘密為死人禱告；
- 7) Communism;
- 7) 共產主義；
- 8) in contacting demons & working in "the Ghostly Guild?"
- 8) 交魔鬼及就業於鬼魂行會。

See their biographies by their sons (Hort 2:248).
 參看他們的兒子寫的傳記(霍特 2:248)

10. **Would the devil be interested in corrupting the New Testament text?**
 10. 魔鬼有興趣毀壞新約文本嗎？

Yes certainly, because this was Satan's first temptation "Yea, hath God said?" (Gen. 3:1), in getting Eve to doubt God's Word.
 是的，當然，因為撒旦首次試探人便是“上帝豈是真說？”(創3:1)目的就是讓夏娃懷疑上帝的話語。

Yet W&H and modern version editors never consider this possibility.
 然而魏斯科和霍特及現代譯本的編輯們卻根本不考慮這種可能性。

They treat the NT just like any ancient document.
 他們對待新約就像對待任何古代文獻一樣。

11. **Would you expect to find the true NT text in Alexandria in Egypt where God continually warns believers to avoid?**
 11. 你會期待在埃及的亞歷山大，就是上帝不斷警告信徒要逃避的地方，發現純正的新約文本嗎？

No! Yet this is where Vaticanus and Sinaiticus are supposed to have originated.
 不會！然而這卻是梵蒂岡抄本和西乃抄本的源頭。

12. Why did Westcott and Hort and modern version editors **reject and ignore the 98% of Byzantine/KJV text manuscripts** in favour of 2% of the manuscripts which show great disagreement with each other and many corrupt and variant readings?
12. 為什麼魏斯科和霍特和現代版本的編輯們**拒絕和忽略 98%的拜占庭/英王欽定本文本抄本**，而偏愛 2%的抄本呢？這些抄本自相矛盾，充滿諸多錯誤和各種不同的內容。
13. The **cornerstone** of Hort's theory was that readings characteristic of the Received text are **never** found in quotations of Christian writers before 350 AD.
13. 霍特理論的**基礎**是，有關傳受經文的內容特徵，在主後 350 年之前的基督徒記錄者們的引述中**從未被發現**。

He said "before that date we find Alexandrian and Western readings, but never Syrian". Hort's statement is proven wrong by:

他說：“在這之前，我們發現了亞歷山大和西方讀本，但卻從未發現敘利亞讀本。”霍特的言論有如下錯誤：

- a) **Tatian's Diatessaron** (150 AD) ALWAYS gives the KJV reading for any Gospel verse that the NIV CHANGES.
- a) 他提安的《四福音合參》(主後150年)對於新國際版所竄改的任何福音書中的經文，總是給出英王欽定本的內容。
- b) The **Syriac Peshitta** version (170 AD) agrees with the KJV text and disproves W&H's theory of Alexandrian manuscripts being close to the original.
- b) 敘利亞文通俗譯本(主後170年)與英王欽定本的文本一致，駁斥了魏斯科和霍特“亞歷山大抄本更接近於原文”的理論。
- c) The **Gothic** version (341 AD) was produced by Ulfilas "little wolf", a missionary bishop to the Goths, and was circulating before Vaticanus or Sinaiticus were written in 350AD.
- c) 哥特譯本(主後341年)由“小狼”烏斐拉制作，他是去哥特的一位宣教士，該譯本於主後350年梵蒂岡抄本和西乃抄本完成之前就在傳播。

According to Kenyon, Aland (p.210) and all the evidence, it was translated from the early Byzantine KJV text manuscripts.

根據肯揚、阿蘭德(p.210)和所有的證據，該譯本出自早期的拜占庭/英王欽定本抄本。

- d) Modern version advocates only list 13 out of 96 papyri, 9 out of 299 uncials, and 22 out of 2812 minuscules supporting the Alexandrian text.
- d) 現代譯本擁護者僅僅列出96個蒲草紙抄本中的13個，229個大楷體抄本中的9個，2812個小楷體抄本中的22個支持亞歷山大文本。

This means that 86% of papyri, 96% of Uncials and 99% of minuscules show a Byzantine text. 這意味著86%的蒲草紙抄本、96%的大楷體抄本和99%的小楷體抄本表明是拜占庭文本。

14. If Egypt is the right place to find the correct NT text, then **why do the main Egyptian papyri show the greatest degree of corruption** of any manuscripts?
14. 如果埃及不是發現純正新約文本的正確地方，那麼，**為何主要的埃及蒲草紙抄本卻表明自己是所有抄本中最劣質的呢？**

For example, why do papyri p66, p45 and p75 have the following mistakes?

例如，為什麼蒲草紙抄本 p66，p45 和 p75 有如下的錯誤呢？

Colwell Ernest C., Scribal Habits in Early Papyri. The Bible in Modern Scholarship. J.P.Hyatt. New York: Abingdon Press, 1963. p.370-389

科爾韋爾·歐內斯特.C. 早期蒲草紙抄寫習慣. 現代學術研究中的聖經. 紐約. J.P.柏悅：阿賓頓出版社，1963. 370~389 頁

	p66	p45	p75
Careless Readings 草率	216	20	57
Singular Readings 異常	482	275	257
Nonsense Readings 無意義	200	28	64
Leaps Forward 前跳	54	16	27
Leaps Backward 回跳	22	2	10

The Holy Spirit refused to send a single original autograph to Egypt, so what would Egypt know about the original correct readings? Very little!

聖靈拒絕把一份原始手稿帶到埃及，所以埃及豈會知道什麼是純正的讀本呢？微乎其微！

15. Why did God **cut off the power of speech from modern version editors** such as Kenneth Taylor (Living Bible 1972), Philip Schaff (ASV 1892), Tregelles (New Greek Text 1857-72), Westcott (New Greek Text & RV 1870), J.B. Philips (1961), Wilkins (NASV)? Isaiah 8:19,20; Luke 11:14.
15. 為何上帝**剪除現代版本編輯們的說話能力**呢？如肯尼思·泰勒(當代聖經，1972年)、菲利普·沙夫(美國標準版，1892年)、特裡格利斯(新希臘文本，1857-72年)、魏斯科(新希臘文本及修訂版，1870後)、J.B. 菲利普(1961年)、威爾金斯(新美國標準譯本)？以賽亞書 8:19,20、路加福音 11:14。

16. If anyone says "Byzantine (KJV) readings are inferior to Alexandrian", say "**Prove it**".

16. 如果有人說：“拜占庭(英王欽定本)內容要比亞歷山大本差勁。”你就說：“**請證明出來。**”

22. Errors of Good News for Modern Man

22. 現代人之福音中的錯誤

In addition to most of the 238 omissions in the NIV, the GNB also makes the following serious changes. The GNB makes changes each time a new edition comes off the press.

福音聖經中除了新國際譯本中238處漏譯的部分，還有如下嚴重竄改。福音聖經每印刷一個新的版本都要做一次修改。

1. GNB (1976 edition) attacks the Deity of Christ.

1. 福音聖經(1976版)攻擊基督的神性

John 9:35-38 約翰福音 9:35-38	
GNB 福音聖經	KJV 英王欽定本
Do you believe in the Son of Man ? 你信 人子 嗎？	Dost thou believe on the Son of God ? 你信 上帝的兒子 嗎？
Tell me who he is, Sir , so I can believe in him ... 先生 ，告訴我他是誰，叫我信他呢？.....	He... said, who is he, Lord , that I might believe on him? 他.....說： 主 啊，誰是上帝的兒子，叫我信祂呢？”
knelt down before Jesus 他就 跪在 耶穌面前。	...He worshipped him.他就 敬拜 祂。

GNB refuses to properly translate the Greek word 'monogenes' meaning 'only begotten':

福音聖經拒絕正確地翻譯希臘單詞“獨生子”，意即“唯一先存在位(獨生子)”

	GNB 福音聖經	KJV 英王欽定本
John 1:14 約1:14	As the Father's only OMIT Son 正是父的唯一(漏譯)兒子	As of the only begotten of the Father 正是父的唯一先存在位(獨生子)
John 1:18 約1:18	The only OMIT One who is the same as God 唯一(漏譯)的像上帝那樣的一位	The only begotten Son 唯一先存在位(獨生子)
John 3:16 約3:16	His only OMIT Son 祂唯一的(漏譯)兒子	His only begotten Son 祂的 唯一先存在位(獨生子)
John 3:18 約3:18	God's only OMIT Son 上帝唯一的(漏譯)兒子	Name of the only begotten Son of God 上帝 唯一先存在位(獨生子) 的名
1 John 4:9 約壹4:9	Sent his only OMIT Son 差遣祂唯一的(漏譯)兒子	Sent his only begotten Son 差遣祂的 唯一先存在位(獨生子)
I Cor. 15:47 林前15:47	The second Adam OMIT came from heaven 第二個亞當(漏譯)出於天	The second man is the Lord from heaven 第二個人是出於天上的 主 。
I Tim. 3:16 提前3:16	He appeared in human form 祂以人的樣式顯現	God was manifest in the flesh 上帝 以肉身顯現
Phil. 2:6 腓 2:6	He always had the nature of God, but he did not think that by force he should try to become equal with God 祂總是有上帝的本性，不認為自己應當通過勢力 盡力成為上帝 。	Who, being in the form of God, thought it not robbery to be equal with God 祂本有上帝的形像，不以 自己與上帝同等 為強奪的。

GNB in Philippians 2:6 wrongly teaches that Christ was not equal with God and did not try to be equal with God, whereas the correct teaching of Philippians 2:6 is that Christ did not hesitate to temporarily set aside His self-willed use of deity when He became a man.

福音聖經在腓2:6錯誤地教導基督不與上帝同等，也不盡力.....與上帝同等，然而腓2:6正確的教導是，基督成為人時，毫不猶豫地暫時把祂的固有神性擱置一旁。

As God, He had all the rights of deity, and yet during His incarnate state (on Earth) He surrendered His right to manifest Himself visibly as the God of all splendour and glory.

作為上帝，祂具備神性的所有權利，然而在祂道成肉身(地上)期間，祂放棄了彰顯自己作為擁有一切光輝和

榮耀的上帝的特權。

I Timothy 6:14-16 提前 6:14-16	
GNB 福音聖經	KJV 英王欽定本
<p>Our Lord Jesus Christ will appear. His appearing will be brought about at the right time by God, the blessed and only Ruler</p> <p>我們的主耶穌基督將會顯現。上帝到適時將會讓祂顯現，那可稱頌唯一的統治者。</p>	<p>Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate ...</p> <p>主耶穌基督：到了自己的時候，祂必顯明，那可稱頌獨有權能的.....</p>

In I Timothy 6:14-16, the GNB wickedly changes the subject of the passage (Christ) in v.15 to God (by adding `God', which is in no Greek text), thus robbing Christ of His Deity.

在提前6:14-16，福音聖經在第15節惡意地將這段的主語(基督)，改成了上帝(增加了“上帝”，這在希臘文中是沒有的)，這樣就奪走了基督的神性。

2. **Peter as the Rock**, GNB calls Peter the **Rock**. This greatly pleases Roman Catholics.

2. **彼得是磐石**。福音聖經稱彼得為磐石。這讓羅馬天主教大為高興。

	GNB 福音聖經	KJV 英王欽定本
Matt 16:18 太16:18	So I tell you Peter: you are a rock 我還告訴你彼得， 你是磐石 。	Thou art Peter, and upon this rock 你是彼得，在這 磐石 上
John 1:42 約1:42	You will be called Cephas (This is the same as `Peter' & means `a rock ') 你要稱為磯法。(這同‘彼得’一樣，意為‘ 磐石 ’)	Thou shalt be called Cephas, which is by interpretation a stone . 你要稱為磯法。(磯法翻出來，就是‘ 石頭 ’)

The British and Foreign Bible Society (BFBS), seeking to bolster the Church of Rome, writes Rome's false interpretations into the GNB.

英國及海外聖經公會(BFBS)尋求支持羅馬教會，將羅馬天主教的錯誤解釋寫進了福音聖經。

This seeks to give Divine authority to Papal claims.

這試圖給了教皇所要求的神權。

No wonder Roman Catholic Cardinal Heenan congratulates the BFBS for publishing a New Testament with **no `anti-Catholic' bias**.

難怪紅衣主教希南鼓勵英國及海外聖經公會出版一本**無“反對天主教”偏見**的新約聖經。

The BFBS has become part of the Vatican's propaganda Machine.

英國及海外聖經公會成了梵蒂岡的宣傳機器的一分子。

3. The GNB omits the **Blood of Christ** 16 times

3. 福音聖經16次漏譯**基督的寶血**。

	GNB 福音聖經	KJV 英王欽定本
i) Col 1:14 i) 西1:14	we are set free OMIT 我們得以自由(漏譯)	we have redemption thru His blood 我們靠著祂的 血 得蒙救贖
ii) Acts 20:28 ii) 徒20:28	through the death of his own Son 通過祂自己 兒子 的死	purchased with his own blood 就是用祂自己的 血 所買來的
iii) Roman 3:25 iii) 羅3:25	faith in him 對 祂 的信	through faith in his blood 靠著在祂 血 裡的信
iv) Romans 5:9 iv) 羅5:9	by his death 靠著 祂 的死	justified by his blood 靠著 祂 的 血 稱義
v) Ephes. 2:13 v) 弗2:13	made near by the death of Christ 靠著 基督 的 死 ，已經得親近了。	made nigh by the blood of Christ 靠著 基督 的 血 ，已經得親近了。
vi) Ephes. 1:7 vi) 弗1:7	the death of Christ we are set free 基督 的 死 ，我們得了自由	redemption through his blood 靠著 祂 的 血 得蒙救贖
vii) Col 1:20 vii) 西1:20	peace through his Son's death 靠著 祂 兒子的 死 ，成就了和平	peace through the blood of his cross 靠著 祂 在十字架上所流的 血 ，成就了和平

viii) Heb 10:19 viii) 來10:19	the death of Jesus 耶穌的 死	by the blood of Jesus 因耶穌的 血
ix) Heb 13:20 ix) 來13:20	his death 祂的 死	the blood of the everlasting covenant 永恒盟約之 血
x) I Peter 1:19 x) 彼前1:19	Costly sacrifice of Christ 基督昂貴的 犧牲	precious blood of Christ 基督的寶 血
xi) Rev. 1:5 xi) 啟1:5	by his death he has freed us from our sins 用祂的 死 使我們脫離罪惡。	washed us from our sins in his own blood 用祂自己的 血 洗淨我們的罪。
xii) Rev 5:9 xii) 啟5:9	by your death 用你的 死	by thy blood 用祂的 血
xiii) Matt 27:4 xiii) 太27:4	betraying an innocent man 我出賣了無罪的人	I have betrayed the innocent blood 我出賣了無罪之人的 血
xiv) Matt 27:24 xiv) 太27:24	I am not responsible for the death 對於這 死 ，我不負責。	I am innocent of the blood 這 血 ，我是無罪的
xv) Matt 27:25 xv) 太27:25	let the punishment for his death 讓我們為祂的 死 受懲罰	His blood be on us 祂的 血 歸到我們。
xvi) Acts 5:28 xvi) 徒5:28	make us responsible for his death 使我們為祂的 死 負責	this man's blood upon us 這人的 血 歸到我們

Bratcher and his GNB have counted & belittled the blood of the covenant an unholy thing (Heb.10:29)
布拉切爾和他的福音聖經輕視了那使人成聖之約的血並將其當作平常(來10:29)。

4. GNB attacks the Virgin Birth of Christ

4. 福音聖經攻擊基督由處女所生

To reject Christ's virgin birth, is to reject His Deity and saving work.
否認基督為處女所生，便是否認祂的神性和救贖工作。

Only a virgin-born Saviour, not having a sin nature, can save sinners.
只有由處女所生的救主，沒有一點罪性，才能救贖罪人。

If Jesus had a human father, then he would have inherited a sin nature.
如果耶穌有一位肉身的父親，祂就會繼承罪性。

Luke 1:26,27 路1:26,27	
GNB 福音聖經	KJV 英王欽定本
i) He had a message for a girl ... i) 他有消息要給一個 女孩 ... the girl's name was Mary. 女孩 的名字叫瑪麗亞	To a virgin espoused to ... 一個 處女 ...已經許配... the virgin's name was Mary 處女 的名字叫瑪麗亞

Parthenos in Greek is rendered 14 times in the New Testament as 'virgin' in the KJV.
新約聖經中希臘文Parthenos有14次在英王欽定本中被譯為“處女”。

GNB only translates it as 'virgin' 3 out of 14 times.
福音聖經僅僅把14處中的3處翻譯為“處女”。

Luke 2:33 路2:33	
GNB 福音聖經	KJV 英王欽定本
ii) The child's father and mother ii) 孩子的 父親 和母親	Joseph and his mother marvelled 約瑟 和祂母親...就希奇。

GNB changing Joseph (KJV) to 'father', wrongly suggests that Christ had a human father.
福音聖經把約瑟(英王欽定本)改為‘父親’，錯誤地暗示基督有一位肉身的父親。

Luke 2:43 路2:43	
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GNB 福音聖經	KJV 英王欽定本
iii) His parents did not know this iii) 祂的 父母 並不知道	Joseph and his mother knew not 約瑟 和祂母親並不知道

Here GNB wrongly makes Joseph the father of Jesus.
此處，福音聖經錯誤地把約瑟當作耶穌的父親。

Matthew 1:25 太1:25	
GNB 福音聖經	KJV 英王欽定本
iv) her OMIT son iv) 她的(漏譯)兒子	her firstborn son 她 頭胎 的兒子

'Firstborn' (Greek: prototokos) proves that Mary had no children before Christ.
'頭胎'(希臘文：首生者)證明瑪麗亞在基督之前沒有孩子。

Christ's virgin birth is weakened by omitting the word 'firstborn'.
由於漏譯了'頭胎'這個單詞，基督由處女所生的可信度被削弱了。

5. GNB makes **Peter condemn Simon to hell**. 'Hell' is not in the Greek.
5. 在福音聖經中**彼得譴責西門去地獄**。“地獄”一詞在希臘文中不存在。

	GNB 福音聖經	KJV 英王欽定本
Acts 8:20 徒8:20	May you and your money go to hell! 你的銀子和你一同去 地獄 吧！	Thy money perish with thee, 你的銀子和你一同滅亡吧！

6. The Sinlessness of Christ

6. 基督的無罪性

John 14:30 約14:30	
GNB 福音聖經	KJV 英王欽定本
He has no power over me 牠不能控制我。	Hath nothing in me 牠在我裡面是毫無所有。

KJV teaches that Christ, being sinless, the devil could not accuse Him of any sin. GNB denies this.
英王欽定本教導基督的無罪性，魔鬼不能控告祂任何罪。福音聖經否認這一點。

7. Worshipping Christ

7. 敬拜基督

	GNB 福音聖經	KJV 英王欽定本
Matthew 8:2 太8:2	Knelt down before him 在祂面前 跪下	Worshipped him 敬拜 祂
Matthew 9:18 太9:18	Knelt down before him 在祂面前 跪下	Worshipped him 敬拜 祂
Matthew 15:25 太15:25	Fell at his feet 在祂腳前 跪下	Worshipped him 敬拜 祂
Matthew 18:26 太18:26	Fell on his knees 在祂膝前 跪下	Worshipped him 敬拜 祂
Matthew 20:20 太20:20	Bowed before him 在祂面前 鞠躬	Worshipped him 敬拜 祂
Mark 5:6 可5:6	Fell his knees 跪下 雙膝	Worshipped him 敬拜 祂
John 9:38 約9:38	Knelt down 跪下	Worshipped him 敬拜 祂

8. GNB here teaches a "works based" **Salvation**. This greatly pleases the Catholic Church.

8. 福音聖經教導一種“基於行為”的**救恩**，這讓天主教會大為高興。

	GNB 福音聖經	KJV 英王欽定本
Acts 2:38 徒2:38	Turn away from your sins, each one of you and be baptised in the name of Jesus Christ so that your sins will be forgiven 你們各人要離棄你們的罪，奉耶穌基督的名受洗， 所以你們 的罪得寬恕。	Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins 你們各人要悔改，奉耶穌基督的名受浸， 因 你們的罪得赦。

Here, 'so that' in GNB wrongly teaches that baptism forgives sins. 'For' (eis) means 'because of'.
福音聖經此處錯用“所以”，教導受洗除罪。“因”意即“因為”。

1 Peter 2:2 彼前2:2	always thirsty for pure spiritual milk, so that by drinking it you may grow up and be saved 就要愛慕那純淨的靈奶，像才生的嬰孩愛慕奶一樣，叫你們 因此漸長，以致得救 。	As newborn babes, desire the sincere milk of the word that ye may grow thereby 就要愛慕那純淨的 話語 的乳汁，像新生的嬰孩愛慕奶一樣，叫你們 因此漸長 。
Mark 10:24 可10:24	My children how hard it is OMIT to enter the Kingdom of God 小子， (漏譯) 進上帝的王國，是何等的難哪。	Children, how hard it is for them that trust in riches to enter into the Kingdom of God 小子， 倚靠錢財的人 進上帝的王國，是何等的難哪。
Romans 5:1 羅5:1	We have been put right with God through faith 我們因信， 上帝與我們和好 。	Being justified by faith 因信稱 義

GNB has removed **justification** altogether. Catholicism hates `justification by faith' since Luther.
福音聖經完全刪掉了**稱義**這個詞。天主教自路德起就憎恨“因信稱義”這個詞。

Matthew 5:20 太5:20	You will be able to enter the Kingdom of heaven only if you are more faithful than the teachers of the law and the Pharisees in doing what God requires. 你們若不是比律法師和法利賽人更忠心， 以行上帝的要求 ，斷不能進天國。	Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. 你們的義，若不勝於 經文士們和法利賽人的義，斷不能進天國。
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GNB here teaches that we can enter heaven by **doing good works**. What a heresy!
福音聖經此處教導我們可以通過**行善**進天國。這是何等的異端啊！

9. GNB **contradicts** the Received Text and the Nestle's corrupt Text:

9. 福音聖經與傳受經文和尼斯勒敗壞的經文皆相**矛盾**

	GNB 福音聖經	KJV 英王欽定本
Jude 14 猶14	The Lord will come with many thousands of his holy angels 主帶著祂的 許多聖天使 降臨	The Lord cometh with ten thousands of his saints 主帶著祂的 千萬聖徒 降臨
Acts 20:7 徒20:7	On Saturday evening 在 星期六 晚上	Upon the first day of the week 在一周的 頭一天

GNB footnote: 'Saturday; or Sunday'.
福音聖經腳注：‘星期六或星期天’。

Bratcher doesn't know which. It was Sunday because Luke used Roman time (Acts 2:15; 3:1; 10:3,9; 12:18; 16:35; 20:11; 23:12,23; Luke 23:44) which started at midnight.
布拉切爾不知道是哪一個。應該是星期天，因為路加使用從午夜開始的羅馬時間(徒 2:15; 3:1; 10:3,9; 12:18; 16:35; 20:11; 23:12,23;路 23:44)。

These additions are added on the fabricator's opinion.
增添的這些東西又被加到了杜撰者的觀點中。

10. GNB adds the word '**God**' many times when it is not in any Greek Text.

10. 福音聖經增添許多次“上帝”，這些詞在希臘文本中並不存在。

'God' is added six times in Colossians 1:16-22. This denies Christ as Creator:
 在歌羅西書 1:16-22 節，增添了 6 次“上帝”，這否認了基督為造物主。

	GNB 福音聖經	KJV 英王欽定本
Col 1:16 西 1:16	through him God created everything. God created the whole universe through him and for him 通過祂， <u>上帝</u> 創造了萬物。上帝靠著祂，又為祂造了整個宇宙。	By him (Christ) were all things created. All things were created by him and for him 因為萬有都是 <u>靠祂</u> (基督)造的，一切都是藉著祂造的，又是為祂造的。
Col 1:19 西 1:19	It was by God's own decision <u>上帝</u> 照著自己的意願	It pleased (the Father) 父喜歡
Col 1:20 西 1:20	God decided.... God made peace through his Son's OMIT death <u>上帝</u> 決定..... <u>上帝</u> 通過祂兒子的死(漏譯)成就了和平。	Having made peace through the blood of his cross 借著祂在十字架上 <u>所流的血</u> ，成就了和平，
Col 1:22 西 1:22	God has made you his friends <u>上帝</u> 使你們成為祂的朋友	To present you holy 叫你們.....都成了聖潔

Additional examples are:
 此外別的例子：

- a) Mark 11:9-10, GNB adds the word 'God' four times,
 a) 馬可福音 11:9-10，福音聖經增添“上帝”這個詞四次，
- b) In Ephesians 3:8-9 GNB adds the word 'God' three times.
 b) 在以弗所書 3:8-9 節，福音聖經增添“上帝”這個詞三次。

11. GNB denies **Christ's wounded hands** being seen at His return

11. 福音聖經否認基督再來時能看到祂受傷的手。

	GNB 福音聖經	KJV 英王欽定本
Zech 13:6 亞 13:6	What are those wounds on your chest ? 你 <u>胸部</u> 是什麼傷呢？	What are these wounds in thine hands ? 你 <u>兩手中間</u> 是什麼傷呢？

12. GNB teaches **Polytheism** (the existence of many true gods).

12. 福音聖經教導**多神論**(多位真神存在)

	GNB 福音聖經	KJV 英王欽定本
Isaiah 14:13 賽 14:13	You thought you would sit like a king on that mountain in the north where the gods assemble 你想要像一個王那樣坐在北方的山上，就是 <u>眾神</u> 聚集的地方 (Job 1,2 state that angels not gods, meet in heaven) (約伯記 1，2 章指出天上所聚集的是天使，而不是諸神。)	I will sit also upon the mount of the congregation. 我要坐在聚會的山上。

13. **Bratcher's Heresies**. Examples include:

13. **布拉切爾的異端**，包括以下例子：

- 1) 'To invest the Bible with the qualities of inerrancy and infallibility is to idolatrise it.'
- 1) ‘要賦予聖經可靠無誤的品質就是對它進行偶像崇拜。’

(Source: Faith for the Family, Sept 1982, Bob Jones University).
 (來源：家庭信仰。鮑勃·瓊斯大學。1982年9月)

2) The American Bible Society was well aware of Bratcher's heretical views long before they sacked him in 1981 in response to public outrage.

2) 美國聖經公會很久以前就注意到布拉切爾的異端觀點，為了對民眾的公憤做出反應，他們在 1981 年把他解雇了。

In 1953 Bratcher had denied Christ's deity and denied the inerrancy of Scripture.

1953 年，布拉切爾已否認了基督的神性，也否認了聖經的無誤。

On 8 November 1970 in the Greenville News, Bratcher said,

1970 年 11 月 8 日，在格林威爾日報上，布拉切爾說：

'If we build our faith wholly on the Bible, then we are building our faith on shifting sand'.

“如果我們把信仰完全建立在聖經上，就是把信仰建立在流沙上。”

1985 Bratcher was a United Bible Society international translation consultant.

1985 年，布拉切爾是聯合聖經公會的一名國際翻譯顧問。

The Bible Societies continued to support Bratcher, pay his salary, as well as print and promote his vile Good News Bible.

聖經公會繼續支持布拉徹，支付他薪水，一如既往地印刷和推廣他那惡劣的福音聖經。

3) Bratcher was asked:

3) 布拉切爾被問到：

Question 1: Do you know Jesus Christ as your personal Saviour?

問題 1：你知道耶穌基督是你個人的救主嗎？

Answer: No comment.

回答：無可奉告。

Question 2: If you should die, do you know whether you would go to heaven?

問題 2：如果你死了，你知道自己是否能去天堂嗎？

Answer: No comment.

回答：無可奉告。

He refused to testify to his salvation. This means he is not saved.

他拒絕見證自己的救恩，這意味著他沒有得救。

(Romans 10:9). (Source: Donald T Clarke, Bible Version Manual, p 98,99).

(羅馬書 10：9)(來源：唐納德 T 克拉克. 聖經版本手冊. 98~99 頁)。

Conclusion: Don't use the GNB and don't give money to support its distribution.

結論：不要使用福音聖經，也不要捐款以支持它的發行。

Tell people who use the GNB, NIV, NASV, etc. about their many omissions.

請告訴使用福音聖經、新國際譯本和新美國標準譯本等版本聖經的人，它們在許多地方的刪減。

The American Bible Society and the United Bible Societies are the owners and largest promoters of apostate Bibles.

美國聖經公會和聯合聖經公會是背道聖經的所有者和最大倡導者。

Those who support the spread of faithful Bible translations are:

那些支持傳播可靠聖經翻譯的機構有：

'Bearing Precious Seed'; 'Trinitarian Bible Society'; and millions of faithful Christians.

“結寶貴種子”、“三一聖經協會”和成千上萬忠誠的基督徒。

If your church uses or endorses modern apostate versions, show the pastor this book.
如果你的教會使用或支持現代背道的譯本，請把這本書介紹給你的牧師。

It is serious to alter God's Word. We reject the GNB as:
改變上帝的話語是非常嚴重的事。我們拒絕福音聖經是因為：

a) Based on corrupt manuscripts; and

a) 基於敗壞的抄本。並且

b) Translated by Robert Bratcher and reflects his apostate, unconverted viewpoint.

b) 由羅伯特·布拉切爾翻譯，其中反映著他的背道、未信觀點。

The Good News Bible omits the same 16 full verses as does the NIV. Reject them both.

福音聖經像新國際譯本一樣漏掉了整整 16 節經文。二者都要被拒絕。

23. Errors Of The Living Bible

23. 當代聖經中的錯誤

The Living Bible (1992 edition) is an inaccurate and corrupt interpretation of what Kenneth Taylor thinks the Bible is saying on many issues.

當代聖經(1992 版)是一個不準確的敗壞的譯本，肯尼·泰勒認為該聖經談到許多問題。

The first thing a Bible translation must be, is **accurate** to what it is copying.

一個聖經譯本首要的必須是，對其所複製的要**準確**。

The LB fails miserably here. Consider these 9 examples of corruption in the LB.

當代聖經可悲地未能做到這一點，注意一下當代聖經中下面這 9 個敗壞的例子。

OT 舊約	LIVING BIBLE 當代聖經	KJV 英王欽定本
I Kings 18:27 王上 18:27	Perhaps he is talking to someone or else is out sitting on the toilet 可能他在對某人講話，或 坐在馬桶上 。	Cry aloud: for he is a god: either he is talking or he is pursuing 大聲求告吧，因為他是神，他或講話，或 追逐 。

What nonsense! There is nothing in the Hebrew language here requiring this ridiculous and strange translation. No other version has ever translated this as Baal 'sitting on the toilet'.

真是無稽之談！希伯來語這裡沒有什麼需要這樣可笑和奇怪的翻譯。從來沒有其他譯本把這翻譯為巴力“坐在馬桶上”。

SALVATION 救恩	LIVING BIBLE 當代聖經	KJV 英王欽定本
I Peter 3:21 彼前 3:21	In being baptised we are turning to God and asking him to <u>cleanse our hearts from sin</u> 在受洗時，我們歸向上帝， 求祂潔淨我們心裡的罪	(. . . but the answer of a good conscience toward God,) by the resurrection of Jesus Christ 藉著耶穌基督復活.....只求在上帝面前有無虧的良心

LB teaches a false gospel of salvation by **baptism** (I Peter 3:21) & by **faith & works** (John 3:36b)

當代聖經教導一個錯誤的福音，要靠著**受洗**(彼前 3:21)、**信心**和**行為**(約 3:36b)才能得救。

John 3:36b 約 3:36b	Those who don't believe and obey him shall never see heaven 那些不 相信 和 遵守 祂的人永不見天堂	he that believeth not the Son shall not see life 不信 子的人不得見永生
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NT 新約	LIVING BIBLE 當代聖經	KJV 英王欽定本
Acts 9:4 徒 9:4	He fell to the ground and heard a voice saying to him, Paul! Paul! why are you persecuting me? 他就僕倒在地，聽見有聲音對他說：“ 保羅，保羅 ，你為什麼逼迫我？”	He fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 他就僕倒在地，聽見有聲音對他說：“ 掃羅，掃羅 ，你為什麼逼迫我？”

LB gets the apostle's name wrong here. The apostle's name was **Saul** at his conversion. Later in Acts 13:9 his name became **Paul**. Where are all the great scholars who checked Taylor's work?

當代聖經在這兒用錯了使徒的名字。歸主時，使徒的名字是掃羅。後來在使徒行傳 13:9，他的名字變成了保羅。校對泰勒作品的偉大學者都在哪裡呢？

Revelation 6:17 啟 6:17	the great day of their anger is come and who can survive it? 因為 他們 發怒的大日到了，誰能活下來呢？	for the great day of HIS wrath is come; and who shall be able to stand 因為 祂 忿怒的大日到了，誰能站得住呢？
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The Living Bible changes Revelation 6:17 entirely. God's wrath is worse than man's wrath.

當代聖經完全改變了啟示錄 6:17 的意思。上帝的忿怒要比人的忿怒更厲害。

CHRIST 基督	LIVING BIBLE 當代聖經	KJV 英王欽定本
Genesis 49:10b 創 49:10b	The sceptre shall not depart from Judah <u>OMIT</u> until Shiloh comes 圭必不離猶大，(漏譯)，直等細羅來到	The sceptre shall not depart from Judah, nor a lawgiver from between his feet , until Shiloh come 圭必不離猶大， 杖必不離他兩腳之間 ，直等細羅來到

The LB completely omits, without explanation, an important part of this Messianic prophecy.
當代聖經完全刪減了這個有關彌賽亞預言的一個重要部分，不加任何解釋。

Jeremiah 31:22 耶 31:22	For the Lord will cause something new to happen . . . Israel will search for God 耶和華在地上造了一件新事， 就是以色列尋求上帝 。	For the Lord hath created a new thing in the earth, a woman shall compass a man 耶和華在地上造了一件新事， 就是女子圍繞男子 。
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LB omits a prophecy of **Christ's virgin birth**. The 'new thing' God does in a woman compassing a man is Christ's virgin birth. God created a man-child in a woman, without a man being involved.
當代聖經刪減了**基督為處女所生**的預言。上帝造的新事——女子圍繞男子，就是基督為處女所生。上帝在一個女人裡造了一個男孩子，而與男人無關。

Zechariah 13:6 亞 13:6	And if someone asks, 'Then what are those <u>scars</u> on your chest and your back ', he will say, I got into a brawl at the home of a friend. 若有人問他說：‘你 胸和背 上是什麼疤呢？’他必回答說：‘這是我在朋友家中吵架所受的傷。’	And one shall say unto him, What are those <u>wounds</u> in thine hands ? Then he shall answer, Those with which I was wounded in the house of my friends. 必有人問他說：‘你兩 手 中間是什麼傷呢？’他必回答說：‘這是我在朋友家中所受的傷。’
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LB removes the wonderful prophecy of a **future converted Jew asking Christ about the wounds in his hands**. This subtracts from Christ's crucifixion wounds. Christ is the context (v.7).
當代聖經刪掉了一個重要的代言——未來一個回轉的猶太人詢問基督有關祂兩手上的傷的問題。這兒去掉了基督在十字架上所受的傷，基督在上下文中(7節)。

SUICIDE 自殺	LIVING BIBLE 當代聖經	KJV 英王欽定本
Job 14:14 伯 14:14	If a man dies shall he live again? This thought gives me hope, so that in all my anguish I eagerly await sweet death. 人若死了豈能再活呢？這種思想給我希望，所以在我極度痛苦時，我 渴望中等待甜蜜的死亡 。	If a man die shall he live again? All the days of my appointed time will I wait, till my change come. 人若死了豈能再活呢？我只要在我一切命定的日子，等 我被改變的時候來到 。

The LB **encourages suicide** by adding 'eagerly' and 'sweet' to say that Job wants to die. This is not in the Hebrew. Taylor confuses the time of Job's **death** (LB) with the time of Job's **resurrection** (KJV).
當代聖經**鼓勵自殺**，它添加了“渴望”和“甜蜜”兩詞，說約伯想要去死。在希伯來文中沒有這樣的詞。泰勒把約伯“**死**”(當代聖經)和“**復活**”(英王欽定本)的時間弄混淆了。

24. 101 Archaic Words In The NIV

24. 新國際譯本中 101 處陳舊的單詞

Some claim that the NIV easier to understand because it has no archaic words. Is this true?

有人說新國際譯本更容易理解，因為這個版本中沒有陳舊的單詞。真的嗎？

No, as can be seen from the following 101 examples of archaic words in the NIV, where the KJV uses an easier word.

不是這樣的，正如下面列舉的新國際譯本中 101 處陳舊單詞的例子可以看出，英王欽定本使用的卻是簡明的單詞。

NIV (archaic) 新國際譯本 (陳舊)		KJV (easy) 英王欽定本 (簡明)	NIV (archaic) 新國際譯本 (陳舊)		KJV (easy) 英王欽定本 (簡明)
Abasement 謙卑、屈辱	Ezra 9:5 以斯拉記 9:5	Heaviness 沉重、悲哀	Magi 法師	Matthew 2:1 馬太福音 2:1	Wise men 智者
Abashed 窘迫的、尷尬的	Isaiah 24:23 以賽亞書 24:23	Confounded 糊塗的、困惑的	Mainstay 主桅	Jeremiah 49:35 耶利米書 49:35	Chief 首領
Abutted (與...)毗連	Ezekiel 40:18 以西結書 40:18	Over against 在...對面	Marauders 劫掠者	Job 12:6 約伯記 12:6	Robbers 強盜
Acclamation 歡呼	2 Chron 15:14 歷代志下 15:14	Voice 聲音	Maxiums 格言	Job 13:12 約伯記 13:12	Remembrances 記念
Blunted 把...弄鈍	Psalm 58:7 詩篇 58:7	Cut in pieces 砍斷	Memorandum 備忘錄	Ezra 6:2 以斯拉記 6:2	Record 記錄
Blustering 狂風大作的	Job 8:2 約伯記 8:2	Strong 強有力的	Misdemeanor 不正當的行為	Acts 18:14 使徒行傳 18:14	Wrong 錯誤
Brooches 胸針	Exodus 35:22 出埃及記 35:22	Bracelets 手鐲	Nephilim 精靈	Genesis 6:4 創世記 6:4	Giants 巨人
Brood 一家的孩子	Isaiah 57:4 以賽亞書 57:4	Children 子女	Nubians 努比亞人	Daniel 11:43 但以理書 11:43	Ethiopians 埃塞俄比亞人
Burnished 鏗亮的	Daniel 10:6 但以理書 10:6	Polished 光滑的	Offal 廢棄物	Exodus 29:14 出埃及記 29:14	Dung 糞
Colonnade 石柱廊	I Kings 7:6 列王紀上 7:6	Porch 門廊	Officiate 主持	2 Kings 17:32 列王紀下 17:32	Sacrificed 獻祭
Cors 歌珥	I Kings 4:22 列王紀上 4:22	Measures 計量單位	Overweening 無量	Isaiah 16:6 以賽亞書 16:6	Very 極其
Curds 凝乳	Genesis	Butter 黃油	Parapet 雉堞		Battlement 欄桿
Despoil 掠奪		Give for a prey 掠食	Plied 糾纏		Questioned 詢問
Detachment 分離		Band 一群	Pinions 翼		Wings 翅膀
Dissipation 放蕩		Riot 放縱	Porphyry 斑岩		Red 紅色
Duplicity 表裡不一		Craftiness 狡猾	Portent 異兆		Wonder 奇跡

Embitter 使怨恨	18:8 創世記 18:8	Grieved 傷心的	Portico 楹廊	Deut 22:8 申命記 22:8	Porch 門廊
Embodiment 體現	Jeremiah 30:16 耶利米書 30:16	Form 形式	Poultice 坭	Luke 23:9 路加福音 23:9	Lump 塊
Encroach 蠶食	John 18:3 約翰福音 18:3	Enter 進入	Praetorium 官邸	Deut 32:11 申命記 32:11	Common hall 衙門
Enthralled 迷住	I Peter 4:4 彼得前書 4:4	Greatly desire 極為渴望	Prefects 知事	Esther 1:6 以斯帖記 1:6	Governors 總督
Enveloped 塑料封套	Luke 20:23 路加福音 20:23	Overshadowed 遮蔽	Proconsul 方伯	Isaiah 20:3 以賽亞書 20:3	Deputy 代理人
Factions 派系	Psalm 73:21 詩篇 73:21	Parts 部分	Profligate 放蕩之人	I Kings 6:3 列王紀上 6:3	Glutton 貪食者
Filigree 精工製品	Romans 2:20 羅馬書 2:20	Enclosing 封入	Qualm 惶惑	2 Kings 20:7 列王紀下 20:7	Fear 懼怕
Flagstaff 旗桿	Proverb 23:10 箴言 23:10	Beacon 烽火臺，燈塔	Ramparts 壘	Matthew 27:27 馬太福音 27:27	Tower 塔
Flank 側腹	Psalm 45:11 詩篇 45:11	Side 脅	Rawboned 野蠻的	Daniel 3:3 但以理書 3:3	Strong 強壯的
Fleeting 疾馳的	Luke 9:34 路加福音 9:34	Short 短期的	Repointing 鍛伸	Acts 13:8 使徒行傳 13:8	Sharpen 磨快
Fomenting 激起，煽動	I Kings 16:21 列王紀上 16:21	Speaking 說	Resplendent 光耀的	Deut 21:20 申命記 21:20	Glorious 光華榮耀的
Forded 涉水	Exodus 28:20 出埃及記 28:20	Passed over 經過	Ravening 掠食的	Jude 12 猶大書 12	Destroying 摧毀的
Frolic 嬉戲	Isaiah 30:17 以賽亞書 30:17	Play 玩耍	Rifts 斷裂	Habakkuk 2:1 哈巴穀書 2:1	Pits 坑
Fruitage 果實	Ezekiel 34:21 以西結書 34:21	Fruit 成果	Sachets 囊	Genesis 49:14 創世記 49:14	Bundle 袋
Gadfly 牛虻		Destruction 毀滅	Satrap 太守	I Samuel 13:21	Lieutenants 代理總督
Gaiety 快樂		Mirth 歡樂	Sheathed 覆蓋		Covered 塗
Galled 煩擾		Displeased 使生氣	Sistrums 鐵搖子		Cornets 短號
Gaunt 憔悴的		Leanfleshed 肉少的、瘦的	Squall 悲鳴		Storm of wind 暴風
Gauntiness 憔悴		Leanness 瘦	Stadia 古希臘長度單位		Furlongs 英國長度單位
Glint 閃爍		Light 光、光線	Sullen 陰鬱		Sad 傷心

Glistening 閃耀的	Psalm 89:47 詩篇 89:47	Shine 發光	Terebinth 篤耨香	撒母耳記 上 13:21	Elms 榆樹
Glutted 過量	Isaiah 59:13 以賽亞書 59:13	Full 飽足	Tethered 束縛	Psalm 76:4 詩篇 76:4	Tied 系
Goblet 高腳酒杯	Joshua 2:23 約書亞記 2:23	Cup 杯子	Transcends 超越	Jeremiah 2:30 耶利米書 2:30	Passeth 超過
Goim 戈印	Psalm 104:26 詩篇 104:26	Nations 國家	Tresses 織飾	Jeremiah 2:6 耶利米書 2:6	Galleries 畫廊
Harrowing 耙地	Isaiah 27:9 以賽亞書 27:9	Break the clods 打破土塊	Turbulent 狂暴的	Song 1:13 雅歌 1:13	Unstable 不穩定的
Haunt 某人常去的地方	Jeremiah 46:20 耶利米書 46:20	Place 地方	Underlings 下屬	Esther 3:12 以斯帖記 3:12	Servants 僕人
Hoopoe 戴勝鳥	Provoked 激怒	Lapwing 田鳧	Vassal 僕從	Psalm 68:13 詩篇 68:13	Servant 僕人
Ignoble 卑鄙的	Despiteful 故意為難的	Dishonour 恥辱	Vaunts 自誇	2 Samuel 6:5 撒母耳記 下 6:5	Strengtheneth 加強
Impetuous 衝動的	Couplings 接頭	Hasty 草率的	Vent 發洩	Mark 4:37 馬可福音 4:37	Cast 投, 擲
Incited 煽動	Cheeks 臉頰	Provoked 激起	Verdant 青翠	Rev 14:20 啟示錄 14:20	Green 綠色
Insolence 侮慢	Job 16:8 約伯記 16:8	Wrath 憤怒	Vestments 祭服	I Kings 21:5 列王紀上 21:5	Apparel 衣服
Insolent 侮慢的	Habakkuk 3:11 哈巴穀書 3:11	Despiteful 故意為難的	Vexed 惱火	Rev 14:20 啟示錄 14:20	Grieved 悲傷
Joists 托樑	Job 41:32 約伯記 41:32	Couplings 接頭	Wadi 溪流	I Kings 21:5 列王紀上 21:5	River 河
Jowls 頷	Ezekiel 39:19 以西結書 39:19	Cheeks 臉頰	Waylaid 埋伏	Hosea 4:13 何西阿書 4:13	Laid wait for 埋伏
			Wretches 卑鄙小人	II Kings 7:10 列王紀下 7:10	Wicked men 惡人
				Philippians 4:7 腓立比書 4:7	
				Song 7:5	

	Isaiah 51:17 以賽亞書 51:17			雅歌 7:5	
	Genesis 14:1 創世記 14:1			Genesis 49:4 創世記 49:4	
	Isaiah 28:24 以賽亞書 28:24			II Kings 19:6 列王紀下 19:6	
	Psalms 44:19 詩篇 44:19			II Kings 24:1 列王紀下 24:1	
	Leviticus 11:19 利未記 11:19			Job 15:25 約伯記 15:25	
	II Timothy 2:20 提摩太後 書 2:20			Job 20:23 約伯記 20:23	
	Habakkuk 1:6 哈巴穀書 1:6			Song 1:16 雅歌 1:16	
	I Chron 21:1 歷代志上 21:1			Ezra 3:10 以斯拉記 3:10	
	Jeremiah 48:30 耶利米書 48:30			Psalms 112:10 詩篇 112:10	
	Romans 1:30 羅馬書 1:30			Numbers 34:5 民數記 34:5	
	2 Chron 34:11 歷代志下 34:11			I Samuel 15:2 撒母耳記 上 15:2	
	Deut 18:3 申命記 18:3			Matthew 21:41 馬太福音 21:41	

25. The NIV Attacks Jesus Christ in 30 Ways

25. 新國際譯本以 30 種方式攻擊耶穌基督

In the following NIV verses, can you see an antichrist trend?

在下面新國際譯本的經文中，你能看到一種反基督的趨勢嗎？

These are not random changes to make the English easier to understand, as advertised, but are deliberate attacks on Jesus Christ's person and saving work.

這些並不是隨意的修改，為了使英語更易理解，如廣告所說，而是蓄意攻擊耶穌基督的位格和救贖工作。

Whose side will you take, Jesus Christ's or the NIV's?

你會站在哪個立場上，耶穌基督一邊？還是新國際譯本？

1. NIV equates Jesus Christ with **Lucifer** in Isaiah 14:12. (p.3).

1. 新國際譯本在以賽亞書 14:12 節中把耶穌基督等同於**路西弗**(第 3 頁)，

Jesus is Morning Star in Rev. 22:16.

在啟示錄 22:16 節中，耶穌被稱為明亮的晨星。

NIV 新國際譯本	KJV Isaiah 14:12-15 英王欽定本
<p>How you have fallen from heaven, O MORNING STAR, <u>明亮之星</u>啊，你何竟從天墜落？</p> <p>But you are brought down to the GRAVE 然而你必墜落墳墓。</p>	<p>How art thou fallen from heaven, O Lucifer, son of the morning?(!) how art thou cut down to the ground, which didst weaken the nations?(!) v12 <u>早晨之子</u>，<u>路西弗</u>啊，你何竟從天墜落？你這弱化列民族的，何竟被砍倒在地球上？12 節。</p> <p>Thou hast said in thine heart...(v13) 你心裡曾說，.....</p> <p>I will be like the most High. (v14) 我要與至高者同等。(v14)</p> <p>Yet thou shalt be brought down to hell.(v15) 然而你必墜落地獄。(15 節)</p>

2. NIV denies Jesus Christ's **Eternity** making Him a **Created being** with an **Origin** in Micah 5:2.p.3

2. 新國際譯本彌迦書 5:2 否認基督的**永恆性**，把祂當作有一起源的**受造物**。第 3 頁

<p>whose origins are from of old., 祂起源於古代。</p>	<p>whose goings forth have been from of old, 祂的出來從亙古.....就有</p>
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3. NIV denies Jesus Christ being **Everlasting** in Micah 5:2. (p.3).

3. 新國際譯本彌迦書 5:2 否認基督的**持久性**。(第 3 頁)

<p>whose origins are..., from ancient times 祂起源於古時。</p>	<p>whose goings forth have been., from everlasting 祂的出來從永初.....就有</p>
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4. NIV denies Jesus Christ's **Hand Wounds being seen at His return** in Zechariah 13:6.

4. 新國際譯本撒迦利亞書 13:6 否認**基督再來時祂手上的傷痕能被看到**。

<p>If someone asks him, What are these wounds on your body? 如果有人問他說，你身上是什麼傷呢？</p>	<p>And one shall say unto him, What are these wounds in thine hands? 必有人問他說，你兩手中間是什麼傷呢？</p>
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5. NIV denies Jesus Christ's **Virgin birth** in Luke 2:33. (p.5).

5. 新國際譯本路加福音 2:33 否認耶穌基督由**處女**所生。(第 5 頁)

<p>The child's father and mother. <u>孩子的父親</u>和母親。</p>	<p>Joseph and his mother marvelled. <u>約瑟</u>和祂母親就希奇。</p>
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6. NIV denies Jesus Christ **Worship** in Matthew 8:2; 9:18; 15:25; 20:20; Mark 5:6. (p.5).

6. 新國際譯本馬太福音 8:2; 9:18; 15:25; 20:20; 馬可福音 5:6 否認對耶穌基督的**敬拜**。(第 5 頁)

a man with leprosy came and knelt . 有一個長大麻瘋的來到祂面前 跪下 。	Matt. 8:2 太 8:2	there came a leper and worshipped him, 有一個長大麻瘋的來 敬拜 祂。
a ruler came and knelt before him 有一個管會堂的在祂面前 跪下 。	9:18	there came a certain ruler & worshipped him. 有一個管會堂的來 敬拜 祂。
Woman came and knelt before him. 那婦人來在祂面前 跪下 。	15:25	Then came she and worshipped him 那婦人來 敬拜 祂。
Mother of Zebedee's sons knelling down . (NKJV omits worship) 西庇太兒子的母親同她兩個兒子 跪下 (新英王欽定本漏譯敬拜)	20:20	the mother of Zebedee's children worshipping him, 西庇太兒子的母親同她兩個兒子上前來 敬拜 耶穌
he ran and fell on his knees 他就跑過去 跪下 。	Mark 5:6 可 5:6	he ran and worshipped him. 他就跑過去 敬拜 祂。

7. NIV denies Jesus Christ being the **Son of God** in John 9:35.

7. 新國際譯本約翰福音 9:35 否認耶穌基督是**上帝的兒子**。

Do you believe in the Son of Man ? 你信 人 子嗎?	Dost thou believe in the Son of God ? 你信 上帝 的兒子嗎?
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8. NIV denies Jesus Christ being **God manifest in the flesh** in I Timothy 3:16. (p.9).

8. 新國際譯本提摩太前書 3:16 否認耶穌基督是**上帝以肉身顯現**。(第 9 頁)。

HE appeared in a body. 祂以人的樣式出現	GOD was manifest in the flesh 上帝 在肉身顯現
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9. NIV denies Jesus Christ being **Omnipresent** in John 3:13. (p.8).

9. 新國際譯本約翰福音 3:13 否認耶穌基督的**無所不在**。(第 8 頁)。

No one has ever gone into heaven except the one who came from heaven the Son of man OMIT . 除了從天降下(漏譯)的人子，沒有人升過天。	And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven . 除了從天降下 仍舊在天 的人子，沒有人升過天。
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10. NIV denies that Jesus Christ is the **LORD from heaven** in I Corinthians 15:47. (p.8).

10. 新國際譯本哥林多前書 15:47 否認耶穌基督是**出於天的主**。(第 8 頁)。

the second man is OMIT from heaven. 第二個人(漏譯)出於天。	the second man is THE LORD from heaven. 第二個人是出於天的 主 。
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11. NIV denies the **Trinity** and the **Deity of Christ** in I John 5:7,8. (p.11).

11. 新國際譯本約翰一書 5:7,8 否認**三一上帝**和**基督的神性**。(第 11 頁)。

For there are three that testify OMIT OMIT the Spirit, the water, and the blood; and the three are in agreement. 作見證的原來有三，(漏譯)(漏譯)(漏譯)就是聖靈、水與血，這三是一致。	7 For there are three that (oi=masc) bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 7 在天上作見證的有三，父、言與聖靈，這三位是一上帝； 8 And there are three that bear record in earth, the Spirit, and the water, and the blood and these (oi=masc) three agree in one”. 8 在地上作見證有三，就是聖靈、水與血，這三歸於一。
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12. NIV denies that Jesus Christ is **Come in the Flesh** in I John 4:3. (p.4).
 12. 新國際譯本約翰一書 4:3 否認耶穌基督是成了肉身來的。(第 4 頁)。

<p>But every spirit that does not acknowledge Jesus OMIT is not from God. This is the spirit of the antichrist</p> <p>凡靈不認耶穌(漏譯)，就不是出於上帝。這是那敵基督者的靈。</p>	<p>And every spirit that confesseth not that "Jesus Christ is come in the flesh" is not of God, and this is that spirit of antichrist.</p> <p>凡靈不認耶穌基督是成了肉身來的，就不是出於上帝。這是那敵基督者的靈。</p>
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13. NIV denies Jesus Christ as our **Creator** in Ephesians 3:9. (p.6).
 13. 新國際譯本以弗所書 3:9 否認耶穌基督是我們的**創造主**。(第 6 頁)。

<p>God, who created all things OMIT</p> <p>上帝，(漏譯)創造萬有</p>	<p>God, who created all things by Jesus Christ.</p> <p>上帝，借耶穌基督創造萬有。</p>
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14. NIV denies Jesus Christ being **Equal with God** in Philippians 2:6.
 14. 新國際譯本腓立比書 2:6 否認耶穌基督**與上帝同等**。

<p>Who, being in very nature God, did not consider equality with God something to be grasped,</p> <p>他本有上帝的屬性，沒有考慮與上帝同等是要抓牢的事。</p>	<p>Who, being in the form of God, thought it not robbery to be equal with God.</p> <p>祂本有上帝的形像，不以自己與上帝同等為強奪的。</p>
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15. NIV denies Jesus Christ being **Set over the works of Creation** in Hebrews 2:7. (p.14).
 15. 新國際譯本希伯來書 2:7 否認耶穌基督統治**創造物**。(第 14 頁)。

<p>You have made him a little lower than the angels, You crowned him with glory and honour, OMIT</p> <p>祢(上帝)叫祂(耶穌)暫時比天使微小一點，祢(上帝)賜祂(耶穌)榮耀尊貴為王冠，(漏譯)</p>	<p>Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands.</p> <p>祢(上帝)叫祂(耶穌)暫時比天使微小一點，祢(上帝)賜祂(耶穌)榮耀尊貴為王冠，並將祢(上帝)手所造的都派祂(耶穌)統治。</p>
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16. NIV denies Jesus Christ is **God Whom the Israelites tempted in the wilderness** in I Cor. 10:9.
 16. 新國際譯本哥林多前書 10:9 否認耶穌基督是**以色列人在曠野裡所試探的上帝**。

<p>We should not tempt the Lord, as some of them did- and were killed of snakes.</p> <p>也不要試探主，像他們有人試探的，就被蛇所滅。</p>	<p>Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.</p> <p>也不要試探基督，像他們有人試探的，就被蛇所滅。</p>
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17. NIV denies Jesus Christ is the **Judge at the Judgment Seat of Christ** in Romans 14:10. (p.14).
 17. 新國際譯本羅馬書 14:10 否認耶穌基督是**基督審判台前的審判官**。(第 14 頁)。

<p>We will all stand before God's judgment seat.</p> <p>因我們都要站在上帝的審判台前。</p>	<p>We shall all stand before the judgment seat of Christ.</p> <p>因我們都要站在基督的審判台前。</p>
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18. NIV denies Jesus Christ as **Sinless** in Matthew 5:22.
 18. 新國際譯本馬太福音 5:22 否認耶穌基督的**無罪**。

In Mark 3:5, John 2:15 Jesus was angry.p.5
 在馬可福音 3:5，約翰福音 2:15，耶穌生氣了。(第 5 頁)。

<p>Anyone who is angry with his brother OMIT will be subject to judgment.</p> <p>凡(漏譯)向弟兄動怒的，難免受審判。</p>	<p>That whosoever is angry with his brother without a cause shall be in danger of the judgment.</p> <p>凡無緣無故向弟兄動怒的，難免受審判。</p>
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19. NIV denies Jesus Christ's **Bodily Resurrection** in Acts 2:30 and Ephesians 5:30. (p.9,13).
 19. 新國際譯本使徒行傳 2:30 和以弗所書 5:30 否認耶穌基督的**身體復活**。(第 13 頁)。

<p>But he was a prophet, and knew that God had promised him on oath that he would place one of his descendants OMIT on his throne.</p> <p>大衛既是先知，又曉得上帝曾向他起誓，要從他的後裔中，(漏譯)立一位坐在他的寶座上。</p>	<p>Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne.</p> <p>大衛既是先知，又曉得上帝曾向他起誓，要從他的後裔中，照肉身興起基督坐在他的寶座上。</p>
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20. NIV denies Jesus Christ's **Bodily Ascension** in John 16:16.

20. 新國際譯本約翰福音 16:16 否認耶穌基督的**身體升天**。

<p>In a little while you will see me no more, and then after a little while you will see me OMIT</p> <p>等不多時，你們就不得見我。再等不多時，你們還要見我(漏譯)。</p>	<p>A little while and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father</p> <p>等不多時，你們就不得見我。再等不多時，你們還要見我，因為我往父那裡去。</p>
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21. NIV denies that Jesus Christ as **God laid down His life for us** in I John 3:16.

21. 新國際譯本約翰一書 3:16 否認耶穌基督作為**上帝為我們捨命**。

<p>This is how we know what love is: Jesus Christ laid down his life for us.</p> <p>耶穌基督為我們捨命，我們從此就知道何為愛。</p>	<p>Hereby perceive we the love of God, because he laid down his life for us.</p> <p>祂(上帝)為我們捨命，我們從此就感覺何為上帝的愛。</p>
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22. NIV denies that Jesus Christ **Came to save lost sinners** in Matthew 18:11 (p.7) & Luke 9:55,56.

22. 新國際譯本馬太福音 18:11(第 7 頁)和路加福音 9:55,56 否認耶穌基督**來是為了拯救失喪的罪人**。

<p>OMIT (漏譯)</p>	<p>For the Son of man is come to save that which was lost.</p> <p>人子來，為要拯救失喪的人。</p>
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23. NIV denies that Jesus Christ's **Word has Power** in Luke 4:32. (p.24).

23. 新國際譯本路加福音 4:32 否認耶穌基督的**話語是有能力的**(第 24 頁)。

<p>his message had authority.</p> <p>因為祂的信息有權柄。</p>	<p>for his word was with power³⁰⁵⁶</p> <p>因為祂的話語帶著能力³⁰⁵⁶</p>
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24. NIV denies that Jesus Christ is the **Object of belief for salvation** in John 6:47. (p.16).

24. 新國際譯本約翰福音 6:47 否認耶穌基督是人**得救所相信的對象**。(第 16 頁)。

<p>He who believes OMIT has everlasting life.</p> <p>信(漏譯)的人有永生。</p>	<p>He that believeth on me hath everlasting life.</p> <p>信我的人有永生。</p>
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25. NIV denies that Jesus Christ was **Sacrificed** and **Suffered for us** in I Cor.5:7 & I Peter 4:1. (p.17)

25. 新國際譯本哥林多前書 5:7 和彼得前書 4:1 否認耶穌基督**為我們被獻祭**和**受苦難**。(第 17 頁)。

<p>Christ, our Passover lamb, has been sacrificed OMIT</p> <p>因為我們逾越節的羔羊基督已經(漏譯)被獻祭了。</p>	<p>Christ our Passover is sacrificed for us. I Cor. 5:7</p> <p>因為我們逾越節的羔羊基督已經為我們被殺獻祭了。 林前 5:7</p>
<p>Christ suffered OMIT in his body</p> <p>基督既在肉身(漏譯)受苦難。</p>	<p>Christ hath suffered for us in the flesh. I Peter 4:1.</p> <p>基督既在肉身為我們受苦難。彼前 4:1</p>

26. NIV denies that Jesus Christ makes us an **Heir of God** in Galatians 4:7. (p.7).

26. 新國際譯本加拉太書 4:7 否認耶穌基督使我們成為**上帝的後嗣**。(第 7 頁)。

<p>Since you are a son, God has made you also an heir OMIT</p> <p>既是兒子，上帝就使你們(漏譯)也為後嗣。</p>	<p>If a son, then an heir of God through Christ.</p> <p>既是兒子，就靠著基督為上帝的後嗣。</p>
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27. NIV denies that redemption is through Jesus Christ's **Blood** in Colossians 1:14. (p.15).

27. 新國際譯本歌羅西書 1:14 否認救恩是靠著耶穌基督的寶血。(第 15 頁)。

In whom we have redemption <u>OMIT</u> the forgiveness of sins. 我們在(漏譯)裡得蒙救贖，罪過得以寬恕。	In whom we have redemption through his blood even the forgiveness of sins. 我們靠著 <u>祂(耶穌)的血</u> 得蒙救贖，罪過得以寬恕。
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28. NIV denies Jesus Christ's **Ownership of the Gospel** in Romans 1:16; 15:29; I Cor 9:18.(p.16,18)

28. 新國際譯本羅馬書 1:16,15:29，哥林多前書 9:19 否認耶穌基督對福音的所有權。(第 16、18 頁)。

I am not ashamed of the Gospel <u>OMIT</u> , 我不以(漏譯)福音為恥。	For I am not ashamed of the Gospel of Christ : Romans 1:16 我不以 <u>基督</u> 的福音為恥。羅 1:16
blessing of <u>OMIT</u> Christ 基督(漏譯)的祝福。	blessing of the gospel of Christ. Rom 15:29 <u>基督福音</u> 的祝福。羅 15:29
In preaching the gospel, I may offer <u>it</u> <u>OMIT</u> free of charge, and so not make use of my rights in preaching <u>it</u> . 就是我傳福音的時候，叫人不花錢得(漏譯)它，免得用盡我傳 <u>它</u> 的權柄。	When I preach the gospel, I may make the gospel of Christ without charge, I abuse not my power in the gospel . I Cor. 9:18 就是我傳福音的時候，叫人不花錢得 <u>基督的福音</u> ，免得用盡我傳 <u>福音</u> 的權柄。林前 9:18

29. NIV denies Jesus Christ as our **Source of Strength** in Philippians 4:13. (p.7).

29. 新國際譯本腓立比書 4:13 否認耶穌基督是我們力量的源泉。(第 7 頁)。

I can do everything through <u>him</u> who gives me strength 我靠著那加給我力量的 <u>他</u> ，凡事都能作。	I can do all things through Christ which strengtheneth me. 我靠著那加給我力量的 <u>基督</u> ，凡事都能作。
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30. NIV makes Jesus Christ's **Salvation hard to obtain** in Mark 10:24. (p.15).

30. 新國際譯本馬可福音 10:24 使耶穌基督的救恩難以獲得。(第 15 頁)。

Children, how hard it is <u>OMIT</u> to enter the kingdom of God. 小子，(漏譯)進上帝的王國，是何等的難哪。	Children, how hard it is for them that trust in riches to enter into the kingdom of God. 小子， <u>倚靠錢財的人</u> 進上帝的王國，是何等的難哪。
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26. Has the KJV been Revised Four Times?

26. 英王欽定本已被修訂了四次嗎？

Answer: No. There have been 4 editions, but no revisions.

回答：不，英王欽定本有四個版次，但卻沒有修訂。

Critics ask, "Which King James version do you use, the 1611, 1629, 1638, 1762 or 1769 version?"

批評家們問：“你用的是哪個版本的英王欽定本，1611、1629、1638、1762 還是 1769 版？”

Critics claim that since the KJV has been revised four times, there should be no objection to more revisions.

批評家們聲稱既然英王欽定本已經修訂了四次，那就不應該反對更多的修訂。

This myth was used by Westcott and Hort in 1881 to produce the Revised Version.

這個荒誕的說法讓魏斯科、霍特在 1881 年製作了一個修訂版聖經。

Printing was invented in 1450 by Gutenberg in Germany.

1450 年，古騰堡在德國發明瞭印刷術。

Each letter was set one piece at a time. This was difficult and gave rise to some printing or typographical errors.

印刷時，每個字母一次放一個，這是有難度的，增加了印刷或排字時的某些錯誤。

Critics have found only about 400 alleged textual alterations since 1611.

批評家們自 1611 年以來僅僅發現了大約 400 處所謂的文本更改。

The 4 main editions are:

主要有以下 4 個版本：

1. The **1629** edition was a correction of earlier **printing errors**.

1. **1629** 年版是一個早期**印刷錯誤**的更正版本。

2. The **1638** edition corrected 72% of the 400 **printing errors**.

2. **1638** 年版更正了 400 處**印刷錯誤**中的 72%。

Both the 1629 and 1638 editions were two stages of the one process of correcting earlier printing errors.

1629 版和 1638 版是更正早期印刷錯誤一個過程中的兩個階段。

3. The **1762** edition **standardized the spelling**.

3. **1762** 版使**拼寫標準化**。

4. The **1769** edition completed the **standardizing of the spelling**.

4. **1769** 版完成了**拼寫的標準化**。

These were two stages in the second process.

這兩個階段是第二個進程。

The tale of so-called thousands of changes made in four revisions is a fraud & a lie.

所謂在四個修訂版中做了成千上萬項改動是騙人的謊言。

Question: What is the nature of these changes?

問題：這些改動的性質是什麼？

1. **Typographical changes** in the **1629** and **1638** editions:

1. **1629** 版和 **1638** 版是**排字上的改動**。

Change in the type font from **Gothic** (originating in Germany) to **Roman** type font style.

字體由**哥特字體**(起源於德國)變為**羅馬**字體。

Originally the printers chose the Gothic style for its beauty.
起初印刷者選擇哥特字體是因為這個字體美觀。

In 1612 the first King James Bible was printed in Roman type font style.
1612 年第一本欽定本聖經用羅馬字體印刷。

For example, a) a Gothic lower case "s" at the beginning or middle of a word looks like our "f", so that "also" was written as "alfo", and "set" was written as "fet".

例如，a) 小寫的哥特體的字母"s"在一個單詞的開頭或中間時就像我們的"f"，所以"also"會寫得好像"alfo"，"set"寫得如同"fet"。

b) Gothic "v" was written as "u", and Gothic "u" was written as "v", so that "love" was written as "loue", "us" was written as "vs", and "ever" was written as "euer".

b) 哥特體的"v"寫得好像"u"；"u"又像"v"，所以"love"寫得好像"loue"；"us"如同"vs"；"ever"又仿佛"euer"。

c) Gothic "j" was written as our "i", so that "Jesus" was written as "Iefus", and "joy" as "ioy".

c) 哥特體的"j"寫得仿佛我們的"i"，所以"Jesus"寫得仿佛"Iefus"；"joy"如同"ioy"。

Key: These are type style changes, not spelling changes.

要點：這些都是字體樣式的改動，而不是拼寫改動。

These changes account for most of the so called "thousands" of changes in the KJV, yet do no harm to the text.
由於這些改動，才有了英王欽定本中大部分所謂“成千上萬”的改動，然而這對文本內容並沒有損害。

2. Spelling changes in the 1762 and 1769 editions.

2.1762 版和 1769 版的拼寫改動。

In the 1600's there was no such thing as correct spelling. Spelling was according to whim.
在 17 世紀還沒有現在這樣正確的拼寫，拼寫只是即興的。

Not until the 1700's did spelling stabilize, which resulted in the KJV spelling being standardized in the 1762 and 1769 editions. Examples include,

直到 18 世紀拼寫規則才穩定下來，這就導致了 1762 版和 1769 版英王欽定本拼寫的標準化，例子包括：

a) "e" was added to the end of some words, such as feare, darke, beare.

a) 字母"e"被加到某些單詞的後邊，例如：feare，darke，beare。

b) Double vowels were common: "me", "be", "moved" were written as "mee", "bee" and "mooved".

b) 雙元音很常見："me", "be", "moved"被寫得仿佛"mee", "bee" and "mooved"。

c) Double consonants were common: "ran", "evil", "stars" were written as "ranne", "evill", "ftarres".

c) 雙輔音也很常見："ran", "evil", "stars" 被寫得如同"ranne", "evill", "ftarres"。

Key: These typographical and spelling changes account for almost all the so-called thousands of changes in the KJV.

要點：由於這些印刷和拼寫改動，才有了英王欽定本中幾乎所有所謂“成千上萬”的改動。

None of them alter the text as do the changes of modern versions.

沒有一處對文本內容的改動像現代譯本所做的竄改那樣。

3. Printer's mistakes such as

3. 印刷工的失誤，比如：

a) singular and plurals were interchanged.

a) 單數和複數被互換。

b) A word was miswritten for a similar word.

b) 一個單詞被誤寫為另一個相似的單詞。

- c) A word or phrase was omitted. Examples are:
 c) 一個單詞或短語被遺漏了。例如：

1611 Reading 1611 年的內容	Present Reading 現在的內容	Date 日期	1611 Reading 1611 年的內容	Present Reading 現在的內容	Date 日期
right doeth	right hand doeth	1613	this book	the book	1629
of our father's	our fathers	1616	this thing	this thing also	1638
seek good	seek God	1617	now	both now	1638
requite good	requite me good	1629	And Parbar	At Parbar	1638
the crowned	thy crowned	1629	returned	turned	1769

These are all correction of printing errors made by weary typesetters who misread the master copy.
 這些都是對印刷錯誤的更正，錯誤是由疲乏的排字工人讀錯母版而導致的。

Only 400 of these printing errors were made in the 1611 KJV.
 在 1611 英王欽定本中只有 400 處這樣的印刷錯誤。

These have been corrected since.
 這些此後已經被更正了。

Conclusion:
結論：

- 1) From 1611, there were no true revisions of updating the language or correcting translation errors in KJV.
 1) 自從 1611 年，英王欽定本沒有真正地更新語言和更正翻譯錯誤的修訂，

They were only typographical errors that were corrected in later editions.
 而只是在後期版本中更正排字錯誤。

- 2) Compare these 400 printer's errors with the approximate 60,000 changes in NKJV, such as:
 2) 將這 400 處印刷工的錯誤，與新英王欽定本中大約 60,000 處的改動對比一下，例如：

"thy voice" (KJV) to "your excuse" (NKJV) (Eccles 5:6), "equity" (KJV) to "skill" (NKJV) (Ecc2:21)
 “你的聲音”(英王欽定本)變為“你的理由”(新英王欽定本)(傳 5:6)；“公平”(英王欽定本)變為“技能”(新英王欽定本)(傳 2:21)。

"God answereth him" (KJV) to "God keeps him busy" (NKJV) (Eccles 5:20).
 “上帝應他的心”(英王欽定本)變為“上帝使他忙碌”(新英王欽定本)(傳 5:20)。

The NKJV is not a continuation of what happened with the KJV. It is an entirely new translation.
 新英王欽定本不是英王欽定本的延續，它是一個全新的譯本。

27. Why Reject the United Bible Societies Greek New Testament

27. 為什麼反對聯合聖經公會的希臘文新約聖經

I. Because its Editors are Heretics, Modernists, Bible unbelievers and False Teachers.

I. 因為它的編者們是：異端分子、現代主義者、不信聖經者和假師傅。

1. **Carlo Martini**, is the Roman Catholic Jesuit Cardinal of Milan, Italy.

1. **卡羅·馬蒂尼**，是意大利米蘭羅馬天主教會耶穌會的紅衣主教。

His Catholic diocese is the largest in Europe with 2000 priests and 5 million members.

他的教區是歐洲最大的教區，有 2000 名神父和 500 萬成員。

He has been an editor of the UBS Greek NT since 1967.

他自 1967 年就是聯合聖經公會希臘文新約聖經的編輯。

He brought together a meeting of over 100 religious leaders from around the world to promote a new age, one world religion.

他召集了世界各地 100 多位宗教領袖聚集來促進新時代，一世界同合宗教的發展。

The NIV is the corrupt child of Carlo Martini.

新國際譯本是卡羅·馬蒂尼的敗壞的產物。

He introduced over 500 changes into UBS 3rd edition.

他向聯合聖經公會的第三版納入了 500 多項費用。

Question: Why are Protestant and Baptist Churches allowing a Jesuit Catholic who is devoted to their destruction, to provide them with new Bible versions?

問題：為什麼新教徒和浸禮會允許一個致力於破壞聖經的耶穌會天主教徒為他們提供新版本的聖經呢？

It is as stupid as in I Samuel 13:19-23.

這就像撒母耳記上 13:19-23 記載的一樣蠢笨。

2. **Bruce Metzger** denies the authorship, traditional date and inspiration of Bible books penned by Moses, Daniel and Peter.

2. **布魯斯·梅茨格**否認由摩西、但以理和彼得所書寫的聖經書卷的著作出處、傳統年代及靈感。

He denies Noah's Worldwide Flood, thinks Daniel was written in 165BC, and thinks that Psalm 22:16 "they pierced my hands and my feet" is obscure.

他否認挪亞時代世界性的大洪水，認為讓但以理記錄於主前 165 年，還認為詩篇 22:16 中“他們紮了我的手、我的腳”晦澀難解。

He denies literal Creation saying "The opening chapters of the OT deal with human origins.

他拒絕按字義理解創造，說：“舊約開篇講人類的起源。

They are not to be read as history.

它們不應當按歷史來解讀。

The stories of the patriarchs cannot be treated as strictly historical."

這些族長的故事不應嚴格按歷史來對待。”

He denies the Bible's history, its miracles and authorship." (www.wayoflife.org/fbns/ubstrans.htm)

他拒絕承認聖經的歷史，它的神跡和著作出處。(www.wayoflife.org/fbns/ubstrans.htm)

3. **Kurt Aland**

3. **庫爾特·阿蘭德**

As most Bible critics, Aland rejects verbal inspiration:
像大多數聖經批評家一樣，阿蘭德否認口頭靈感：

“This idea of verbal inspiration (ie: of the literal and inerrant inspiration of the text), which the orthodoxy of both Protestant traditions maintained so vigorously, was applied to the Textus Receptus.”
“口頭靈感的觀點(即：按字義、無誤地靈感文本內容)被正統新教會的傳統強力支持，並應用於傳受經文。”

(The Text of the NT, Aland, p.6).
(阿蘭德. 新約文本學. 6 頁)

In his books, one can find no testimony of salvation by faith in Jesus Christ.
在他的書中，你不會發現他信耶穌基督得救的見證。

Reject modern versions.
反對現代譯本。

They are the products of men who deny the faith once delivered to the saints and of Jesuit Roman Catholicism dedicated to destroying Protestantism for the Papacy.
現代譯本是羅馬天主教耶穌會人士的作品，他們致力於為教皇毀壞改革教義，否認曾經交付聖徒的信仰。

II. Because of its Many Errors and Contradictions

II. 因為它裡面有許多錯誤和矛盾。

Question: What difference does it make?

問題：有什麼不同呢？

Some people claim that no Bible doctrine is affected by the changes in the UBS Greek Text.
有人聲稱聖經教義沒有因聯合聖經公會修改希臘文聖經而受到影響。

Answer: Many doctrines are greatly weakened such as the deity of Christ, salvation and holiness.
回答：許多教義被嚴重削弱了，比如基督的神性、救恩和成聖。

The eclectic (mixed) UBS Greek text because of its errors and contradictions destroys the doctrines of credibility, inerrancy and preservation of Scripture.
折衷(混合)的聯合聖經公會的希臘文聖經，因為其中的錯誤和矛盾破壞了聖經的可信度、無誤性以及保全的教義。

This gives much advantage to Muslim debaters who can more easily make converts out of untaught nominal Christians.
這給了穆斯林辯論家很多有利條件，令他們能夠更容易讓沒有受教的、有名無實的基督徒改變信仰。

Muslims love modern bible versions with their omissions, contradictions and uncertainty of some Bible passages' authenticity so they can discredit the authority of Scripture.
穆斯林喜愛現代版本的聖經，既有其中的這些漏譯、矛盾和某些聖經章節真實性的不確定，他們便能夠拒絕相信聖經的權威。

It is strange and illogical for individuals and organizations that profess a high view of Scripture, that defend verbal plenary inspiration and the inerrancy of the autographs, that they should embrace a Greek text that undermines and opposes these beliefs.

某些個人或組織聲稱高看聖經，他們捍衛原稿口頭完全的靈感和無誤，竟然會信奉削弱和反對這些信念的希臘文聖經，這是很奇怪和不合邏輯的。

Many are sincere but untaught or ill informed.
許多人是真誠的，但卻是沒有受教或是孤陋寡聞的。

Consider these errors, contradictions and insertions in the UBS Greek NT Text 3rd edition:

思考一下聯合聖經公會希臘文新約第三版中這些錯誤，矛盾和插進的內容吧：

1. Luke 4:44 in UBS, NIV, NASV contradicts Matthew 4:23 & Mark 1:39 in UBS, NIV, Maj, KJV.

1. 聯合聖經公會聖經、新國際譯本、新美國標準譯本的路加福音 4:44與聯合聖經公會聖經、新國際譯本、多數聖經、英王欽定本的馬太福音 4:23，馬可福音 1:39之間的矛盾。

Maj, KJV: “in the synagogues of **Galilee.**” (Greek: Γαλιλαιας). (Correct).
多數聖經、英王欽定本: “在**加利利**的各會堂”(希臘文: Γαλιλαιας) · (正確)。

UBS, NIV: “in the synagogues of **Judea.**” (Greek: Ιουδαιας). (Wrong).
聯合聖經公會聖經、新國際譯本: “在**猶太**的各會堂”(希臘文: Ιουδαιας)(錯誤)。

Problem in UBS: Jesus was in Galilee (and continued there), not in Judea, as the context makes clear.
聯合聖經公會聖經的問題: 耶穌是在加利利(並且一直在那兒), 而不是猶太, 上下文很清楚。

In the parallel passages, Matthew 4:23 and Mark 1:39, all texts agree that Jesus was in Galilee.
 在相應的章節中, 馬太福音 4:23 和馬可福音 1:39, 所有的經文都贊同耶穌是在加利利。

The UBS3 contradicts itself by reading “Judea” in Luke 4:44.
 聯合聖經公會第三版聖經路加福音 4:44“猶太”自相矛盾。

This factual error is reproduced in the NIV, NASV, RSV, NRSV, LB, GNV etc.
 這項確鑿的錯誤在新國際譯本、新美國標準譯本、修訂標準譯本、新修訂標準譯本、當代聖經、福音譯本等譯本中重現。

	Maj, KJV 多數聖經、英王欽定本	UBS, NIV, NASV, LB, GNV, NRSV 聯合聖經公會、新國際譯本、新美國標準譯本、當代聖經、福音譯本、新修訂標準譯本
Matthew 太 4:23	Galilee 加利利 (4)	Galilee 加利利 (4)
Mark 可 1:39	Galilee 加利利 (4)	Galilee 加利利 (4)
Luke 路 4:44	Galilee 加利利 (4)	Judea 猶太 (✗)

2. **Matthew 19:17** in **UBS, NIV, NASV, GNV** contradict **Mark 10:18** and **Luke 18:19** in **UBS, NIV, NASV, GNV**.
 2. **聯合聖經公會聖經、新國際譯本、新美國標準譯本、福音譯本**的**馬太福音 19:17** 與**馬可福音 10:18**、**路加福音 18:19** 相矛盾。

Maj, KJV: “Why do you **call me** good? No one is good but one, **God.**” (Correct).
多數聖經、英王欽定本: “你為什麼**稱我**是良善的? 除了**上帝**以外, 沒有一個良善的。”(正確)

UBS, NIV: “Why do you **ask me** about **what is good**? One is good.” (Wrong).
聯合聖經公會聖經、新國際譯本: “你為什麼**問我**什麼是良善的呢? 只有一位是良善的。”(錯誤)

Problem in UBS: UBS in Matthew 19:17 contradicts UBS in Mark 10:18 and Luke 18:19.
聯合聖經公會聖經中的問題: 聯合聖經公會聖經馬太福音 19:17 與馬可福音 10:18、路加福音 18:19 相矛盾。

	Maj, KJV 多數聖經、英王欽定本	UBS, NIV, NASV, GNV 聯合聖經公會聖經、新國際譯本、新美國標準譯本、福音聖經
Matthew 19:17 太 19:17	call me good (O) 稱 我 是良善的(O)	ask me about what is good (✗) 問 我 什麼是良善的(✗)
Mark 10:18 可 10:18	call me good (O) 稱 我 是良善的(O)	call me good (O) 稱 我 是良善的(O)
Luke 18:19 路 18:19	call me good (O) 稱 我 是良善的(O)	call me good (O) 稱 我 是良善的(O)

The Diatessaron (150AD) supports the Byzantine, KJV reading against UBS, NIV, NASV, GNV in Matthew 19:17.
 四福音合參(主後 150 年)中的馬太福音 19:17 支持拜占庭、英王欽定本的內容, 而與聯合聖經公會聖經、新國際譯本、新美國標準譯本、福音譯本不一致。

3. **Matthew 10:10, Luke 9:3** in **UBS, NIV** contradict **Mark 6:8** in **UBS, NIV, Maj, KJV**.
 3. **聯合聖經公會聖經、新國際譯本**的**馬太福音 10:10**、**路加福音 9:3** 與**聯合聖經公會聖經、新國際譯本**, 多數聖經, 英王欽定本的**馬可福音 6:8** 相矛盾。

Maj, KJV: “neither staffs” (Greek: μηδε ραβδους) meaning take **one** staff. (Correct).
多數聖經、英王欽定本: “不要帶兩支拐杖”(希臘文: μηδε ραβδους)意即帶**一支**拐杖。(正確)。

UBS, NIV: “neither a staff” (Greek: μηδε ραβδον) meaning take **no** staff. (Wrong).
聯合聖經公會聖經、新國際譯本: “不帶**一支**拐杖”(希臘文: μηδε ραβδους)意即**不帶**拐杖。(錯誤)。

Problem in UBS: In both Matthew 10:10 and Luke 9:3 UBS reads “neither a staff” meaning take **no** staff, which contradicts Mark 6:8 in UBS where both UBS and Majority text read “only **a** staff”.
聯合聖經公會聖經中的問題: 聯合聖經公會聖經的馬太福音 10:10 和路加福音 9:3 都是“也不帶一支拐杖”意即不帶拐杖，與聯合聖經公會聖經和多數聖經馬可福音 6:8 的“只帶**一支**拐杖”相矛盾。

	Maj, KJV 多數聖經、英王欽定本	UBS, NIV 聯合聖經公會聖經、新國際譯本
Matt. 10:10 太 10:10	nor yet staves = 1 staff (O) 不要帶兩支拐杖= 1 支拐杖(O)	take no...a staff = no staff (X) 不要帶一支拐杖=沒有拐杖(X)
Mark 6:8 可 6:8	take nothing...save a staff = 1 staff (O) 不要帶什麼...只拿一支拐杖= 1 支拐杖(O)	take nothing except a staff = 1 staff (O) 除了一支拐杖不要帶什麼= 1 支拐杖 (O)
Luke 9:3 路 9:3	take nothing..neither staves =1 staff (O) 不要帶什麼...不要帶兩支拐杖= 1 支拐杖(O)	take nothing...no staff = no staff (X) 不要帶什麼...不要帶拐杖=沒有拐杖(X)

The **Majority Text** of KJV means “to take only one staff, not several staves” in these 3 references.
 英王欽定本的多數經文在這 3 處的意思是：“只帶一支拐杖，不是好幾支拐杖”。

The **UBS** in Matthew 10:10 and Luke 9:3 contradicts both **itself** in Mark 6:8 and **Majority text in all 3**. Almost all modern versions blindly follow this UBS contradiction in Matthew 10:10 and Luke 9:3.
聯合聖經公會的馬太福音 10:10 和路加福音 9:3 都與它本身的馬可福音 6:8 及所有的 3 處多數經文相矛盾。幾乎所有的現代譯本都盲目附從聯合聖經公會馬太福音 10:10 和路加福音 9:3 中的矛盾之處。

4. Luke 9:10 in UBS, NIV, NASV, GNV contradict Matthew 14:13 and Mark 6:31-32 in UBS, NIV, NASV, GNV.
4. 聯合聖經公會聖經、新國際譯本、新美國標準譯本、福音譯本的路加福音 9:10 與馬太福音 14:13、馬可福音 6:31-32 相矛盾。

Maj, KJV: “into a **desert** place belonging to the city called Bethsaida.” (Correct).
多數聖經、英王欽定本: “往一座城的一塊荒地，那城名叫伯賽大”(正確)

UBS, NIV: “to a **OMIT town** called Bethsaida.” (Wrong).
聯合聖經公會聖經、新國際譯本: “往(漏譯)一座**城**去，那城名叫伯賽大。”(錯誤)

Problem in UBS: In Luke 9:10, the UBS has Jesus and company going into the **Bethsaida town** to rest awhile. This contradicts Matthew 14:13 and Mark 6:31,32 in UBS, NIV, Maj, KJV all of which read “into a **desert** place.”
聯合聖經公會聖經中的問題: 在路加福音 9:10 中，聯合聖經公會聖經要耶穌和祂的同伴去伯賽大休息一會兒。這與聯合聖經公會聖經、新國際譯本、主流聖經和英王欽定本中的馬太福音 14:13 和馬可福音 6:31, 32 中的“進入一塊荒地”相矛盾。

	Maj, KJV 多數聖經、英王欽定本	UBS, NIV 聯合聖經公會聖經、新國際譯本
Matthew 14:13 太 14:13	into a desert place (O) 進入一塊荒地(O)	to a solitary place (O) 到一塊野地(O)
Mark 6:31-32 可 6:31-32	into a desert place (O) 進入一塊荒地(O)	to a solitary place (O) 到一塊野地(O)
Luke 9:10 路 9:10	into a desert place belonging to the city called Bethsaida (O) 進入屬□伯賽大城的一塊荒地(O)	to a town called Bethsaida (X) 到一座城，名叫伯賽大(X)

Luke 9:12 further proves UBS and NIV to be wrong in Luke 9:10 (to a town called Bethsaida) where it has the disciples asking Jesus to “Send the crowd away...to the surrounding villages...because we are in a **remote** place here.” (Luke 9:12).

路加福音 9:12 進一步證明聯合聖經公會聖經、新國際譯本的路加福音 9:10 是錯誤的(到一座城，名叫伯賽大)，在這兒門徒要求耶穌“請叫眾人散開.....他們好往四面鄉村裡.....因為我們這裡是**偏遠地**。”(路 9:12)

So the UBS not only contradicts itself in 2 parallel passages, but makes Luke contradict himself in Luke 9:10 and Luke 9:12.

所以聯合聖經公會聖經不僅在相應的兩段中自相矛盾，而且在路加福音 9:10 和 9:12 就讓路加本人自相矛盾。

As expected the NIV, NASV, GNV and most modern versions blindly follow the UBS in this error.

不出所料，新國際譯本、新美國標準譯本、福音譯本和大多數現代譯本都盲從了聯合聖經公會聖經中的這一錯誤。

Truly this is a case of the blind following the blind. Don't follow them blindly.

其實這只是瞎子追瞎子的一個例子。不要再盲目地追隨他們了。

5. **Mark 6:22** in **UBS** (Wrong) contradicts **Matthew 14:6** in **UBS**, Maj, NIV, NASV, GNV (correct)

5. **聯合聖經公會聖經馬可福音 6:22**(錯誤)與**聯合聖經公會聖經**、多數聖經、新國際譯本、新美國標準譯本、福音譯本的**馬太福音 14:6**(正確)相矛盾。

Maj, KJV, NIV: "the daughter of Herodias." (Correct).

多數聖經、英王欽定本、新國際譯本：“希羅底的女兒。”(正確)

UBS, RSV: "his daughter Herodias." (Wrong).

聯合聖經公會聖經，**修訂標準譯本**：“他的女兒希羅底。”(錯誤)

Problem in UBS3: Matthew 14:6 in UBS3 **correctly** states that the dancing girl was the **daughter of Herodias**.

聯合聖經公會第三版聖經的問題：聯合聖經公會第三版聖經馬太福音 14:6 節**正確地**指出跳舞的女孩是**希羅底的女兒**。

UBS3 in Mark 6:22 **wrongly** states that the dancing girl Herodias was **Herod's daughter**, by the phrase "his daughter Herodias."

聯合聖經公會第三版聖經馬可福音 6:22 使用短語“他的女兒希羅底”**錯誤地**說明跳舞的女孩希羅底是希律的女兒

(Greek: της θυγατρος αυτου Ηρωδιαδος).

(希臘文: της θυγατρος αυτου Ηρωδιαδος).

	Maj, KJV, NIV 多數聖經，英王欽定本，新國際譯本	UBS 聯合聖經公會聖經
Matt. 14:6 太 14:6	the daughter of Herodias (O) (η θυγατηρ της Ηρωδιαδος) 希羅底的女兒(O)	the daughter of Herodias (O) (η θυγατηρ της Ηρωδιαδος) 希羅底的女兒(O)
Mark 6:22 可 6:22	the daughter <u>of</u> the said (herself) Herodias (O) (η θυγατηρ αυτης της Ηρωδιαδος) 正是希羅底的女兒(O)	his daughter Herodias (X) (της θυγατρος αυτου Η 他的女兒希羅底(X))

Here the NIV and most modern versions agree with the KJV and the Majority text against UBS3.

此處新國際譯本和大多數現代版本與英王欽定本和主流聖經一致，而與聯合聖經公會第三版聖經不一致。

Serious Anomalies

嚴重偏離之處

6. **John 6:47**

6. **約翰福音 6:47**

Maj, KJV: "He that believeth **on me** hath everlasting life." (Correct).

多數聖經、英王欽定本：“信**靠我**的人有永生。”(正確)。

UBS, NIV: "He who believes **OMIT** has everlasting life." (Wrong).

聯合聖經公會聖經、新國際譯本：“信(漏譯)的人有永生。”(錯誤)。

Problem in UBS3: Jesus is making a formal declaration on how one can have eternal life.

聯合聖經公會第三版聖經的問題：耶穌正式宣告一個人如何能夠得到永生。

UBS3 by omitting “on me” (εις εμε) allows the false doctrine of universalism (that everybody will be saved).
聯合聖經公會第三版聖經通過刪掉“靠我”(εις εμε)而承認了普救說的錯誤教義(每個人都將得救)。

All false religions believe something but only those who believe on Jesus Christ have everlasting life.
所有錯誤的宗教都相信一些東西，但卻只有那些信靠耶穌基督的人才有永生。

The UBS3 editors grade this omission as {A}, meaning they are virtually certain theirs is the correct reading, against 99% of the manuscripts and Second Century Diatessaron support for the Majority text, KJV reading.
聯合聖經公會第三版聖經的編輯把這些刪掉的部分定為{A}等級，意即他們確實知道這是正確的內容，與 99% 的手抄本和第二世紀的福音合參支持的多數經文和英王欽定本內容不一致。

The NIV, NASV, GNV, NRSV blindly follow the UBS3 here.
新國際譯本、新美國標準譯本、福音譯本和新修訂標準譯本聖經都在這兒盲從了聯合聖經公會第三版聖經。

7. **James 5:16** UBS3 changes “faults” to “sins”.

7. 聯合聖經公會第三版聖經把雅各書 5:16 中的“過錯”改為“罪”。

Maj. KJV: "Confess your faults (Greek: τα παραπτώματα) one to another." (Correct).
多數經文、英王欽定本：“你們要彼此認過錯(希臘文：τα παραπτώματα)。”(正確)。

UBS, NIV: "Confess your sins (Greek: τας ἀμαρτίας) to each other." (Wrong).
聯合聖經公會聖經、新國際譯本：“你們要彼此認罪(希臘文：τας ἀμαρτίας)”(錯誤)。

Problem in UBS3: The UBS editors have removed the Greek word for faults (τα παραπτώματα) (pronounced "paraptomata") without any manuscript support whatsoever in the footnote, and replaced it with the Greek word for sins (τας ἀμαρτίας) (pronounced "hamartias").

聯合聖經公會第三版聖經的問題：聯合聖經公會聖經的編輯刪掉了希臘字“過錯”(τα παραπτώματα)(發音是 "paraptomata")沒有任何抄本支持這一點，哪怕是腳注，而用希臘字“罪”(τας ἀμαρτίας)來取而代之(發音是 "hamartias")。

The only reason imaginable for this unjustified, unsupportable change is to endorse the Roman Catholic confession of sins to a priest.

有關這項未被證明其正確的、未得到支持的改動，唯一能想到的理由就是支持羅馬天主教的向神父認罪們。

Would the UBS editor Catholic Cardinal Carlo Martini want this change? Absolutely!

聯合聖經公會的編輯天主教紅衣主教卡羅·馬蒂尼想要這項改動嗎？當然想要！

As expected the NIV, NASV, GNV and other modern versions blindly follow the UBS3 in this unjustifiable change.

不出所料，新國際譯本、新美國標準譯本、福音譯本和其他現代譯本都盲從聯合聖經公會第三版聖經這項無理的改動。

'Fault' is not intentional disobedience, but a weakness.

“過錯”不是故意不服從，而是一種軟弱。

8. **Luke 23:45**

8. **路加福音 23:45**

Maj. KJV, NIV: "the sun was darkened" (Greek: εσκοτισθη). (Correct).
多數經文、英王欽定本、新國際譯本：“日頭變黑了。”(希臘文：εσκοτισθη)。(正確)。

UBS: "the sun being eclipsed" (Greek: εκλιποντος). (Wrong).
聯合聖經公會聖經：“正發生日食”(希臘文：εκλιποντος) (錯誤)。

Problem in UBS3: Jesus was crucified during Passover, which is always at full moon.

聯合聖經公會第三版聖經的問題：耶穌是在逾越節被釘十字架，逾越節總是在滿月時節。

(This is why the date for Easter changes).
(這就是為什麼伊斯得日期改變的原因。)

An eclipse of the sun is impossible during a full moon at Passover.
在逾越節滿月的時候發生日食是不可能的事。

Hence the UBS3 introduces a scientific error. NIV, NASV, GNV avoid the word “eclipsed”.
因此聯合聖經公會第三版聖經引進了一個科學上的錯誤，新國際譯本、新美國標準譯本、福音譯本則避開了單詞“日食”。

9. Matthew 1:7,8 UBS3 changes King Asa to the psalmist Asaph.

9. 聯合聖經公會第三版聖經把馬太福音 1:7,8 節中的王亞撒變成了詩篇的作者亞薩。

Maj. KJV, NIV: "Abia begat Asa, (Greek: Ασα) and Asa begat Josaphat." (Correct).
多數經文、英王欽定本、新國際譯本：“亞比雅生亞撒(希臘文：Ασα)。亞撒生約沙法。”(正確)

UBS: "Abia begat Asaph (Greek: Ασαφ), and Asaph begat Josaphat." (Wrong).
聯合聖經公會聖經：“亞比雅生亞薩(希臘文：Ασαφ)。亞薩生約沙法。”(錯誤)

Problem in UBS3: Asaph does not belong in Jesus' genealogy.
聯合聖經公會第三版聖經的問題：亞薩不屬耶穌的家譜。

Asaph was a psalmist, not a King.
亞薩是一個詩人，不是一個王。

Asaph was a Levite of the tribe of Levi, not of the tribe of Judah as required for the Kings.
亞薩是利未支派的利未人，而不是出自對王所要求的猶大支派。

Codex B misspells 13 names in this chapter, and Codex Sinaiticus misspells 10 names in this chapter, which greatly undermines their credibility.
梵蒂岡抄本在這一章拼錯了 13 個名字，西乃抄本在這一章拼錯了 10 個名字，極大削弱了他們的可信度。

Key: The UBS editors have deliberately imported an error into their text, which is copied by NRSV.
要點：聯合聖經公會聖經的編輯故意將錯誤引進他們的文本中，並被新修訂標準譯本複製。

10. John 1:18

10. 約翰福音 1:18

Maj. KJV: "the only begotten Son" (Greek: ὁ μονογενής υἱός). (Correct).
多數經文、英王欽定本：“唯一先存在兒子(獨生子)”(希臘文：ὁ μονογενής υἱός))(正確)

UBS: "the only begotten God" (Greek: μονογενής θεός). (Wrong).
聯合聖經公會聖經：“獨生的上帝”(希臘文：μονογενής θεός)。(錯誤)。

NIV: God the One and Only.
新國際譯本：獨一上帝。

Problem in UBS3: God, as God, is not begotten. This is a serious error.
聯合聖經公會第三版聖經的問題：上帝，作為上帝，不是被生的。這是一個嚴重的錯誤。

God the Son has existed eternally. If Christ received His Godhood through the begetting process, then He cannot be the eternal pre-existing second person of the Godhead.
上帝-兒子永恆存在。如果基督通過生產的過程獲得了神性，那祂就不能是永恆先存神性的第二位格了。

John uses “ὁ μονογενής υἱός” (only begotten Son) five times in John 1:14,18; 3:16,18; I John 4:9. Why change it in John 1:18?

約翰在約翰福音 1:14,18; 3:16,18 和約翰一書 4:9 五次使用“ὁ μονογενὴς υἱός”(獨生子)。為何在約翰福音 1:18 中改變它呢？

The NIV reading “God the One and Only” is the same as UBS3 since they have translated “only begotten” (monogenes) as “One and Only”.

新國際譯本中“獨一上帝”與聯合聖經公會第三版聖經一樣，既然他們都把“獨生”(單基因)翻譯為“獨一”。

11. John 7:53-8:11 The Woman Taken in Adultery

11. 約翰福音 7:53-8:11 行淫時被拿的婦人

Maj. KJV: Retains John 7:53-8:11

多數經文，英王欽定本：保留約翰福音 7:53-8:11

UBS, NIV: UBS3 encloses John 7:53-8:11 in double brackets, which means that they regard the passage as a later addition to the text. T

聯合聖經公會聖經、**新國際譯本**：聯合聖經公會第三版聖經把約翰福音 7:53-8:11 用雙括號括起來，意味著他們把這段作為後來增加的經文。

They give their decision an {A} grade, meaning “virtually certain” that it was not in the original.

他們把自己的決定定為{A}級，意味著“相當確定”這段不在原稿中。

Problem in UBS3: The UBS3 omission introduces a problem.

聯合聖經公會第三版聖經的問題：聯合聖經公會第三版聖經的漏譯帶來一個問題。

If we read from 7:52 to 8:12, the words of 8:12 refer back to Jesus’ previous encounter with the Pharisees.

如果我們從 7:52 讀到 8:12，8:12 中的話語提到耶穌之前曾遇到法利賽人。

“Then spake Jesus **again** unto **them** (the Pharisees) saying...I am the light of the world.” 8:12

“耶穌又對**他們**(法利賽人)說，我是世界的光。”8:12

Question 1: Who does “**them**” in John 8:12 refer back to?

問題 1：約翰福音 8:12 中的“**他們**”指前面的誰呢？

Answer: The Pharisees as seen from John 8:13 which reads “the Pharisees therefore said” and “the scribes and Pharisees” from John 8:3 who brought unto him the woman taken in adultery.

回答：是法利賽人，如在約翰福音 8:13“法利賽人對祂說”和約翰福音 8:3 帶著一個行淫時被拿的婦人到祂那裡的“經文士和法利賽人”，這兩處經文中所看到的。

Question 2: What does “**again**” in John 8:12 refer back to?

問題 2：約翰福音 8:12 中的“**又**”指前面的什麼呢？

Answer: “Again” means the second time something happened.

回答：“又”意味著有一件事第二次發生。

a) “Again” means that there was already at least one previous exchange between Jesus Christ and the Pharisees which is John 8:1-11 being about the woman taken in adultery, the passage in question.

a)“又”意味著耶穌基督和法利賽人至少之前進行過一次交流，就是約翰福音 8:1-11 有關行淫時被拿的婦人，我們正談論的這段。

b) John 7:45 “Why have ye not brought him?” means that Jesus was not there with the Pharisees when the officers returned from failing to arrest Him.

b)約翰福音 7:45“你們為什麼沒有帶他來呢？”意味著當差役未能捉拿耶穌返回時，耶穌未和法利賽人在一起。

Jesus had no discussion with the Pharisees anywhere in John 7:1-53.

耶穌在約翰福音 7:1-53 的任何地方和法利賽人都沒有商討。

Hence, “again” can only refer to the disputed passage of John 7:53-8:11.

因此，“又”只能指的是有爭議的段落約翰福音 7:53-8:11。

Question 3: If UBS3 editors are so certain that this passage is spurious, then why didn't they delete it from the text altogether?

問題 3: 如果聯合聖經公會第三版聖經的編輯如此確定這個段落是偽造的，那麼為什麼他們不把它從經文中刪掉呢？

That way the full extent of their error would be open for all to see.
那樣的話，他們的錯誤就會在所有人眼前昭然若揭了。

But as expected, the NIV, NASV, GNV, NRSV, Berkeley and others blindly follow the UBS3 and enclose this passage in brackets to question its legitimacy.

但是不出所料，新國際譯本、新美國標準譯本、福音譯本、新修訂標準譯本、伯克利和其他人盲從聯合聖經公會第三版聖經，將這段加上括號，以懷疑其正確性。

(85% of the manuscripts support its inclusion in the original).
(85%的抄本支持原稿中其括號裡的內容)。

12. Luke 3:33 The UBS3 intrudes the non-existent "Admin" and "Arni" into Christ's genealogy.

12. 聯合聖經公會第三版聖經在路加福音 3:33 把並不存在的“亞當民”“亞珥尼”強加進基督的家譜。

Maj, KJV, NIV: "of Aminadab, which was the son of Aram, which was the son of Esrom." (Correct)
多數經文、英王欽定本、新國際譯本: “亞米拿達是亞蘭的兒子，亞蘭是希斯倫的兒子。”(正確)。

UBS3: "of Aminadab, of Admin, of Arni, of Esrom." (Wrong).
聯合聖經公會第三版聖經: “亞米拿達、亞當民、亞珥尼、希斯倫。”(錯誤)。

Problem in UBS3: The nonexistent Admin and Arni are intruded into Christ's genealogy in the place of Aram. Admin and Arni exist nowhere in the Old Testament. Check your concordance.

聯合聖經公會第三版聖經的問題: 並不存在的亞當民和亞珥尼代替亞蘭被強加進基督的家譜。亞當民和亞珥尼在舊約聖經中根本不存在。查查你的索引。

UBS editors ignored 99% of the manuscripts with the KJV reading, and misrepresented the evidence in their apparatus to hide the fact that no Greek manuscript has the precise text they have printed.

聯合聖經公會的編輯們無視 99% 擁有英王欽定本內容的抄本，並在他們的組織機構裡誤傳證據，隱瞞事實，聲稱沒有一本希臘文抄本比他們出版的聖經準確。

UBS3 editors invent their own reading and proclaim it the “least unsatisfactory”.

聯合聖經公會第三版的編輯們編造他們自己的內容，聲稱它是“最少不足的”。

NASV, GNV, LB and NRSV blindly follow the UBS3.

新美國標準譯本、福音譯本，當代聖經和新修訂標準譯本都盲從了聯合聖經公會第三版。

13. John 7:8

13. 約翰福音 7:8

Maj, KJV, NIV: "I go not up yet unto this feast;" P⁶⁶, P⁷⁵, B, Byz text, Lectionaries. (Correct).

多數經文、英王欽定本、新國際譯本: “我現在不上去過這節。” P⁶⁶、P⁷⁵、梵蒂岡抄本、拜占庭抄本、聖經選文集。(正確)。

UBS3: "I go not up OMIT to this feast." Aleph. (Wrong).
聯合聖經公會第三版聖經: “我(漏譯)不上去過節。”西乃抄本 (錯誤)。

Problem in UBS3: Since Jesus in the next verse, John 7:9, did go to the feast (and doubtless knew that He was going there), the UBS3 editors represent Jesus as either lying to deceive His disciples, or changing His mind through ignorance.

聯合聖經公會第三版聖經的問題: 既然耶穌在下一節，約翰福音 7:9，去過節了(並且毫無疑問地知道祂去過節了)，聯合聖經公會第三版聖經的編者們把耶穌描繪成要麼是撒謊欺騙自己的門徒，要麼是因著無知而改變了想法。

The UBS3 editors surprisingly rejected P⁶⁶, P⁷⁵ and B (Vaticanus), as well as over 99% of the manuscripts because they preferred their inconsistency.

聯合聖經公會第三版聖經的編者們出人意料地拒絕 P⁶⁶、P⁷⁵ 和 B(梵蒂岡抄本)，以及超過 99% 的手抄本，因為他們喜愛矛盾。

As expected, the NASV, RSV, GNV and NEB blindly follow the UBS text here.

不出所料，新美國標準譯本、修訂標準譯本、福音譯本和新英語聖經在此處都盲從了聯合聖經公會的文本。

14. Acts 19:16 "Both" never means "Seven"

14. 使徒行傳 19:16 “兩個”決不是指“7 個”。

Maj. KJV, NIV: "And the man in whom the evil spirit was leaped on **them** (Greek: αυτων) and overcame **them** (Greek: αυτων) (O), and prevailed against **them** (Greek: αυτων)." (Correct).

多數經文、英王欽定本、新國際譯本：“惡靈所附的人，就跳在他們身上(希臘文：αυτων)，勝了他們(希臘文：αυτων)(O)，制伏他們(希臘文：αυτων)。”(正確)。

UBS3: "And the man in whom the evil spirit was leaped on **them** (Greek: αυτους), and mastered **both** of them (Greek: αμφοτερων) (X), and prevailed against **them** (Greek: αυτων)." (Wrong).

聯合聖經公會第三版聖經：“惡靈所附的人，就跳在他們身上(希臘文：αυτους)，勝了其中二人(希臘文：αμφοτερων)(X)，制伏他們(希臘文：αυτων)。”(錯誤)

UBS Problem: The sons of Sceva who were attacked, were seven (v.14), not two as is meant by the word “both” in UBS3.

聯合聖經公會聖經的問題：士基瓦受攻擊的兒子是七個(14 節)，而不是聯合聖經公會第三版中單詞“both”所說的兩個。

NASV blindly follows the UBS3 here. "Both" never means "seven".

新美國標準譯本在此處盲從了聯合聖經公會第三版。“兩個”絕不是指“七個”。

Conclusion:

結論：

How is all this nonsense to be explained?

所有這些無稽之談該如何解釋呢？

1) The UBS3 editors' theological apostasy and bias have influenced their choice of readings.
1)聯合聖經公會第三版聖經的編輯們在神學上的背道和偏見影響了他們對內容的選擇。

2) Satan influences all human culture, especially academic culture.
2)撒旦影響著人類文化，尤其是學術文化。

“The whole world lieth in wickedness” (1 John 5:19).

“全世界都臥在那惡者手下”(約翰一書 5:19)。

Satan always wants to corrupt the Word of God.

撒旦始終想要敗壞上帝的話語。

Satan actively works in the mind of anyone who rejects God's authority over him.

撒旦在任何抵擋上帝權柄的人心中都積極作工。

When dealing with the text of Scripture, neutrality is impossible because Jesus said in Matthew 12:30 “He who is not with me is against me, and he who does not gather with me scatters abroad.”

在對待聖經的經文時，採取中立是不可能的，因為耶穌在馬太福音 12:30 說：“不與我相合的，就是敵我的；不同我收聚的，就是分散的。”

The god of this world blinds the minds of unbelievers to rightly discern spiritual things (2 Cor 4:4).

世界的神弄瞎了不信之人的心眼，使他們不能正確分辨屬靈的事物(哥林多後書 4:4)。

"When they have heard, Satan cometh immediately, and taketh away the Word that was sown in their hearts." (Mark 4:15; Luke 8:12).

“人聽了話語，撒旦立刻來，把撒在他心裡的話語奪了去。”(馬可福音 4:15；路加福音 8:12)。

Because many conservative evangelical Bible Colleges and churches have embraced modern bible versions and the UBS3 eclectic (mixed) text that is behind them, many Christians have defected from Fundamentalism and Evangelicalism to denying Bible inspiration and inerrancy (especially).

因為許多保守的福音聖經學院和教會已經接納現代聖經譯本及其後聯合聖經公會第三版聖經折衷(混合)的文本，許多基督徒背叛了根本主義和福音主義，否認聖經的靈感和無誤性(尤其這一點)。

The authority of Scripture has been undermined. It no longer commands instant obedience.

聖經的權威被削弱了，不再需要立刻順從。

As a consequence, many Christians are less committed to Christ and His work.

結果，許多基督徒更少委身於基督和祂的工作。

Worse yet, through many **ill-informed missionaries**, those **UBS3 errors** have been exported to the **emerging churches in the "third world"**.

更糟糕的是，藉著許多**孤陋寡聞的宣教士**，**聯合聖經公會第三版聖經中的那些錯誤**被傳播到**“第三世界”新興的教會**中去。

This has confused and weakened many promising Christians, Pastors, Churches and Bible Colleges.

這迷惑了許多有前途的基督徒、牧師、教會和聖經大學，使其變得軟弱。

Let us spread the doctrines of Bible preservation and inerrancy as represented by the Authorized, King James Bible, so that people's confidence is restored in the perfect, inerrant, preserved Word of God.

讓我們來傳播如英皇欽定權威版聖經所代表的**被保全的**，**純全無誤的**聖經教義吧。這樣，人們的信心才會被完美、純全、無誤的上帝的話語所重建。

(Source: What Difference Does it Make? W.N. Pickering. www.esgm.org/ingles/appendh.h.htm)

(來源：W.N. 皮克林. 有何不同？www.esgm.org/ingles/appendh.h.htm)

THE GREEK
希臘文
NEW TESTAMENT
新約
Edited by
編者

KURT ALAND, MATTHEW BLACK, CARLO M. MARTINI,
庫爾特·阿蘭德，馬太·布萊克，卡羅·M·馬蒂尼，

BRUCE M. METZGER, and ALLEN WIKGREN
布魯斯 M. 梅茨格，和艾倫·威克格林

in co-operation with the
Institute for New Testament Textual Research,
與新約聖經研究會合作

Münster/Westphalia
under the direction of Kurt Aland and Barbara Aland
蒙斯特/威斯特伐利亞
在庫爾特·阿蘭德和巴巴拉·阿蘭德指導下

Third Edition (Corrected)
第三版(更正)

• •

UNITED BIBLE SOCIETIES
聯合聖經公會

The fly sheet (at left) of the United Bible Societies' Greek New Testament shows the Catholic Jesuit, Carlo Martini, to be one of the editors.

聯合聖經公會希臘文新約聖經的小冊子(左邊)表明天主教耶穌會的卡羅·馬蒂尼是編者之一。

28. Evidence for Including the 16 Verses that the NIV omits

28. 新國際譯本刪掉的 16 處經文的證據

1. **Matthew 17:21** “Howbeit this kind goeth not out but by prayer and fasting.”

1. **馬太福音 17:21** “至於這一類的，若不禱告和禁食，就不出來。”

i. **UNCIALS**: C (400AD), D (400AD), W (350AD), K, L, X, Δ, Π. Every Uncial except B, Aleph.

i. **大楷體抄本**：以法蓮抄本(主後 400 年)、伯撒抄本(主後 400 年)、華盛頓抄本(主後 350 年)、佛羅倫薩古抄本、拉丁譯本、西乃抄本 X、Δ、Π。除了梵蒂岡抄本、西乃抄本每個大楷體抄本都有。

ii. **Minuscules**: 28, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, f¹ (family 1) (1, 118, 131, 209), f¹³ (family 13) (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389). Every minuscule except one (33).

ii. **小楷體抄本**：28, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, f⁽¹⁾ (1 族) (1, 118, 131, 209), f⁽¹³⁾ (13 族) (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389). 除了抄本(33)外每個小楷體抄本都有。

iii. **Byzantine Lectionaries**: included. Read in all churches of Orient on 10th Sunday after Pentecost.

iii. **拜占庭聖經選文集**：包括在內。五旬節後的第 10 個主日，東方的所有教會都會誦讀。

iv. **Ancient Versions**: Diatessaron (150AD), Syriac, Vulgate, Coptic (300AD), Slavonic, Arminian (400AD), Ethiopic (450AD), Georgian (400AD), Old Latin (195AD).

iv. **古代譯本**：四福音合參(主後 150 年)、敘利亞語譯本、武加大譯本、科普特語譯本(主後 300 年)、斯拉夫語譯本、阿米尼烏斯/亞米念譯本(主後 400 年)、埃塞俄比亞語譯本(主後 450 年)、格魯吉亞語譯本(主後 400 年)、古拉丁文譯本(主後 195 年)。

v. **Early Writers**: Tertullian (died220), Origen (died254), Juvencus (d330), Hilary (d367), Basil (d379), Ambrose (d397), Athanasius Chrysostom (d407), Augustine (d430), Syriac Clement, Maximus of Turin (d423), Syriac Version of Canons of Eusebius (300AD), John Damascene (d749).

v. **早期記錄者們**：特土良(卒於 220 年)、俄利根(卒於 254 年)、尤文庫斯(卒於 330 年)、希勒裡(卒於 367 年)、巴西流(卒於 379 年)、安波羅修(卒於 397 年)、亞他那修·屈梭多模(卒於 407 年)、奧古斯丁(卒於 430 年)、斜利亞的革利免、都靈的馬克西穆斯(卒於 423 年)、正典敘利亞譯本的優西比烏(主後 300 年)、約翰·大馬士革(卒於 749 年)。

(Source: UBS3, Revision Revised by Burgon p.91).

(來源：伯根·複審修訂版·聯合聖經公會第 3 版·91 頁)

2. **Matthew 18:11** “For the Son of Man is come to save that which was lost.”

2. **馬太福音 18:11** “人子來為要拯救失喪的人”

i. **UNCIALS**: D (400AD), K (800AD), W (350AD), X, Δ, Π(800AD), 078 (500AD).

i. **大楷體抄本**：伯撒抄本(主後 400 年)、佛羅倫薩古抄本(主後 800 年)、華盛頓抄本(主後 350 年)、西乃抄本 X、Δ、Π(主後 800 年)、078(主後 500 年)。

Every Uncial except B, Aleph, L.

除了梵蒂岡抄本(B)，西乃抄本(Aleph)，拉丁譯本(L)、外，每個大楷體抄本都有。

ii. **Minuscules**: 28, 565, 700, 1071, 1079, 1230, 1241, 1253, 1344, 1365, 1546, 1646, 2148, 2174, 1009, 1010, 1195, 1216. Every minuscule except three.

ii. **小楷體抄本**：28, 565, 700, 1071, 1079, 1230, 1241, 1253, 1344, 1365, 1546, 1646, 2148, 2174, 1009, 1010, 1195, 1216.除了三個抄本外，每個小楷體抄本都有。

iii. **Byzantine Lectionaries**: 185, 10, 12, 69, 70, 80, 211, 299, 303, 374, 1642, 950. Read in all assemblies the day after Pentecost.

iii. **拜占庭聖經選文集**：185, 10, 12, 69, 70, 80, 211, 299, 303, 374, 1642, 950。五旬節後所有聚會都誦讀。

iv. **Ancient Versions**: Diatessaron (150AD), Italic (195AD), Vulgate, Syriac Peshitta (170AD), Syriac Curetonian (300AD), Armenian (400AD), Georgian (400AD), Syriac Harclean (616 AD), Ethiopic (450AD), Coptic, Slavonic.

iv. 古代譯本：四福音合參(主後 150 年)、意大利語譯本(主後 195 年)、武加大譯本、敘利亞文通俗譯本(主後 170 年)、庫熱頓敘利亞文譯本(主後 300 年)、亞美尼亞文譯本(主後 400 年)、格魯吉亞文譯本(主後 400 年)、亥克連敘利亞文譯本(主後 616 年)、埃塞俄比亞文譯本(主後 450 年)、科普特語譯本、斯拉夫版。

v. Early Writers: Tertullian (d220), Origen (d254), Hilary (d367), Chrysostom (d407), Augustine (d430), Theodorus Heraclea (d358), Chrysostom (d407), Jovius the Monk, Ambrose (d397), Jerome (d420), pope Damasus.

v. 早期記錄者們：特士良(卒於 220 年)、俄利根(卒於 254 年)、希勒裡(卒於 367 年)、屈梭多模(卒於 407 年)、奧古斯丁(卒於 430 年)、西奧多勒斯·赫拉克利亞(卒於 358 年)、約維斯修道士、安波羅修(卒於 397 年)、耶柔米(卒於 420 年)、教皇達馬蘇。

W&H imagine Matthew 18:11 “interpolated from either Luke 19:10 or from an independent source written or oral”, without any evidence to back it up.

魏斯科·霍特猜測馬太福音 18:11 是“根據路加福音 19:10 或其他無關的書面或口頭的來源資料，而添加進去的”，沒有任何證據支持這一點。

Q: Will the world be robbed of her priceless inheritance by the irreverent bungling of utterly misguided men?

問題：世界無價的遺產會由於被徹底誤導的人們無禮的粗製濫造而被剝奪嗎？

(Revision Revised, Burgon. p.92).

(伯根·複審修訂版·92 頁)。

3. Matthew 23:14 “Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.”

3. 馬太福音 23:14“你們這假冒為善的經文士們和法利賽人有禍了，因為你們侵吞寡婦的家產，假意作很長的禱告，所以要受更重的刑罰。”

i. UNCIALS: W (350AD), Δ, Π, K (800AD), 0107, 0138.

i. 大楷體抄本：華盛頓抄本(主後 350 年)、Δ、Π、佛羅倫薩古抄本(主後 800 年)、0107, 0138。

ii. Minuscules: 小楷體抄本: 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1365, 1546, 1646, 2148, 2174, f¹³ (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).

iii. Byzantine Lectionaries: 76, 547 etc.

iii. 拜占庭聖經選文集：76, 547 等。

iv. Ancient Versions: Diatessaron (170AD), Syriac Peshitta (170AD), Italic f (500AD), Vulgate (340AD), Syriac Harklean (616AD), Coptic Boharic (300AD), Ethiopic (450AD), Syriac Curetorian, Syriac Palestinian.

iv. 古代譯本：四福音合參(主後 170 年)、敘利亞文通俗譯本(主後 170 年)、意大利 f 譯本(主後 500 年)、武加大譯本(主後 340 年)、亥克連敘利亞文譯本(主後 616 年)、波海利科普特語譯本(主後 300 年)、埃塞俄比亞譯本(主後 450 年)、庫熱頓敘利亞語譯本、巴勒斯坦敘利亞語譯本。

v. Early Writers: Origen (d254), Hilary (d367), Chrysostom, Ps. Chrysostom, John Damascene.

v. 早期記錄者們：俄利根(卒於 254 年)、希勒裡(卒於 367 年)、屈梭多模、Ps. 屈梭多模、約翰·大馬士革。

4. Mark 7:16 “If any man have ears to hear, let him hear.”

4. 馬可福音 7:16“有耳可聽的就應當聽。”

i. UNCIALS: A (400AD), D (400AD), W (350AD), K (800AD), X (900AD), Δ(800AD), Θ (800AD), Π(800AD). (Omitted: Aleph B, L, 28).

i. 大楷體抄本：亞歷山大抄本(主後 400 年)、伯撒抄本(主後 400 年)、華盛頓抄本(主後 350 年)、佛羅倫薩古抄本(主後 800 年)、西乃抄本 X(主後 900 年)、Δ(主後 800 年)、Θ(主後 800 年)、Π(主後 800 年)、(漏掉的：西乃抄本、梵蒂岡抄本、拉丁譯本、28)。

ii. Minuscules: 小楷體抄本: 33, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, f¹ (1, 118, 131, 209), f¹³ (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).

iii. Byzantine Lectionaries: 拜占庭聖經選文集：76, 185, 313, 333, 950, 1127.

iv. Ancient Versions: Diatessaron (150AD), Gothic (341AD), Italic, Vulgate, Syriac Sinaitic, Syriac Palestinian, Syriac Harklean, Coptic Sahidic (300AD), Coptic Bohairic (300AD), Armenian (400AD), Ethiopic (450AD), Georgian (400AD).

iv. 古代譯本: 四福音合參(主後 170 年)、哥特譯本(主後 341 年)、意大利語譯本、武加大譯本、西乃敘利亞語譯本、巴勒斯坦敘利亞語譯本、亥克連敘利亞語譯本、沙希德科普特語譯本(主後 300 年)、波海利科普特語譯本(主後 300 年)、亞美尼亞語譯本(主後 400 年)、埃塞俄比亞語譯本(主後 450 年)、格魯吉亞語譯本(主後 400 年)。

v. Early Writers: Augustine (d430) etc.

v. 早期記錄者們: 奧古斯丁(卒於 430 年)等。

5. Mark 9:44, 46 “Where their worm dieth not, and the fire is not quenched.”

5. 馬可福音 9:44,46“那裡他們的蟲不會死,且火是不會滅的。”

i. UNCIALS: A (400AD), D (400AD), K (800AD), X (900AD), Θ (800AD), Π (800AD).

i. 大楷體抄本: 亞歷山大抄本(主後 400)、伯撒抄本(主後 400)、佛羅倫薩古抄本(主後 800)、西乃抄本 X(主後 900)、Θ(主後 800)、Π(主後 800)。

ii. Minuscules: 小楷體抄本: 700, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1546, 1646, 2148, 2174, f¹³ (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).

iii. Byzantine Lectionaries: included.

iii. 拜占庭聖經選文集: 包含在內。

iv. Ancient Versions: Diatessaron (150AD), Syriac Peshitta (170AD), Old Latin (200AD), Vulgate (383AD), Syriac Harklean, Gothic (341AD), Ethiopic (450AD), Georgian (400AD).

iv. 古代譯本: 四福音合參(主後 150 年)、敘利亞文通俗譯本(主後 170 年)、古拉丁文譯本(主後 200 年)、武加大譯本(主後 383 年)、亥克連敘利亞文譯本、哥特語譯本(主後 341 年)、埃塞俄比亞語譯本(主後 450 年)、格魯吉亞語譯本(主後 400 年)。

v. Early Writers: Irenaeus (d202), Basil (d379), Augustine (d430).

v. 早期記錄者們: 愛任紐(卒於 202 年)、巴西流(卒於 379 年)、奧古斯丁(卒於 430 年)。

6. Mark 11:26 “But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”

6. 馬可福音 11:26“你們若不饒恕人，你們在天上的父，也不饒恕你們的過犯。”

i. UNCIALS: K, X, C (400AD), D, A, Θ, Π.

i. 大楷體抄本: 佛羅倫薩古抄本、西乃抄本 X、以法蓮抄本(400AD)、伯撒抄本、亞歷山大抄本、Θ、Π.

ii. Minuscules: 小楷體抄本: 1079, 28, 33, 1009, 1010, 1071, 1195, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, f¹ (1, 118, 131, 209), f¹³ (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).

iii. Byzantine Lectionaries: 拜占庭聖經選文集: 10, 12, 32, 69, 70, 80, 303, 333, 374, 313, 1579.

iv. Ancient Versions: Diatessaron (150AD), Old Latin (200AD), Vulgate, Syriac Palestinian, Syriac Harklean, Coptic, Gothic, Ethiopic.

iv. 古代譯本: 四福音合參(主後 150 年)、古拉丁文譯本(主後 200 年)、武加大譯本、巴勒斯坦敘利亞文譯本、亥克連敘利亞文譯本、科普特語譯本、哥特語譯本、埃塞俄比亞語譯本。

v. Early Writers: Cyprian (d258AD), Augustine (d430).

v. 早期記錄者們: 居普良(卒於 258 年)、奧古斯丁(卒於 430 年)。

7. Mark 15:28 “And the scripture was fulfilled, which saith, And he was numbered with the transgressors.”

7. 馬可福音 15:28“這就應了經上的話說，祂被列在罪犯之中。”

i. UNCIALS: K, L, P, Δ, Θ, Π, 0112, 0250.

i. 大楷體抄本：佛羅倫薩古抄本、拉丁譯本、P、Δ、Θ、Π、0112、0250。

ii. Minuscules: 小楷體抄本 28, 33, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, f¹ (1, 118, 131, 209), f¹³ (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).

iii. Byzantine Lectionaries: 拜占庭聖經選文集：10, 211, 1642, 1761.

iv. Ancient Versions: Old Latin, Vulgate, Syriac Peshitta (170AD), Syriac Harklean, Syriac Palestinian, Coptic Boharic, Gothic (341AD), Armenian, Ethiopic, Georgian.

iv. 古代譯本：古拉丁譯本、武加大譯本、敘利亞文通俗譯本(主後 170 年)、亥克連敘利亞文譯本、巴勒斯坦敘利亞文譯本、波海利科普特語譯本、哥特語譯本(主後 341 年)、亞美尼亞語譯本、埃塞俄比亞語譯本、格魯吉亞語譯本。

v. Early Writers: Origen (d254), Eusebian Canons (300AD), Vigilus (d484), Ps. Hippolytus.

v. 早期記錄者們：俄利根(卒於 254 年)、優西比烏正典(主後 300 年)、維吉裡(卒於 484 年)、Ps. 希坡律陀。

8. Luke 17:36 “Two men shall be in the field; the one shall be taken, and the other left.”

8. 路加福音 17:36 “兩個人在田裡要取去一個撇下一個。”

i. UNCIALS: D

i. 大楷體抄本：伯撒抄本

ii. Minuscules: 小楷體抄本：1071, 1230, 2174, 700, 1253, 1344, 1646, 2148, f¹³ (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).

iii. Byzantine Lectionaries: included 185, 1579.

iii. 拜占庭聖經選文集：包括 185, 1579.

iv. Ancient Versions: Diatessaron (150AD), Syriac Peshitta (170AD), Old Latin (195AD), Vulgate, Syriac Curetonian, Syriac Sinaitic, Syriac Harklean, Armenian, Georgian.

iv. 古代譯本：四福音合參(主後 150 年)、敘利亞文通俗譯本(主後 170 年)、古拉丁文譯本(主後 195 年)、武加大譯本、庫熱頓敘利亞語譯本、西乃敘利亞語譯本、亥克連敘利亞語譯本、亞美尼亞語譯本、格魯吉亞語譯本。

v. Early Writers: Ambrose (d397), Augustine (d430).

v. 早期記錄者們：安波羅修(卒於 397 年)、奧古斯丁(卒於 430 年)。

9. Luke 23:17 (“For of necessity he must release one unto them at the feast.”)

9. 路加福音 23:17 “每逢這節，期巡撫必須釋放一個囚犯給他們。”

i. UNCIALS: Aleph (350AD), W (350AD), D (400AD), Θ, Ψ, X (900AD), Δ(800AD), 063(800AD).

i. 大楷體抄本：西乃抄本(主後 350 年)、華盛頓抄本(主後 350 年)、伯撒抄本(主後 400 年)、Θ, Ψ、西乃抄本 X(主後 900 年)、Δ(主後 800 年)、063(主後 800 年)。

ii. Minuscules: 小楷體抄本：28, 565, 700, 1010, 1195, 1216, 1230, 1253, 1646, 2174, 1242, 1365, 2148, 1071, 1344, 1009, f¹ (1, 118, 131, 209), f¹³ (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389).

iii. Byzantine Lectionaries: included.

iii. 拜占庭聖經選文集：包括在內。

iv. Ancient Versions: Old Latin, Vulgate, Syriac Peshitta (170AD), Syriac Harklean, Coptic Bohairic, Armenian, Georgian, Ethiopic, Syriac Curetorian, Syriac Sinaitic.

iv. 古代譯本：古拉丁文譯本、武加大譯本、敘利亞文通俗譯本(主後 170 年)、亥克連敘利亞語譯本、波海利科普特語譯本、亞美尼亞語譯本、格魯吉亞語譯本、埃塞俄比亞語譯本、庫熱頓敘利亞語譯本、西乃敘利亞語譯本。

v. Early Writers: Eusebius.

v. 早期記錄者們：優西比烏。

10. John 5:3b “Waiting for the moving of the water.” **John 5:4** “For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.”

10. 約翰福音 5:3b“有等候水動”**約翰福音 5:4**“因為有天使按時下池子攪動那水，水動之後，誰先下去，無論害什麼病，就痊癒了。”

i. UNCIALS: A, C, K, L, X, Δ, θ, Ψ, Π, 063, 078.

i. 大楷體抄本：亞歷山大抄本、以法蓮抄本、佛羅倫薩古抄本、拉丁譯本、西乃抄本 X、Δ、θ、Ψ、Π、063、078。

ii. Minuscules: 小楷體抄本： f¹ (1, 118, 131, 209), f¹³ (13, 69, 124, 174, 230, 174, 230, 346, 543, 788, 826, 828, 983, 1389), 28, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 239, 2174.

iii. Byzantine Lectionaries: 拜占庭聖經選文集：12, 64, 69, 70, 76, 80, 191, 303, 333, 374, 381, 1127, 1231, 1564, 1579, 1634.

iv. Ancient Versions: Diatessaron (150AD), Old Latin, Vulgate, Syriac Peshitta (170AD), Syriac Palestinian, Coptic Bohairic, Armenian, Syriac Harklean.

iv. 古代譯本：四福音合參(主後 150 年)、古拉丁文譯本、武加大譯本、敘利亞文通俗譯本(主後 170 年)、巴勒斯坦敘利亞譯本、波海利科普特語譯本、亞美尼亞語譯本、亥克連敘利亞語譯本。

v. Early Writers: Tertullian, Ambrose, Didymus, Chrysostom, Cyril.

v. 早期記錄者們：特土良、安波羅修、岱迪瑪、屈梭多模、區利羅。

11. Acts 8:37 “And Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (see p.29).

11. 使徒行傳 8:37“腓利說：‘你若是一心相信就可以，’他回答說：‘我信耶穌基督是上帝的兒子。’”(見第 29 頁)。

i. UNCIALS: E.

i. 大楷體抄本：抄本 E。

ii. Minuscules: 小楷體抄本：104, 630, 945, 1739, 1877, 629.

iii. Byzantine Lectionaries: 拜占庭聖經選文集：59.

iv. Ancient Versions: Italic, Armenian, Georgian, Vulgate, Syriac Harklean.

iv. 古代譯本：意大利語譯本、亞美尼亞語譯本、格魯吉亞語譯本、武加大譯本、亥克連敘利亞語譯本。

v. Early Writers: Tertullian, Cyprian, Ambrosiaster, Pacian, Ambrose, Augustine, Theophylact.

v. 早期記錄者們：特土良、居普良、安布羅夏斯特、帕西尼、安波羅修、奧古斯丁、狄奧非特拉。

12. Acts 15:34 “Notwithstanding, it pleased Silas to abide there still." ”

12. 使徒行傳 15:34“惟有西拉定意仍住在那裡。”

i. UNCIALS: C, D.

i. 大楷體抄本：以法蓮抄本、伯撒抄本。

ii. Minuscules: 小楷體抄本：33, 88, 181, 326, 436, 614, 630, 945, 1739, 2412.

iii. Ancient Versions: Italic, Syriac Harklean, Coptic Sahidic, Coptic Bohairic, Armenian, Ethiopic, Georgian, Vulgate.

iii. 古代譯本：意大利語譯本、亥克連敘利亞語譯本、沙希德科普特語譯本、波海利科普特語譯本、亞美尼亞語譯本、埃塞俄比亞語譯本、格魯吉亞語譯本、武加大譯本。

iv. Early Writers: Cassiodorus, Theophylact.
iv. 早期記錄者們：卡西奧多勒斯、狄奧非特拉。

13. Acts 24:7 "But the chief captain Lysias came upon us, and with great violence took him away out of our hands."
13.使徒行傳 24:7“不料，千夫長呂西亞前來，甚是強橫，從我們手中把他奪去。”

i. UNCIALS: E, Ψ, 056, 0142.

i. 大楷體抄本：抄本 E、Ψ、056、0142。

ii. Minuscules: 小楷體抄本: 33, 88, 104, 181, 424, 436, 614, 629, 630, 945, 1505, 1739, 2412, 2495.

iii. Byzantine Lectionaries: included.

iii. 拜占庭聖經選文集：包含在內。

iv. Ancient Versions: Syriac Peshitta (170AD), Italic, Armenian, Vulgate, Syriac Harklea, Ethiopic.

iv. 古代譯本：敘利亞文通俗譯本(主後 170 年)、意大利語譯本、亞美尼亞譯本、武加大譯本、亥克連敘利亞譯本、埃塞俄比亞語譯本。

v. Early Writers: Chrysostom, Theophylact.

v. 早期記錄者們：屈梭多模、狄奧非特拉。

14. Acts 28:29 "And when he had said these words, the Jews departed, and had great reasoning among themselves."

14.使徒行傳 28:29“保羅說了這話，猶太人議論紛紛的就走了。”

i) Uncials: P (500AD), 049, 056, 0142.

i) 大楷體抄本：抄本 P(500AD)、049、056、0142。

ii) Minuscules: 小楷體抄本：88, 326, 330, 383, 436, 451, 614, 629, 630, 945, 1241, 1505, 2495, 1877, 2127, 2412, 2492, 104.

iii) Byzantine Lectionaries : included. 599, 597.

iii) 拜占庭聖經選文集：包括 599、597。

iv) Ancient Versions: Italic, Vulgate, Syriac Harklean.

iv) 古代譯本：意大利語譯本、武加大譯本、亥克連敘利亞語譯本。

v) Early Writers: Chrysostom, Euthalius, Theophylact.

v) 早期記錄者們：屈梭多模、猶塔利、狄奧非特拉。

15. Romans 16:24 "The grace of our Lord Jesus Christ be with you all. Amen."

15.羅馬書 16:24“願我們主耶穌基督的恩典與你們眾人同在。阿們。”

i) Uncials: D, G, P, Ψ.

i) 大楷體抄本：伯撒抄本、七十士譯本、抄本 P、Ψ。

ii) Minuscules: 小楷體抄本：88, 181, 326, 330, 451, 614, 629, 630, 1241, 1877, 1984, 1985, 2492, 2495, 33, 104, 256, 436, 1319, 1837.

iii) Byzantine Lectionaries: included.

iii) 拜占庭聖經選文集：包含在內。

iv) Ancient Versions: Italic, Vulgate, Syriac Harklean, Gothic, Syriac Peshitta, Armenian, Ethiopic.

iv) 古代譯本：意大利語譯本、武加大譯本、亥克連敘利亞語譯本、哥特語譯本、敘利亞文通俗譯本、亞美尼亞語譯本、埃塞俄比亞語譯本。

v) Early Writers: Chrysostom, Euthalius, Theodoret, John-Damascus, Ambrosiaster.

v) 早期記錄者們：屈梭多模、猶塔利、狄奧多勒、約翰-大馬士革、安布羅夏斯特。

29. First Century Writers Quote Every NT Book (except III John)

29. 第一世紀作者引用各新約書卷(約翰三書除外)

1. **Ignatius (30-107 AD)** a disciple of John, quotes every New Testament book except III John and Jude, giving the same readings as the King James Bible (Vol. 1, p.45-131). This proves that:

1. **伊格那丟(30-107 AD)**約翰的門徒，引用了約翰三書和猶大書以外的全部新約書卷，內容與英王欽定本相一致(第一卷，45-131 頁)。這證明：

a) The **King James Bible** is unchanged since the original autographs.

a) **英王欽定本**自原始手稿並無改變。

b) The **Muslim** claim is false that the Bible has been corrupted by adding references to show Jesus' Sonship, deity, death & resurrection. Islam denies these. Ignatius calls Jesus the Prophet of Deut 18:15.

b) **穆斯林**的聲稱是錯誤的，他們稱聖經已受到所加注釋的敗壞，這些注釋說明瞭耶穌的兒子身分、神性、受死與復活。伊斯蘭教否認這些。伊格那丟稱耶穌為申 18:15 中的那代言人。

c) The **Roman Catholic** claim is false that the NT books were not immediately recognized as Scripture until the Catholic Council of Carthage determined it in 397 AD.

c) **羅馬天主教**的聲稱是錯誤的，他們稱新約書卷並沒有作為聖經立即得到意識，而是到主後 397 年天主教迦太基公會上才得到確認的。

If you check the footnotes in the early church writers, you will find that Ignatius quotes all these NT references (from **25 out of 27 NT books** on **245 occasions**), showing that the canon of Scripture was immediately recognized as authoritative Scripture.

如果你核對一下早期教會記錄者們的腳注，你便會發現，伊格那丟引用了全部這些新約注釋(**245 次自 27 卷新約書卷的 25 卷**)，表明新約正典作為權威性聖經立即得到了意識。

Matthew 馬太福音 1:1,23; 3:9,15; 4:6,9,10,23; 5:4,19,45,48; 6:14; 7:15; 8:17; 9:35; 10:16,41; 12:33,40; 15:13; 16:26; 18:19; 19:12; 22:40; 23:35; 24:25; 27:52; 28:19.

Mark 馬可福音 12:29.

Luke 路加福音 1:6,47; 4:6; 6:46; 10:18,27; 14:11; 16:15; 17:10; 22:31,32; 23:34; 24:39.

John 約翰福音 1:3,9,10,11,14,18 (p.116 116 頁); 2:19; 3:8,14,36; 4:14; 5:25,28,30,46; 6:38; 7:38; 8:29,44,46,56,58 (p.108 108 頁); 10:9,11; 11:25,26,42; 12:7,32; 13:34; 14:6,16,24; 15:19; 16:13,14; 17:3,4,5,6,31; 20:17,27,28.

Acts 使徒行傳 1:11; 3:22; 7:37; 9:15; 11:26; 13:48; 20:24; 26:14,23; 28:13,14.

Romans 羅馬書 1:3; 2:4,6; 4:17; 6:10; 8:17,18,32; 10:10; 13:14; 15:19.

I Corinthians 哥林多前書 1:10,18,20,31; 2:8; 3:16; 4:4,13,16,20; 5:7,11; 6:9,10,19; 7:19,22; 8:4,6; 10:4,13,31; 11:1,11; 12:11,13; 13:2; 15:8,9,13,14,17,18,19,28,32,53.

II Corinthians 哥林多後書 2:17; 4:18; 5:17; 6:14-16,16; 8:18; 10:17; 13:12.

Galatians 加拉太書 1:1,4; 2:5,20; 3:11,20,28; 4:9; 6:2,14,17.

Ephesians 以弗所書 1:1; 2:2,4; 4:1,3,4,5,6; 5:3,22,25; 6:1,3,4,12,16.

Philippians 腓立比書 2:2,3,25; 3:10,16,18,19.

Colossians 歌羅西書 1:15,16,17,23,25; 4:15,18.

I Thessalonians 帖撒羅尼迦前書 4:5; 5:17.

II Thessalonians 帖撒羅尼迦後書 3:10.

I Timothy 提摩太前書 1:1,3,4,5,14; 2:4,5,6; 4:10,12,13; 5:3,6,11; 6:1,3.

Titus 提多書 1:10; 2:5,14; 3:13.

Philemon 腓利門書 8,9.

Hebrews 希伯來書 10:12,13,29; 13:17.

James 雅各書 1:6,8,16; 2:23; 4:6.

I Peter 彼得前書 2:5,9,23; 3:6; 4:7; 5:2,5,14.

II Peter 彼得後書 3:9.

I John 約翰一書 2:22; 4:3.

II John 約翰二書 7.

Revelation 啟示錄 1:7.

2. **Clement of Rome (30-100 AD)** was a companion of Paul and Luke.

2. **羅馬的革利免(主後 30-100 年)**是保羅和路加的同工。

He wrote to the Corinthians in 96 AD, quoting the New and Old Testament Scriptures as being equally authoritative.
他於主後 96 年寫信給哥林多，作為同等的權威引用新約和舊約聖經。

He was at Philippi with Paul in 57 AD.
他於主後 57 年與保羅一同在腓立比。

He quotes Psalm 118:18 and Hebrews 12:6 as the Holy Word (First Epistle of Clement 56:3,4, ie: Vol.1,p.20)
他引用詩篇 118:18 和希伯來書 12:6 為聖話語(革利免一書 56:3,4，亦即：第一卷，20 頁)

“For thus saith the holy Word:

“聖話語如此說：

’The LORD hath severely chastened me, yet hath he not given me over to death’ (Psalm 118:18).

‘耶和華雖嚴嚴地懲治我，卻未曾將我交於死亡’(詩篇 118:18)

‘For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.’ (Hebrews 12:6).

‘因為主所愛的祂必管教，又鞭打凡所收納的兒子。’(希伯來書 12:6)

He says that Paul wrote I Corinthians with ‘true inspiration to you’ (47:1-3).
他說，保羅寫哥林多前書是以‘給你的真靈感’(47:1-3)。

He quotes from 15 out of 27 NT books as Scripture (Vol.1,p.1-21) **in 96 AD**. These are:
他於主後 96 年作為聖經引用過 27 卷新約書卷的 15 卷(第一卷，1-21 頁)。它們是：

Matthew 馬太福音 6:12-15; 7:2; 15:8; 24:35.

Mark 馬可福音 7:6; 9:42.

Luke 路加福音 6:36-38; 8:5; 17:2.

Acts 使徒行傳 20:35.

Romans 羅馬書 1:32; 4:3; 9:5.

I Corinthians 哥林多前書 1:31; 2:9; 3:13; 10:26,28; 12:12; 13:4; 15:20; 16:1,2.

II Corinthians 哥林多後書 10:17.

Ephesians 以弗所書 4:4-6; 5:21.

Colossians 歌羅西書 1:18.

I Thessalonians 帖撒羅尼迦前書 5:21.

Titus 提多書 1:2; 2:14; 3:1.

Hebrews 希伯來書 1:3,4,7,13; 3:5; 6:18; 11:13,17,37; 12:6.

James 雅各書 2:23; 4:6; 5:20.

I Peter 彼得前書 2:17; 3:20; 4:8; 5:5.

II Peter 彼得後書 2:5.

3. **Polycarp (65-155 AD)** was a disciple of John.

3. **坡旅甲(主後 65-155 年)**是約翰的門徒。

In writing to the Philippian church in 115 AD, he quoted 19 out of the 27 New Testament books as Scripture on 70 occasions.

主後 115 年，在寫給腓立比教會的書信中，他是作為聖經 70 次引用了 27 卷新約書卷的 19 卷。

This shows that the NT canon was well established by 115 AD.
這表明新約正典於主後 115 年前已得到了充分確立。

He testified to be a disciple of John the Apostle. (Vol.1,p.31-44).
他證明自己為使徒約翰的門徒。(第一卷，31-44 頁)。

In 115 AD he quotes:
主後 115 年，他引用了：

Matthew 馬太福音 5:3,10,44; 6:12,13,14; 7:1,2; 20:28; 26:41.

Mark 馬可福音 14:38.
Luke 路加福音 6:20,36,37,38.
Acts 使徒行傳 2:24; 5:41; 17:31; 21:14.
Romans 羅馬書 8:11; 12:17; 14:10-12.
I Cor 林前. 6:2,9,10,14.
II Cor. 林後 4:14; 5:10; 8:31.
Gal 加 1:1; 2:2; 4:26; 6:7.
Eph. 弗 2:8,9; 4:26; 6:11,14.
Phil. 腓 1:5,27; 2:10,16.
I Thess. 帖前 5:17,22.
II Thess. 帖後 3:15.
I Tim. 提前 2:2; 3:8; 6:7,10.
II Tim. 提後 2:12.
Titus 提多書 3:1.
I Peter 彼得前書 1:8,13,21; 2:11,12,17,21,22,24; 3:9,22; 4:7,16; 5:5.
II Peter 彼得後書 3:15.
I John 約翰一書 4:3,9.
Jude 猶大書 3.

(Source: The Ante-Nicene Fathers. Translations of the writings of the Fathers down to AD 325. A Roberts & J Donaldson Editors. American Reprint by AC Coxe. Eerdmans, Grand Rapids, Michigan)
(來源：尼西亞前期各教父。沿至主後 325 年的教父作品譯著。A. 羅伯茨和 J. 唐納森編輯。密歇根州，大瀑布市，由伊爾德曼斯出版公司，AC 考克斯美洲再版)

30. Summary and Conclusion

30. 概要與總結

1. Why use a bible translated from a corrupt Greek text produced by occultists and heretics such as Westcott and Hort? (p.44)
1. 為什麼要使用由魏斯科和霍特這樣的術士和異端人士所炮製出來的敗壞的希臘文本所翻譯的聖經呢？(第 44 頁)

What can members of the Ghostly Guild offer Christians?

鬼魂行會的成員又能向基督徒提供些什麼呢？

2. How can B & Aleph be regarded as authoritative when they disagree with each other **3036 times** in the Gospels?
2. 既然梵蒂岡抄本和西乃抄本在福音書中彼此不符都達 **3036 次**，它們又如何能被當作權威呢？

In the Gospels, Codex Vaticanus (B) has **589 readings** quite peculiar to itself, affecting 858 words, while Codex Sinaiticus (Aleph) has **1460 singular readings** affecting 2640 words.

在福音書中，梵蒂岡抄本有其本身相當獨特的內容 **589 處**，影響 858 個詞；而西乃抄本則有 **1460 處特有的內容**影響到 2640 個詞。

(The Revision Revised, Burgon, p.319).

(伯根. 複審修訂版. 319 頁)

3. Modern version supporters reject the Received Text of the KJV because they assume without any historical evidence that an original Alexandrian text was revised by Lucian at Antioch to produce the Byzantine text of KJV around 250AD.
3. 現代譯本的支持者們拒絕英王欽定本的傳受經文，因為他們毫無歷史根據地假設，陸西安於主後 250 年左右在安提阿修訂了原始的亞歷山大文本，創作出拜占庭文本，而英王欽定本便出自於拜占庭文本。

The historical evidence points to the opposite being true, that Vaticanus (B), Sinaiticus (Aleph) and their Alexandrian manuscripts are revisions of the original true Antioch text of the KJV.

歷史證據表明，事實恰恰相反，梵蒂岡抄本(B)、西乃抄本(Aleph) 及其亞歷山大抄本是英王欽定本之純正原始安提阿文本的修訂本。

Key: What W & H have restored is the text that had the highest authority in Alexandria from 200 to 450AD and abandoned from 500-1881AD.

關鍵：魏霍所修復的是主後 200 年至 450 年在亞歷山大曾有最高權威，而在主後 500-1881 年已被摒棄了的文本。

This Alexandrian text fell into discredit, disuse and disrepute after 450AD and was rejected by the churches until W & H restored it in 1881AD.

這種亞歷山大文本在主後 450 年以後落入了聲名狼藉遭廢棄的可恥境地，一直受到各教會的拒絕，直到主後 1881 年被魏霍二人所修復。

Nearly all the revision of the original text occurred in Egypt, a centre of heresy and Gnosticism.

幾乎所有原始文本的修訂版都出現在埃及——這一異端和諾斯底主義的中心。

4. We reject the **Alexandrian text** of the NIV because it **fails 6 of the 7 Tests** determining the true NT text, whereas the Byzantine text of the KJV passes 7 out of 7 such tests.
4. 我們拒絕新國際譯本所依據的**亞歷山大文本**，因為它**不符合**用於判定純正新約文本的 **7 項測驗中的 6 項**，而英王欽定本所依據的拜占庭文本卻通過這 7 項測驗中的全部 7 項。

i) It passes the **Antiquity** test as it occurs before 400AD.

i) 由於亞歷山大文本出現於主後 400 年以前，它通過了**古老性**測驗。

ii) It fails the **Number** of witnesses test because its readings are not found in a majority of independent witnesses.

ii) 它未通過**證據數量性**的測驗，因為在多數獨立的證據中找不到其內容。

iii) It fails the Variety of witnesses test because Alexandrian readings are not found in many geographical areas, from different countries, speaking different languages, who never met and never colluded, as in Versions, Fathers, Lectionaries and Greek manuscripts.

iii) 它未通過證據多樣性的測驗，因為沒有在講不同語言的不同國家的多個地理區域找到亞歷山大讀本，比如在各譯本、教父們的著作、聖經選文集以及希臘抄本中，以表明它們是從未彼此相遇，絕非經串通而成的。

iv) It fails the “Continuity over time” test.

iv) 它未通過“在時間上的連續性”測驗。

Alexandrian readings fail this test because they died out by 450AD, being rejected by churches all over the world. 亞歷山大讀本沒有通過這項測驗是因為它受到世界各地教會的拒絕，不到主後 450 年便已到了窮途末路。

v) It fails the Credibility test because Alexandrian manuscripts and readings go wrong continually, having low credibility due to their many mistakes. This test discredits the NIV.

v) 亞歷山大抄本及其讀本由於不斷步入歧途——由於其中的諸多錯誤而有著很低的可信度，因而未通過信度性測驗，這項測驗毀了新國際譯本的聲譽。

vi) It fails the Context test because Alexandrian manuscripts have a high degree of corruption.

vi) 它未通過文脈測驗，因為亞歷山大抄本高度敗壞。

vii) It fails the Internal Evidence test because they contain readings that are scientifically or grammatically impossible, such as a 3 hour eclipse of the Sun at full moon in B, Aleph and RV.

vii) 它未通過內部證據性測驗，因為它所包含的內容在科學上或語法上都是不可能的，比如在梵蒂岡抄本、西乃抄本和修訂本中，月盈之際 3 個小時的日蝕。

The Byzantine text of the KJV passes all these 7 tests.

英王欽定本所依據的拜占庭文本通過了全部 7 項測驗。

By gathering the evidence, evaluating it and counting the independent, credible witnesses we arrive at the Received text of the KJV as being the True NT text.

通過對證據的收集、評測和計算證據的獨立性及信度，我們獲得了英王欽定本所依據的傳受經文是純正的新約文本的結果。

5. Modern versions seem unaware of the normal & abnormal transmission of the NT text.

5. 現代譯本似乎沒有意識到新約文本的正常和異常傳播問題。

a) **Normal transmission** was the rapid spread of good NT copies and the ability to check them with the originals.

a) **正常傳播**是優秀新約抄本的快速傳播，而且能夠用原稿進行核對。

This produced an early, well entrenched, multiplying Majority Text that would prevent corrupt texts gaining widespread acceptance.

這產生了一批早期、得到良好確立並且多樣的多數經文，它們會防止敗壞的文本得到普遍接納。

Asia Minor, Greece, Rome and Israel held all the original autographs from where we find the Majority Text of the KJV.

小亞細亞、希臘、羅馬和以色列曾擁有全部的原始手稿，從中我們得到英王欽定本所依據的多數經文。

Alexandria in Egypt had no originals and was in the worst position to spread the true NT text.

埃及的亞歷山大根本沒有原稿，並且處在傳播純正新約文本最惡劣的位置。

b) **Abnormal transmission** arose because some people who hated the Deity of Christ produced altered NT copies to spread their heresies.

b) **異常傳播**的發生是由於憎恨基督神性的一些人製作被竄改了的新約複本，以便傳播其異端。

History shows that the worst corruptions of the NT occurred before 350AD.

歷史表明對新約聖經最惡劣的敗壞發生在主後 350 年前。

The creation of corrupt manuscripts ceased after 400AD because they became impossible to sell.
敗壞抄本的製作於主後 400 年以後便停止了，因為它們已不可能得到銷售。

Gaius in 190AD named 4 heretics who produced altered NT copies.
主後 190 年，聖加伊烏斯將 4 個製作被竄改了的新約抄本的組織命名為異端。

Consider 5 reasons prohibiting the spread of new false texts. (p.78).
請思考禁止新的錯誤文本傳播的 5 個原因。(第 78 頁)。

6. The 6 kinds of NT manuscripts are all Majority Text manuscripts. (p.83-99).
6 種新約抄本全部是多數經文的抄本。(第 83-99 頁)。

7. The Westcott and Hort eclectic or mixed text has 5 problems:
魏斯科和霍特折衷或混淆的文本有 5 個問題：

i) It ignores the weight or credibility of a manuscript.

i) 它無視抄本的分量和信度。

ii) It requires that we know everything in history which could create variant readings.

ii) 它要求我們瞭解歷史上能夠產生各種不同內容的一切原因。

iii) It ignores most of the 5487 Greek manuscripts, Lectionaries, fathers and versions.

iii) 它無視 5487 個希臘抄本的大多數、聖經選文集、教父的著作和各個譯本。

iv) It follows one narrow evidence, the Alexandrian Old Uncials (Aleph, B, C, D)

iv) 它依據著一個不足的證據——亞歷山大古老的大楷體抄本(西乃抄本、梵蒂岡抄本、以法蓮抄本、伯撒抄本)

v) It chooses between variants on guesswork.

v) 它是通過臆測在各種抄本中進行選擇的。

8. Modern version supporters cannot explain how the Majority Text originated and how it dominated the world.
現代譯本的支持者們無法解釋多數經文是如何產生，並且是如何統治世界的。

9. Modern version supporters reject the KJV because they believe that it is based on late manuscripts with no manuscript support before 400AD.

9. 現代譯本的支持者們拒絕英王欽定本的原因是，他們認為它所依據的是晚期抄本，沒有主後 400 以前的抄本支持。

This is shown to be wrong because of the existence of Traditional Text (KJV) readings in manuscripts before 350AD, such as:

這一點已證明是錯誤的，因為主後 350 年以前傳統文本(英王欽定本)內容就已存在於抄本之中，如：

i) Early Christian Writers from 100-350AD heavily quote Majority text readings (p.121), showing that Received Text readings (of the KJV) exist and predominate before 350AD.

i) 主後 100-350 年的早期基督徒記錄者們大量引用多數經文內容(第 121 頁)，這表明傳受抄本內容(英王欽定本的)在主後 350 年以前的存在及其優勢地位。

ii) Codex W (032) dated 350AD of the gospels contain remarkably pure TR readings.

ii) 年代標為主後 350 年的福音書華盛頓抄本(032)含有極為純正的傳受抄本內容。

iii) Codex Alexandrinus (A) or (02) dated 410AD in the gospels agrees strongly with the Majority Text.

iii) 年代標為主後 410 年的福音書亞歷山大抄本(A)或(02)與多數經文極其一致。

iv) Gothic Version dated 341AD survives as 9 manuscripts of the Gospels and Paul's letters.
iv) 年代標為主後 341 年的哥特譯本作為福音書和保羅書信的 9 個抄本之一倖存下來。

It was translated from the early Byzantine text of the KJV.
它譯自英王欽定本的早期拜占庭文本。

v) Tatian's Diatessaron (died 180AD) is a harmony of the gospels quoting Majority Text readings.
v) 他提安(主後 180 年離世)的四福音合參是一部引用多數經文內容的福音對照書。

vi) Peshitta Syriac Version (170AD) agrees closely with the vast majority of Greek NT manuscripts. 350 copies have survived.

vi) 敘利亞文通俗譯本(主後 170 年)與 350 份倖存的希臘文新約抄本的絕大多數極其一致。

vii) Sinaitic Syriac manuscripts (200AD) consists of the 4 gospels.

vii) 敘利亞文西乃抄本(主後 200 年)由四福音書構成。

It gives remarkable support to the Traditional text.
它對傳統文本給予了顯著的支持。

viii) Origen's Writings (185-253AD) contain many Traditional Text readings.

viii) 俄利根的作品(主後 185-253 年)含有許多傳統文本內容。

ix) Latin Vulgate (384AD) was translated from "old Greek" manuscripts and from Alexandrinus' parent manuscript.

ix) 拉丁文武加大譯本(主後 384 年)譯自“古希臘文”抄本和亞歷山大抄本母本。

It contains 4 of Hort's 8 so-called "Conflate readings" of the Traditional Text.
它含有霍特 8 個所謂傳統文本的“合併讀本”中的 4 個。

Kenyon (1937) lists 22 out of 24 Gospel passages where the Vulgate agrees with the Traditional Text of KJV. (p.87,88).

肯揚(1937 年)列出了 24 個福音章節中的 22 個，其中的武加大譯本與英王欽定本的傳統文本相一致(87、88 頁)。

x) Papyri. Sturz found that early papyri (before 300AD) vindicate Byzantine readings in 885 places where there is significant variation. (p.131).

x) 蒲草紙抄本。斯特茨發現早期蒲草紙抄本(主後 300 年以前)在 885 個具有重要變體的地方均支持‘拜占庭’讀本。(第 131 頁)

10. Hoskier states that "B and Aleph were produced by Origen revising the Antioch (KJV) text between 200-400AD.

10. 豪斯科爾指出：“梵蒂岡抄本和西乃抄本是主後 200-400 年間由俄利根修訂安提阿(英王欽定本)文本所創作出來的。

These Egyptian revisions were abandoned between 500-1881AD and revived in our day.” (p.140)

這些埃及的修訂本於主後 500-1881 年間已被摒棄，又在我們這個時代死灰復燃了。”(第 140 頁)

Burton describes Aleph, B and D as three of the most scandalously corrupt copies available.

伯根把西乃抄本、梵蒂岡抄本和伯撒抄本稱作三個現存最令人作嘔的敗壞抄本。

They contain the largest amount of fabricated readings, ancient blunders and intentional perversions of Scripture which are discoverable in any known copies of the Word of God”. (p.142)

在任何已知上帝話語的複本中，它們包含對能夠發現的聖經最大量捏造的內容、古老的謬誤以及蓄意的歪曲。”(第 142 頁)

11. Questions:

11. 問題:

i) Why were Codex Vaticanus and Sinaiticus (on which NIV is based) not copied and distributed if they are supposed to be the “oldest and best manuscripts?” (p.151).

i) 如果梵蒂岡抄本和西乃抄本(新國際譯本的基礎版本)是“最古老、最優秀的抄本”，那麼為什麼它們沒有得到複製和傳播呢？(第 151 頁)

Because people recognized their corrupt readings and refused to buy them.

因為人們認識到它們內容的敗壞，拒絕購買。

Market forces made them unsaleable.

市場力量促使它們無法得到銷售。

ii) Why are Codex Vaticanus and Codex Sinaiticus in such good condition after 1500 years?

ii) 為什麼梵蒂岡抄本和西乃抄本在 1500 年後還會有如此良好的狀況？

Because nobody would use or buy a corrupt manuscript.

因為沒有人會使用和購買一個敗壞的抄本。

iii) How do you explain the Majority text's 98% domination of the manuscripts?

iii) 你如何解釋抄本中多數經文佔 98% 的優勢地位？

Christians recognized them as good copies of the originals.

基督徒們已意識到它們是優秀的原文複本。

iv) Would the devil or those who hated the Deity of Christ want to corrupt the NT?

iv) 魔鬼或那些憎恨基督之神性的人會要敗壞新約嗎？

Yes. What is more likely to occur, a good man adding to the Bible, or an evil man subtracting from the Bible.

會。更有可能發生的是，好人為聖經添枝加葉，或惡人給聖經掐頭去尾。

Clearly the latter.

無疑是後者。

This explains the modern versions' over 30 anti Christ passages (p.164).

這解釋了現代譯本超過 30 處反基督的章節(第 164 頁)。

12. The KJV was produced during the Reformation, a time of returning to Bible Truths.

12. 英王欽定本問世於宗教改革期間——一個回歸聖經真理的時代。

The NIV was produced in a time of Ecumenism, apostasy and a return to Roman Catholicism, as seen by the UBS3 editors Cardinal Martini of Rome, Bruce Metzger and Kurt Aland.

新國際譯本的創作則是在一個宗教同合主義、背道和回歸羅馬天主教的時代，正如聯合聖經公會的三位編輯——羅馬的紅衣主教馬蒂尼、布魯斯·梅茨格和庫爾特·阿蘭德所看到的。

31. Dictionary of Unfamiliar Words in the KJV & Modern Versions

31. 英王欽定本和現代譯本中陌生詞詞典

ADJURE (7x) = to change, command solemnly under an oath or threaten. (Matthew 26:63). 變更，以起誓或威脅的形式嚴肅地命令。(馬太福音 26:63)。

ADO (1x) = commotion (Numbers 24:14). 擾亂(民數記 24:14)。

AFOOT (2x) = on foot (Mark 6:33). 步行(馬可福音 6:33)。

AFORE (7x), **AFORETIME** (7x), **AFOREHAND** (1x) = before. (Psalm 129:6). 在.....以前(詩篇 129:6)。

AGONE (1x) = ago (1 Samuel 30:13). 從前(撒母耳記上 30:13)。

AGUE (1x) = acute fever. (Leviticus 26:16). 急性熱病。(利未記 26:16)。

ALBEIT (2x) = all though it be that, although, even though (Ezekiel 13:7). 即便如此，儘管、即使(以西結書 13:7)。

ALL TO (1x) = entirely, wholly (Judges 9:53). 完全，全然(士師記 9:53)。

ALMS (13x) = charitable relief for the poor (Matthew 6:1). 對窮人的慈善救濟(馬太福音 6:1)。

AMERCE (1x) = to punish by imposing a fine (Deuteronomy 22:19). 通過徵收罰金來懲罰(申命記 22:19)。

AMIABLE (1x) = lovely, friendly, agreeable (Psalm 84:1). 可愛的，友好的，令人愉快的(詩篇 84:1)。

AMISS (4x) = incorrect, improper, out of order (James 4:3). 不正確，不恰當，次序紊亂(雅各書 4:3)。

ANATHEMA (1x) = accursed, devoted to evil or destruction (1 Cor 16:22). 愛咒詛的，獻給災禍或毀滅(哥林多前書 16:22)。

ANGLE (1x) = fishhook, angler (Isaiah 19:8). 魚鉤，垂釣者(以賽亞書 19:8)。

ANON (2x) = at one moment, immediately, at once (Matthew 13:20). 不久，立即，馬上(馬太福音 13:20)。

APACE (3x) = at pace, quickly (2 Samuel 18:25). 快速(撒母耳記下 18:25)。

APOTHECARY (6x) = storekeeper, pharmacist (Ecclesiastes 10:1). 店主，藥劑師(傳道書 10:1)。

APPERTAIN (7x) = to belong to, relate to. (Numbers 16:32,33). 屬□，涉及(民數記 16:32,33)。

ARTIFICER (4x) = artisan, craftsman, one who does or makes things by art or skill (Genesis 4:22). 工匠，憑手藝或技巧做事的人(創世記 4:22)。

ASSAY (2x) = examine, analyze, test, prove (Job 4:2) (mineral assay). 檢查，分析，測試，證實(約伯記 4:2)(礦物分析)。

ASSWAGE (3x) = to sweeten, relieve, appease, lessen, satisfy (Job 16:5). 使愉快，緩和，撫慰，減輕，使滿意(約伯記 16:5)。

ASTONIED (10x) = to stun, astonish, astound, amazed, surprised, like stone (Daniel 3:24). 使驚訝、驚奇、驚駭、震驚，像石頭一樣(但以理書 3:24)。

AUGMENT (1x) = to increase (Numbers 32:14). 增加(民數記 32:14)。

AUSTERE (2x) = harsh, severe, strict, solemn (Luke 19:22). 嚴厲，苛刻，嚴格，嚴肅(路加福音 19:22)。

AVERSE (1x) = turn away, unwilling (Micah 2:8). 離開，不情願(彌迦書 2:8)。

AVOUCHE (2x) = to call upon as an authority or defender, guaranteed, defended (Deut 26:17). 作為權柄或辯護人、保護人而命令(申命記 26:17)。

AXLETREES (2x) = shaft on which a wheel rotates (1 Kings 7:32). 輪子在上旋轉的軸(列王紀上 7:32)。

BACKBITER (4x) = slander, attack someone's character behind their back (Romans 1:30). 謾謗，背後攻擊某人的品格(羅馬書 1:30)。

BANQUETING (2x) = overindulgence in luxurious entertainment or gluttony (1 Peter 4:3). 過度沉溺於奢華的娛樂或貪食(彼得前書 4:3)。

BARBAROUS = foreign, uncultured (Acts 28:2). 外來的，沒文化的(使徒行傳 28:2)。

BATTLEMENT (2x) = a formation on top of a wall or tower used for defense or protection (Deut 22:8) 一種牆頭或塔頂結構，用於防衛或保護(申命記 22:8)。

BEGAT (225x) = to generate offspring (Matthew 1:2). 生育後代(馬太福音 1:2)。

BELIED (1x) = to deceive by lying, false representation (Jeremiah 5:12). 借謊言、虛假的陳述進行欺騙(耶利米書 5:12)。

BEMOAN (5x) = express pity for, lament, grieve (Jeremiah 15:5). 表達憐憫、悲哀、憂傷(耶利米書 15:5)。

BESEECH (70x) = to beg, seek, appeal, implore (Romans 12:1). 乞求，尋求，懇求(羅馬書 12:1)。

BESOM (1x) = a broom. (Isaiah 14:23). 掃帚(以賽亞書 14:23)。

BESTEAD (1x) = situated unfavourably. (Isaiah 8:21). 處於不利境況(以賽亞書 8:21)。

BESTIR (1x) = to stir up or rouse to action (2 Samuel 5:24). 鼓動，激發行動(撒母耳記下 5:24)。

BETHINK (2x) = to remember, recall, come to their senses (2 Chronicles 6:37). 回憶起，回想起，醒悟(歷代志下 6:37)。

BETIMES (5x) = early in life, before it's too late (Proverbs 13:24). 早年，及時(箴言 13:24)。

BETWIXT (16x) = between (Philippians 1:23). 在...之間(腓立比書 1:23)。

BEWAIL (10x) = express sorrow, lament, mourn (Deut 21:13). 表達痛苦、悲哀(申命記 21:13)。

BEWITCHED (3x) = to be affected by witchcraft, fascinated, charmed, enchanted (Galatians 3:1). 受巫術影響，神魂顛倒，受迷惑(加拉太書 3:1)。

BEWRAY (4x) = to reveal, expose, disclose by actions (Isaiah 16:3). 展現，暴露，借行為揭露(以賽亞書 16:3)。

BEIR (1x) = a frame or stand on which a corpse or coffin is carried (Luke 7:14). 用於抬屍體或棺材的架子(路加福音 7:14)。

BISHOPRICK (1x) = office of a bishop (Acts 1:20). 監督之職(使徒行傳 1:20)。

BLAINS (2x) = an inflamed swelling, a boil, a sore (Exodus 9:9). 腫塊，癬子，瘡(出埃及記 9:9)。

BLASTING (5x) = blasts of wind, scorching wind (Haggai 2:17). 陣風，烈風(哈該書 2:17)。

BLAZE (1x) = blow a trumpet, make known, proclaim (Mark 1:45). 吹號，使知曉，宣告(馬可福音 1:45)。

BOLLED (1x) = swollen as in the bud of a plant (Exodus 9:31). 如植物蓓蕾般脹大(出埃及記 9:31)。

BOLSTER (6x) = a pillow, cushion, any means of support (1 Samuel 19:13). 枕頭，墊子，任何支撐物(撒母耳記上 19:13)。

BONDMEN (35x) = someone in slavery or bondage (Leviticus 26:13). 某為奴或被捆綁之人(利未記 26:13)。

BOSES (1x) = an ornamental knob projecting from a flat surface (Job 15:26). 自平面上凸起的裝飾性把手(約伯記 15:26)。

BOWELS (39x) = interior of anything, compassionate feelings (Acts 1:18). 任何事的內心(部)，憐憫之情(使徒行傳 1:18)。

BRAY (3x) = to crush, a donkey's cry (Proverbs 27:22). 擠壓，驢叫(箴言 27:22)。

BREECHES (4x) = a garment covering the lower trunk of the body (Exodus 28:42). 馬褲，遮住身體較下軀幹的服裝(出埃及記 28:42)。

BRIGANDINE (2x) = armour for a brigand, soldier, robber, bandit or desperado (Jeremiah 51:3). 歹徒、士兵、強盜、劫匪、暴徒所用的鎧甲(耶利米書 51:3)。

BRIMSTONE (15x) = sulphur or fiercely burning stone (Genesis 19:24). 硫磺或猛烈燃燒的石頭(創世記 19:24)。

BROIDED (1x) = to plait or interweave (1 Timothy 2:9). 辮或編(提摩太前書 2:9)。

BROIDERED (8x) = embroidered, stitch, adorned with needlework (Ezekiel 16:13). 刺繡，縫合，以繡製品來裝飾(以西結書 16:13)。

BRUIT (2x) = a rumour, a report (Nahum 3:19). 謠言，傳言(那鴻書 3:19)。

BRUTISH (11x) = stupid, brutal, slow, uncivilized, crude, cruel, without understanding (Proverbs 12:1). 愚蠢，殘忍，遲鈍，野蠻，粗俗，殘酷，沒有悟性(箴言 12:1)。

BUCKLER (18x) = a round shield held by a grip (Psalm 18:30). 用一把手托住的圓形盾牌(詩篇 18:30)。

BUFFET (5x) = to beat or strike repeatedly (2 Cor 12:7). 反復擊打(哥林多後書 12:7)。

BULRUSH (3x) = a tall aquatic plant (Isaiah 58:5). 蘆葦，一種高大的水生植物(以賽亞書 58:5)。

BUNCHES (3x) = a hump of a camel (Isaiah 30:6). 駝峰(以賽亞書 30:6)。

BY AND BY (4x) = before long or soon (Mark 6:25). 不久(馬可福音 6:25)。

CANKER (2x) = cancer, a sore, ulcer, malignant growth, anything that corrupts, destroys, rusts, corrodes. II Tim 2:17 癌，瘡，潰瘍，惡性發育，任何敗壞、毀滅、銹蝕、腐敗的事物(提摩太後書 2:17)。

CARE (20x) = concern, worry, anxiety, trouble (1 Peter 5:7). 關心，擔心，憂慮，煩惱(彼得前書 5:7)。

CARNAL (11x) = sensual, fleshly, worldly, the passions and appetites of the flesh or body (Romans 8:7). 感官的，肉體的，世俗的，肉體或身體的情慾和欲望(羅馬書 8:7)。

CARRIAGE (6x) = that which is carried, luggage, baggage (Judges 18:21). 被攜帶的，行李，包裹(士師記 18:21)。

CAUL (13x) = a small cap, fatty tissue surrounding an organ in the body of a man or animal (Leviticus 8:16). 小帽，環繞人或動物身體器官的脂肪組織(利未記 8:16)。

CHAMBERING (1x) = sexual indulgence, sexual promiscuity. From the word chamber, bedroom (Rom 13:13). 縱欲，亂交。來自房間、臥室一詞(羅馬書 13:13)。

CHAMBERLAIN (15x) = governor, treasurer, overseer, steward, manager. (Acts 12:20; Romans 16:23). 宰相、巡撫、省長，司庫，監督，管家，主管(使徒行傳 12:20；羅馬書 16:23)。

CHAMPAIGN (1x) = a plain, field, flat open country (Deut 11:30). 平原，田野，平坦空曠的地區(申命記 11:30)。

CHAPITER (29x) = the capital or head of a column (2 Chronicles 3:15). 柱頭(歷代志下 3:15)。

CHAPMEN (1x) = a merchant, businessmen (2 Chronicles 9:14). 商人，生意人(歷代志下 9:14)。

CHARGER (20x) = something that carries a load, a large dish (Mark 6:25). 盛裝物品的器物，大盤子(馬可福音 6:25)。

CHARITY (29x) = love, affection, dearness, kindness, benevolence, hospitality (1 Cor 13:4,8,13). 熱愛，喜愛，親愛，慈愛，仁慈，殷勤(哥林多前書 13:4, 8, 13)。

CHECK (1x) = a sudden stop, as in chess (Job 20:3). 突然的停頓，如象棋中的將一軍(約伯記 20:3)。

CHIDE (7x) = to quarrel, argue, strive (Exodus 17:2). 爭吵，辯論，爭競(出埃及記 17:2)。

CHOLER (2x) = anger (Daniel 8:7). 生氣(但以理書 8:7)。

CHURL (2x), **CHURLISH** (1x) = a rude or coarse man (Isaiah 32:7). 粗魯或粗俗的人(以賽亞書 32:7)。

CIRCUMSPECT (2x) = to look around, cautious, wary, discreet, considerate (Exodus 23:13). 四下觀望，小心的，謹慎的，慎重的，考慮周到的(出埃及記 23:13)。

CLEAVE (4x) = split, divide. **CLEAVE** (26x) = to stick, cling, adhere to (Deut 13:17). 裂開，分開，劈開=粘貼，附著，粘附(申命記 13:17)。

CLOUTS (3x) = a cloth or rag used as a patch (Jeremiah 38:12). 一塊作為補丁的破布(耶利米書 38:12)。

COCKATRICE (4x) = Snake, serpent, viper (Isaiah 14:29). 蛇，巨蛇，毒蛇(以賽亞書 14:29)。

COCKLE (1x) = weeds, tares growing in grain fields (Job 31:40). 麥地裡的野草，稗子(約伯記 31:40)。

COFFER (3x) = a chest, box, trunk, coffin. 箱子，盒子，皮箱，棺材

COGITATIONS (1x) = thoughts, reflections, meditations, considerations (Daniel 7:28). 深思，反省，默想，仔細考慮(但以理書 7:28)。

COLLOPS (1x) = folds of fat on the body (Job 15:27). 身體肥胖部位的皺折(約伯記 15:27)。

COMELY (21x) = beautiful, pleasing, appropriate, fitting, fair, pretty (Psalm 33:1). 美麗的，愉快的，合適的，恰當的，優雅的，漂亮的(詩篇 33:1)。

COMMODIOUS (1x) = convenient, accommodating, suitable, useful (Acts 27:12). 方便的，善於適應新環境的，適當的，有用的(使徒行傳 27:12)。

COMMUNICATE (6x) = to make common, to impart, give, convey information (Galatians 6:6). 溝通；通知，傳授，提供，傳遞信息(加拉太書 6:6)。

COMPASS (81x) = to go around, encompass, surround, encircle. Fetch a compass (make a circuit) (Matt 23:15). 到處走動，圍繞，包圍，環繞。繞道(迂回)(馬太福音 23:15)。

CONCORD (1x) = agreement, harmony, accord, with heart (2 Cor 6:15). 同意，和諧，一致，同心(哥林多後書 6:15)。

CONCISION (1x) = a cutting to pieces, circumcised Judaisers. (Philippians 3:2). 切割成片(條、塊等)；妄自行割的猶太人(腓立比書 3:2)。

CONCOURSE (2x) = a place where a crowd gathered, running together (Proverbs 1:21). 人群聚集的地方；一同奔跑(箴言 1:21)。

CONCUPISCENCE (3x) = strong sexual appetite, eager desire (Roman god of love was cupid). (Col. 3:5). 強烈的性慾，熱切的欲望(羅馬神話中的愛神丘比特)(歌羅西書 3:5)。

CONEY (4x) = a small rabbit like animal living in rocks (Deut 14:7). 住在石穴中的小兔子(申命記 14:7)。

CONFECTION (2x) = something prepared by mixing ingredients (Exodus 30:35). 通過混合某些成分預備的東西(出埃及記 30:35)。

CONFEDERATE (6x) = to unit in a league (Psalms 83:5). 結盟(詩篇 83:5)。

CONSTRAIN (10x) = to compel, oblige, strongly encourage, oblige, urge (Galatians 6:12). 強迫，強使，鼓動，迫使，敦促(加拉太書 6:12)。

CONTEMN (7x) = to treat with contempt, despise, scorn, disdain (Psalms 10:13). 輕視，輕蔑，鄙視，看不起(詩篇 10:13)。

CONTRARIWISE (3x) = on the other hand, on the contrary, in the opposite direction (1 Peter 3:9). 另一方面，相反，反之(彼得前書 3:9)。

CONVERSATION (20x) = behaviour, conduct, not speaking (2 Cor 1:12). 行為，舉止，非語言的(哥林多後書 1:12)。

CONVINCE (7x) = prove to be guilty, refute (Titus 1:9, Convince the gainsayers). 證明是有罪的，駁斥(提多書 1:9，駁倒爭辯的人)。

CORNET (7x) = a wind instrument, horn (Psalms 98:6). 一種吹奏的樂器，號角(詩篇 98:6)。

COTES (1x), **SHEEPCOTE** (2x) = an enclosure or shelter for animals (from cottage) (2 Chronicles 32:28). 動物的圍欄、圈、棚(歷代志下 32:28)。

COULTER (2x) = an iron blade in front of a plow (1 Samuel 13:20). 犁刀(撒母耳記上 13:20)。

COUNTERVAIL (1x) = to be equivalent to in value, match, equal to, counterbalance (Esther 7:4). 在價值上等價，匹配，相等，抗衡(以斯帖記 7:4)。

COVERT (9x) = a shelter, hiding place, secret (Psalms 61:4). 避難所，隱蔽的地方，秘密(詩篇 61:4)。

CRACKNELS (1x) = light, crisp biscuits (1 Kings 14:3). 薄餅(列王紀上 14:3)。

CRISPING PINS (1x) = curling pins for the hair (Isaiah 3:22). 卷髮用的針(以賽亞書 3:22)。

CRUSE (9x) = a small vessel for holding liquids (1 Kings 17:14). 盛液體的小容器(列王紀上 17:14)。

CUMBERED (3x) = to burden, hinder, overwhelm, troubled (Luke 10:40). 負重，阻礙，壓垮，焦慮的(路加福音 10:40)。

CURIOUS (10x) = intricately or skillfully made, detailed, carefully (Exodus 29:5). 錯綜複雜或巧妙的製作，精細的，小心謹慎的(出埃及記 29:5)。

DALE (2x) = valley (Genesis 14:17). 山谷(創世記 14:17)。

DAM (4x) = a mother animal (Deut 22:6). 母獸(申命記 22:6)。

DAMNED (14x) = to condemn to a penalty, to pronounce adverse judgment upon (Mark 16:16). 判處罰金，宣告敵對的審判(馬可福音 16:16)。

DARLING (2x) = one and only dear and valuable (Psalms 22:20). 唯一珍貴的那一位(詩篇 22:20)。

DAUB (8x) = to cover, coat or plaster with any substance (Ezekiel 13:11). 用任何物品遮蓋，包裹或塗膏藥(以西結書 13:11)。

DAYS MAN (1x) = an umpire, mediator, arbitrator (Job 9:33). 仲裁人，調解人，公斷人(約伯記 9:33)。

DAYS PRING (2x) = daybreak, early dawn, sun rising (Job 38:12). 黎明，拂曉，日出(約伯記 38:12)。

DEAL (9x) = a share, part, allotment (Numbers 15:4). 一份，一部分，份額(民數記 15:4)。

DEARTH (8x) = scarcity, dear, lack of anything (Genesis 41:54). 缺乏，昂貴，不足(創世記 41:54)。

DEBASE (1x) = to reduce in value, quality, dignity, rank or position (Isaiah 57:9). 降低價值、質量、尊嚴、職銜或身份地位(以賽亞書 57:9)。

DELECTABLE (1x) = delightful, pleasing, delicious (Isaiah 44:9). 令人愉快的，使人高興的，令人開心的(以賽亞書 44:9)。

DEPUTED (1x) = appoint, assign (2 Samuel 15:3). 任命，委派(撒母耳記下 15:3)。

DESCRY (1x) = describe, write out, map out (Judges 1:23). 描述，寫出，制定(士師記 1:23)。

DESPITE (6x) = despising, hatred, spite, scorn, malice (Hebrews 10:29). 鄙視，憎惡，輕蔑，蔑視，惡意(希伯來書 10:29)。

DISANNUL (6x) = cancel, abolish, nullify (Isaiah 14:27). 取消，廢除，使無效(以賽亞書 14:27)。

DISCOMFITED (9x) = to defeat, destroy, overthrow, frustrate, embarrass, make uncomfortable (Exodus 17:13) 打敗，破壞，打倒，挫敗，(使)窘迫，使人感到不舒服(出埃及記 17:13)。

DISPENSATION (4x) = a place or time where things are distributed, regulated, managed, administered (Eph 3:2) 分配，控制，管理或支配事物的地方或時間(以弗所書 3:2)。

DISQUIET (8x) = to deprive of quietness, disturb, alarm, trouble, make restless (Jeremiah 50:34). 剝奪某人安靜的權利，打擾，擾亂，使煩惱，使人不安(耶利米書 50:34)。

DISSEMBLED (5x) = disguise, conceal one's intentions, play the hypocrite (Galatians 2:13). 偽裝，掩飾某人的意圖，做偽君子(加拉太書 2:13)。

DISSIMULATION (2x) = to pretend, deceive, hypocrisy (Romans 12:9). 假裝，欺騙，偽善(羅馬書 12:9)。

DISTIL (2x) = to drip or trickle down (Deut 32:2). 滴下或淌下(申命記 32:2)。

DIVERS (37x) = different, diverse, varied, unlike (Proverbs 20:10). 不同，相異，多種多樣，不相似(箴言 20:10)。

DOCTOR (3x) = a teacher, instructor, learned man (Acts 5:34). 教師，指導者，有學問的人(使徒行傳 5:34)。

DOLEFUL (2x) = gloomy, mournful, sorrowful, dismal (Isaiah 13:21). 令人沮喪的，悲哀的，傷心的，淒涼的(以賽亞書 13:21)。

DOST (56x), **DOEST** (122x) = second person singular form of “do”. Plural is “do”. “do”的第二人稱單數現在式，複數形式是“do”

DOTE (8x) = to be foolishly fond of, to say or think foolishly, to bestow extravagant affection (Jeremiah 50:36). 溺愛，愚昧的言語思維，過分喜愛(耶利米書 50:36)。

DOTH (207x), **DOETH** (96x) = third person singular form of “do” (Genesis 3:5). “do”的第三人稱單數形式(創世記 3:5)。

DOWNSITTING (1x) = sitting down (Psalm 139:2). 坐下(詩篇 139:2)。

DRAUGHT (5x) = the act of drawing a quantity of fish (Matthew 15:17). 打撈大量的魚(馬太福音 15:17)。

DROMEDARY (4x) = a one humped camel (Jeremiah 2:23). 單峰駱駝(耶利米書 2:23)。

DROPSY (1x) = accumulation of watery fluid in connective tissues of body (Luke 14:2). 水腫，浮腫(路加福音 14:2)。

DUKE (58x) = a leader, chief, commander, nobleman, ranked just below a prince (Genesis 36:15). 領袖，首領，司令官，貴族，職位僅次於王子(創世記 36:15)。

DULCIMER (3x) = a stringed instrument making a sweet sound (Daniel 3:5). 一種發出甜美聲音的絲絃樂器(但以理書 3:5)。

DURETH (1x) = to last, persist, endure (Matthew 13:21). 持續，堅持，忍受(馬太福音 13:21)。

DURST (9x) = past tense of dare, dared (John 21:12). dare 的過去時(約翰福音 21:12)。

EAR (8x) = to plow, till, turn up the ground (1 Samuel 8:12). 耕作，犁地，翻土(撒母耳記上 8:12)。

EARNEST (8x) = a) serious, zealous (5x). b) A pledge, deposit, anything securing a contract (2 Cor 5:5). a) 認真的，熱心的. b) 定金，保證金，合同的擔保(哥林多後書 5:5)。

EFFECT (23x) = something accomplished or produced (1 Cor 1:17). 實現或生產某事(哥林多前書 1:17)。

EFFEMINATE (1x) = to make a woman of, unmanly, characteristic of women eg. effeminate men. (1 Cor 6:9). 女人氣的，柔弱的，具有女人的特性，比如：女人氣的男人(哥林多前書 6:9)。

EMBOLDENED (1x) = to make bold, encourage (1 Cor 8:10). 使有膽量，鼓勵(哥林多前書 8:10)。

EMEROD (8x) = hemorrhoids, tumors, ulcers (Deut 28:27). 痔瘡，腫瘤，潰瘍(申命記 28:27)。

EMINENT (4x) = great, outstanding, prominent, distinguished (Ezekiel 16:24). 偉大的，傑出的，知名的，受人尊敬的(以西結書 16:24)。

EMULATION (2x) = to imitate, a jealous rivalry for honour or power (Romans 11:14). 模仿，對名譽或權利的一種嫉妒的競爭(羅馬書 11:14)。

ENDAMAGE (1x) = to inflict damage upon, injure, discredit (Ezra 4:13). 使損壞，受傷，敗壞……的名聲(以斯拉記 4:13)。

ENDUED (5x) = invest qualities in, supply, endow (2 Chronicles 2:13). 授予品質，供給，賦予(歷代志下 2:13)。

ENGINES (2x) = machines, mechanical device (Ezekiel 26:9). 機器，機械裝置(以西結書 26:9)。

ENGRAFTED (1x) = to insert the bud or shoot of one plant into another, implant, insert, grafted in (James 1:21) 將某種植物的芽插入另一植物；移植，嫁接，插入，植根(雅各書 1:21)。

ENJOIN (4x) = to command, encourage (Philemon 8). 命令，鼓勵(腓利門書 8)。

ENSAMPLE (6x) = a sample, example, something taken out (Philippians 3:17). 樣本，範例，取出的某物(腓立比書 3:17)。

ENSIGN (9x) = a signal, sign, symbol, standard, flag, insignia (Numbers 2:2). 信號，標記，符號，標準，旗幟，徽章(民數記 2:2)。

ENSUE (1x) = follow after, pursue (1 Peter 3:11). 追隨，追趕(彼得前書 3:11)。

ENTREAT (12x) = to treat, behave toward (Acts 7:6). 對待，行為表現(使徒行傳 7:6)。

ENVIRON (1x) = to surround, round about (Joshua 7:9). 包圍，環繞(約書亞記 7:9)。

EPISTLE (16x) = an important letter for public use (2 Thessalonians 3:17). 公開使用的一種重要書信(帖撒羅尼迦後書 3:17)。

ERE (10x) = early, before. 早期的，在……之前

ESCHEW (4x) = to shun, avoid, abstain from, escape from (1 Peter 3:11), turn away from. 避開，回避，避免，逃避(彼得前書 3:11)，遠離。

ESPOUSED (7x) = a) to be promised in marriage, betrothed, engaged, (Matthew 1:18). a)對結婚的承諾，許配，訂婚(馬太福音 1:18)。

ESPOUSAL = engagement or marriage celebration. b) **ESPOUSE** = adopt, embrace, support, pledge. 訂婚或結婚慶祝儀式。b) 採用，擁抱，支持，保證

ESPY (4x) = to spy, inspect, examine (Joshua 14:7). 偵查，視察，檢查(約書亞記 14:7)。

EXCHANGERS (1x) = bankers (Matthew 25:27). 銀行家(馬太福音 25:27)。

EXECRATION (2x) = a curse, an object of cursing, hated (Jeremiah 42:18). 一句咒詛，咒罵的對象，憎恨(耶利米書 42:18)。

EXPERIMENT (1x) = a trial, test, the act of trying anything, procedure (2 Cor 9:13) 試驗，測試，試驗某事的行為，程序(哥林多後書 9:13)。

FAIN (2x) = gladly, willingly (Luke 15:16). 高興地，樂意地(路加福音 15:16)。

FAIRS (6x) = any gathering of buyers or sellers (Ezekiel 27:12). 買賣方都集中的集市(以西結書 27:12)。

FAMILIAR (18x) = pertaining to one's family, close, well acquainted, intimate friend eg. A familiar spirit is a spirit that is in intimate communication with someone. 屬於某人的家庭，關係密切的，熟悉的，親密的朋友如：親密的靈是指與某人有親密交通的靈。

FAN (8x) = a forklike instrument for winnowing or freeing chaff from grain by fanning with wind (Matt 3:12). 一種借助風將糠從穀物中揚出的像叉一樣的工具(馬太福音 3:12)。

FARTHING (4x) = a little fourth, a fourth part of a penny or quarter of a cent (Matthew 10:29). 四分之一便士或分(馬太福音 10:29)。

FAT (130x) = used figuratively to mean good, rich, full, prosperous, best (Proverbs 11:25). 用象徵表示好的，豐富的，大量的，繁榮的，最好的(箴言 11:25)。

FATS (2x) = a vat, vessel, winevat. 缸，容器，酒缸

FEEBLEMINDED (1x) = weak, frail, faint (1 Thessalonians 5:14). 軟弱的，脆弱的，發昏的(帖撒羅尼迦前書 5:14)。

FEIGN (13x) = to pretend, disguise, conceal, act or allege falsely, make false statements (Luke 20:20). 假裝，偽裝，隱藏，虛假的行動或宣稱，錯誤的陳述(路加福音 20:20)。

FELLOES (1x) = parts of a wheel rim (1 Kings 7:33). 輪子邊緣部分(列王紀上 7:33)。

FENS (1x) = a marsh, swamp (Job 40:21). 濕地，沼澤地帶(約伯記 40:21)。

FETCH (52x) = to go and get something (Numbers 20:10). 去取某物(民數記 20:10)。

FILLET (12x) = a thin strip of material that goes around something (Jeremiah 52:21). 圍繞某物的薄而狹長的一塊材料(耶利米書 52:21)。

FINE (4x) = refining, purifying or removing impurities from a metal (Job 28:1) (Search for purity is finished). 從金屬上精煉、提純或去除雜質(約伯記 28:1)(提純完成)。

FIRKINS (1x) = a quarter of a barrel, or 10 gallons (John 2:6). 四分之一桶或十加侖(約翰福音 2:6)。

FIRMAMENT (17x) = sky, outer space, what strengthens or holds up the stars (Psalms 19:1). 天空，蒼穹，堅固或托住星體之物(詩篇 19:1)。

FIRSTLING (20x) = first offspring of an animal (Exodus 13:13). 動物的頭生(出埃及記 13:13)。

FITCHES (3x) = the plant vicia sativa, or its seed (Isaiah 28:25). 亞麻纖維植物，或其種子(以賽亞書 28:25)。

FLAG (4x) = an aquatic plant like a reed or rush (Job 8:11). 像蘆葦或燈芯草一樣的水生植物(約伯記 8:11)。

FLAGON (5x) = a container for holding liquids (1 Chronicles 16:3). 盛液體的容器(歷代志上 16:3)。

FLANKS (6x) = the side of anything (Leviticus 3:15). 某物的一側(利未記 3:15)。

FLAY (4x) = to strip off the skin, torture, scold (Leviticus 1:6). 剝皮，折磨，痛斥(利未記 1:6)。

FLOWERS (2x) = menstrual discharge flow (from flow) (Leviticus 15:33). 月經(利未記 15:33)。

FLUX (1x) = an excessive discharge of blood or liquid from any natural opening in the body (Acts 28:8). 血液或液體從人體天生的開口處大量排出(使徒行傳 28:8)。

FORASMUCH (43x) = because, seeing that, since (1 Cor 15:58). 因為，鑒於，由於(哥林多前書 15:58)。

FORBEAR (22x) = abstain, refrain from, submit to (Ezekiel 2:7). 戒除，制止，順從(以西結書 2:7)。

FOREPART (5x) = an object occupying a front position (Acts 27:41). 佔據前方位置的物體(使徒行傳 27:41)。

FORSWEAR (1x) = swear falsely, to deny, renounce earnestly, commit perjury (Matthew 5:33). 發偽誓，否認，堅決放棄，作偽證(馬太福音 5:33)。

FORTHWITH (10x) = immediately, at once, without delay (Matthew 13:5). 立即，馬上，毫不拖延(馬太福音 13:5)。

FORWARD (5x) = to be eager, ready, zealous, ardent, keen to do something (2 Cor 8:17). 渴望的，情願的，熱情的，熱心的，熱衷於做某事(哥林多後書 8:17)。

FOURSQUARE (10x) = an object with four equal sides (Exodus 30:2). 等邊四方體(出埃及記 30:2)。

FOWLER (4x) = one who hunts birds. 捕鳥人

FRAY (3x) = to frighten, scare, terrify, make afraid. (Deut. 28:26). 使害怕，使驚恐(申命記 28:26)。

FRONTLETS (3x) = things worn on the forehead (Deut 6:8). 前額配帶的飾物(申命記 6:8)。

FROWARD (21x) = stubborn, difficult, perverse, disposed to go contrary to what is reasonable (Proverbs 3:32). 頑固的，固執的，乖張的，違反常理的(箴言 3:32)。

FULLER (5x) = one who bleaches cloth or whitens cloth (Mark 9:3). 漂洗或漂白布匹的人(馬可福音 9:3)。

FURBISH (6x) = to polish, brighten or clean something (Jeremiah 46:4). 拋光，擦亮或潔淨某物(耶利米書 46:4)。

FURLONGS (5x) = the length of a furrow in a square field of 10 acres, 1/8 mile, 220 yards (John 11:18). 十英畝方形田地的一犁溝長度，八分之一英里，220 碼(約翰福音 11:18)。

GADDEST (1x) = to move about restlessly, roam idly (Jeremiah 2:36). 焦躁不安地走來走去，無所事事地遊蕩(耶利米書 2:36)。

GAINSAY (5x) = to speak against, contradict, oppose, hinder (Luke 21:15). 反對，反駁，對抗，阻礙(路加福音 21:15)。

GALLANT (1x) = admirable, beautiful appearance (Isaiah 33:21). 令人稱讚的，漂亮的外貌(以賽亞書 33:21)。

GARNER (4x) = a storehouse for grain or other farm products (Matthew 3:12). 穀物或其它農產品的倉庫(馬太福音 3:12)。

GARNISH (6x) = decorate, adorn anything, furnish (Matthew 23:29). 佈置，裝飾(馬太福音 23:29)。

GAY (1x) = to be happy, joyful, cheerful, fine (James 2:3). 開心的，快樂的，高興的，愉快的(雅各書 2:3)。

GAZINGSTOCK (2x) = a public spectacle (Nahum 3:6). 公開的景象(那鴻書 3:6)。

GENDER (4x) = to beget, produce, breed, generate (2 Timothy 2:23). 產生，製作，繁殖，生育(提摩太後書 2:23)。

GHOST (109x) = a spirit or soul of a dead man (Acts 10:44). 死人的靈或魂(使徒行傳 10:44)。

GIN (5x) = a) a machine or mechanical device. b) a trap or snare (Job 18:9). a) 機器或機器設備 b) 陷阱或圈套(約伯記 18:9)。

GIRDLE (44x) = a belt worn around the waist to secure the garments and carry light articles (Matthew 3:4). 圍在腰部周圍保護衣服並佩帶輕便物品的帶子(馬太福音 3:4)。

GIVE PLACE (7x) = yield, make room (Matthew 9:24). 騰出地方、空間(馬太福音 9:24)。

GLASS (8x) = a mirror (James 1:23). 鏡子(雅各書 1:23)。

GLEDE (1x) = a gliding bird of prey like a buzzard (Deut 14:13). 像禿鷹一樣滑翔捕食的鳥(申命記 14:13)。

GLISTERING (2x) = shining, sparkling, glittering (Luke 9:29). 閃光的，閃耀的，閃爍的(路加福音 9:29)。

GODHEAD (3x) = Divine personality, quality of God, referring to the Trinity (Acts 17:29; Romans 1:20; Col. 2:9). 上帝的位格，神性，指三一上帝(使徒行傳 17:29；羅馬書 1:20；歌羅西書 2:9)。

GOODLY (36x) = of good appearance, handsome, fair, well-favoured, admirable (Leviticus 23:40). 外表好的，英俊的，美貌的，很受喜愛的，令人羨慕的(利未記 23:40)。

GOODMAN (6x) = the male head of a household, a host, a husband (Matthew 20:11). 一家的男性首領，主人，丈夫(馬太福音 20:11)。

GO TO (9x) = a command meaning “come on”. 意為“加油，快點”的命令。

GOVERNOR (5x) = one who steers a ship, someone other than a ruler (James 3:4). 駕駛輪船的人，除統治者外的人(雅各書 3:4)。

GRAVE a) sober, important, weighty, sombre (1 Tim. 3:8,11) b) engrave (Exodus 28:9) c) burying place. a) 謹守的，重要的，莊重的，陰沉的(提摩太前書 3:8, 11) b) 雕刻某物(出埃及記 28:9) c) 葬埋之地

GREAVES (1x) = armour for the lower leg, shin armour. 小腿上的盔甲

GRISLED (4x) = grey coloured or grey spotted (Zechariah 6:3). 灰色的或灰色斑點的(撒迦利亞書 6:3)。

GROSS (4x) = large, thick, big, powerful (Isaiah 60:2). 巨型的，厚的，大的，強有力的(以賽亞書 60:2)。

GUILE (19x) = deceit, deception, trickery, cunning, craftiness (Psalms 32:2). 欺騙，欺詐，詭計，狡猾，耍花招(詩篇 32:2)。

HABERGEON (5x) = a sleeveless coat or jacket of protective armour (Exodus 39:23). 起防身鎧甲作用的一種無袖外套或夾克(出埃及記 39:23)。

HAFT (1x) = a handle, that which is held (Judges 3:22). 手柄，把手(士師記 3:22)。

HALE (1x) = to haul, pull, draw with force or violence (Luke 12:58), Haling (Acts 8:3). 用強力或暴力拖、拉、拽(路加福音 12:58；使徒行傳 8:3)。

HALLOW (15x) = to make holy, set apart to God, sanctify, devote, consecrate (Exodus 28:38), Hollowed (22x). 使成聖；歸給上帝；分別為聖；奉獻給上帝；把……視為神聖(出埃及記 28:38)。

HALT (11x) = lame, crippled (Mark 9:45). 瘸的，跛腿的，殘廢的(馬可福音 9:45)。

HANDMAID (53x) = female personal attendant, servant (Jeremiah 34:16). 私人女傭，侍女(耶利米書 34:16)。

HAP (7x) = chance, good luck, take place by chance, an event with no apparent design (Ruth 2:3). 機會，運氣，偶然發生，沒有顯然預計之事(路得記 2:3)。

HARD (6x) = close, near, in close proximity to (Judges 9:52). 接近的，親密的，與...關係密切的(士師記 9:52)。

HARROW (3x) = plough, break-up, rake (Job 39:10). 犁，破開，耙平(約伯記 39:10)。

HART (11x) = male deer, stag (Song 2:9). 雄鹿(雅歌 2:9)。

HAST = second person singular of have. have 的第二人稱單數

HATH = third person singular of have. have 的第三人稱單數

HAUNT (3x) = a place of frequent abode, habitation (Ezekiel 26:17). 經常居住的地方，住宅(以西結書 26:17)。

HEADY (1x) = headstrong, domineering, overbearing, impetuous (2 Timothy 3:4). 任性的，剛愎自用的，專橫的，魯莽的(提摩太後書 3:4)。

HEATH (2x) = a small shrub in the open wilderness (Jeremiah 17:6). 野外裡的小灌木(耶利米書 17:6)。

HEATHEN (150x) = a dweller in the wilderness heath (Deut. 4:27). 在野外石南樹叢居住的棲身者(申命記 4:27)。

HELM (1x) = wheel in a ship by which the rudder is steered (James 3:4). 船上用於控制方向的輪盤(雅各書 3:4)。

HELVE (1x) = a handle (Deut. 19:5). 手柄，把柄(申命記 19:5)。

HEMLOCK (2x) = a poisonous plant of the genus cicuta (Amos. 6:12). 一種毒芹類有毒植物(阿摩司書 6:12)。

HENCE (30x) = from this time, from this place, to this place, away from here (Ruth 2:8). 自此時，自此地，至此地，從此(路得記 2:8)。

HENCEFORTH, HENCEFORWARD (35x) = from this time forth or forward (more emphatic). 從此以後(更加強調)

HEREIN (9x) = into this place, in view of this, in this circumstance. 到這種地步，以此看來，在這種情況下

HEREOF (2x) = of this, from this, concerning this. 於此，自此，有鑑於此

HERETOFORE (8x) = before now, formerly, before this time. 在此之前，以前，從前

HEREUNTO (2x) = unto or to this place, thing or subject. 到此地、此事，或此問題

HEREWITH (2x) = with this, together with, along with. 與之，連同，隨著

HERESY (5x) = a sect or bad belief that is different from that which is commonly accepted (Acts 24:14). 與被公眾所接納的不同的教派或邪惡信仰(使徒行傳 24:14)。

HERETICK (1x) = one who causes divisions. 好搞派系的人

HIGHMINDED (3x) = be characterized by a haughty, arrogant, proud spirit (1 Timothy 6:17). 具有傲慢、妄自菲薄特性的，驕傲的靈(提摩太前書 6:17)。

HIND (10x) = a female deer (Genesis 49:21). 雌鹿(創世記 49:21)。

HINDER (8x), **HINDERMOST** (2x), **HINDMOST** (3x) a part at the rear, at the back, behind (Psalm 78:66). 後部的，背面的，落後的(詩篇 78:66)。

HIRE (21x) = wages, payment (Matthew 20:8). 工資，報酬(馬太福音 20:8)。

HITHER (67x) = up to this point, till now, thus far, towards this place (1 Samuel 13:9). 到此點，至此，迄今，向此處(撒母耳記上 13:9)。

HITHERTO (19x) = up to this time, until now, thus-far, as yet, to this day. 到目前為止，至今，迄今

HOAR (4x) = grey in the sense of old (1 Kings 2:6). 從年老的意義上講發白了的(列王紀上 2:6)。

HOARY (4x) = old, grey or white with age. 古老的，因年老而鬚髮灰或白

HOARFROST (3x) = white, freezing of dew. 白霜，凍結的露水

HOISED (1x) = hoist, raise the sail (Acts 27:40). 升起，起航(使徒行傳 27:40)。

HOLD (37x noun) = a fortress, a place of shelter or confinement (1 Samuel 22:4). 堡壘，避難或被監禁的地方(撒母耳記上 22:4)。

HOLDEN (12x) = held (past participle of hold) (2 Kings 23:22). hold 的過去分詞(列王紀下 23:22)。

HOLPEN (5x) = helped (past participle of help) (Psalms 86:17). Help 的過去分詞(詩篇 86:17)。

HORSELEACH (1x) = a leech, an aquatic blood sucking worm that enters a horse's mouth or nose, an extremely insatiable person (Proverbs 30:15). 水蛭，一種鑽進馬的口或鼻中的水生吸血蟲，極其貪婪的人(箴言 30:15)。

HOSEN (1x) = articles of clothing to cover the legs (Daniel 3:21). 短襪，遮腿的布料(但以理書 3:21)。

HOUGH (4x) = disable by cutting the sinew or tendons of the hough (the joint in the animals hind leg. Josh 11:6 割斷踝(動物後腿關節)的肌腱使成殘廢(約書亞記 11:6)。

HOWBEIT (66x) = however be that as it may, nevertheless, albeit, even though (1 Cor. 14:20). 無論如何，然而，不過，儘管，即使(哥林多前書 14:20)。

HUNGER BITTEN (1x) = hungry, starved, famished (Job 18:12). 饑餓的，挨餓的(約伯記 18:12)。

HUSBANDRY (2x) = administration, management of a household & the land, land under cultivation (1 Cor.3:9) 對家庭和土地、耕地的經營，管理(哥林多前書 3:9)。

HUSBANDMAN (28x) = a farmer who cultivates the soil, gardener, vinedresser. 農夫，園丁，園藝

IGNOMINY (1x) = dishonour, disgrace, shame (Proverbs 18:3). 羞辱，侮辱，慚愧，羞愧(箴言 18:3)。

IMAGERY (1x) = visible or mental representation of something (Ezekiel 8:12). 意象，某物的形象化代表(以西結書 8:12)。

IMMUTABLE (1x) = unchangeable not liable to change (Hebrews 6:18). 不可改變的(希伯來書 6:18)。

IMPENITENT (1x) = unrepentant, unremorseful (Romans 2:5). 不後悔的，不懊悔的(羅馬書 2:5)。

IMPERIOUS (1x) = domineering, commanding, overbearing (Ezekiel 16:30). 盛氣凌人的，發號施令的，專橫跋扈的(以西結書 16:30)。

IMPLACABLE (1x) = unappeasable, irreconcilable (Romans 1:31) 無法平息的，不能和解的(羅馬書 1:31)。

IMPLEAD (1x) = to sue in a court of law, accuse, raise an action against (Acts 19:8). 在法庭上起訴，控告，引發對抗行動(使徒行傳 19:8)。

IMPORTUNITY (1x) = untimely, unsuitable, persistence (Luke 11:8). 不合時宜的，不合適的，堅持不懈的(路加福音 11:8)。

IMPOTENT (4x) = without power, weak, helpless, ineffective (Acts 14:8). 無權的，軟弱的，無助的，無能力的(使徒行傳 14:8)。

IMPUDENT (3x) = shameless, immodest, disrespectful (Proverbs 7:13). 無恥的，下流的，無禮的(箴言 7:13)。

IMPUTE (15x) = attribute, assign, regard, reckon something to someone (Romans 4:8). 把某物歸於、歸屬、視為、看作是某人的(羅馬書 4:8)。

INCONTINENT (2x) = inability to restrain or contain oneself (2 Timothy 3:3), lack of self control. 不能控制或抑制自己(提摩太後書 3:3)，缺乏自控。

INDITING (1x) = to declare something that is to be repeated or written down (Psalms 45:1). 宣告某需要重複或寫下來的事(詩篇 45:1)。

INFAMY (2x) = shame, disgrace, ill-fame, bad reputation, reproach (Proverbs 25:10). 羞恥，羞辱，臭名，醜名，譴責(箴言 25:10)。

INFIDEL (2x) = one who is unfaithful toward a belief or duty (2 Cor. 6:15). 對信仰或職責不忠者(哥林多後書 6:15)。

INFOLDING (1x) = envelop, enclose, fold inward. (Ezekiel 1:4). 包住，裝入，向內折(以西結書 1:4)。

INJURIOUS (1x) = injuring, hurtful. (I Timothy 1:3). 傷害的，損害的(提摩太前書 1:3)。

INKHORN (3x) = a small portable vessel for holding ink, originally a horn (Ezekiel 9:11). 一種小的、容易攜帶的盛墨水的容器，最初是角(以西結書 9:11)。

INQUISITION (3x) = an inquiry, examination, investigation (Deut. 19:18). 調查，檢查，詢問(申命記 19:18)。

INSOMUCH (20x) = seeing that, to such an extent (Matthew 8:24). 因為，就此程度而言(馬太福音 8:24)。

INASMUCH (9x) = because, since, according as. 由於，因為，依據，按照

INSTANT (3x) = urgent, insistent, persistent, earnest (Luke 23:23). 緊要的，急迫的，不斷地，認真地(路加福音 23:23)。

INTELLIGENCE (1x) = knowledge, understanding, information, the act of acquiring them (Daniel 11:30). 學識，理解力，信息，獲取信息的行動(但以理書 11:30)。

INTERMEDDLE (1x) = take part, meddle, concern oneself, interfere, share (Proverbs 14:10). 參與，干涉，分享(箴言 14:10)。

INTREAT (35x) = to ask, beseech, implore, intervene, make request of. 要求，懇求，哀求，幹預，請求

INWARD (1x) = intimate, close, personal (Job 19:19). 親密的，密切的，私人的(約伯記 19:19)。

INWARDS (20x) = inward parts of the body, guts. 體內部分，內臟

ISLE (33x) = an island (Acts 13:6). 島，島嶼(使徒行傳 13:6)。

ISSUE (42x) = anything that comes out or goes out (it could be material or immaterial). (Numbers 5:2). 任何冒出或流出的東西(可能是物質或非物質的)(民數記 5:2)。

JANGLING (1x) = foolish, idle, angry, meaningless talk, noisy altercation, chatter. Harsh sound (1 Timothy 1:6). 愚蠢的，懶散的，憤怒的，無意義的交談，嘈雜的爭論，喋喋不休的，刺耳的聲音(提摩太前書 1:6)。

JEOPARDY (7x) = exposed to loss, harm, peril, risk, death or injury (Luke 8:23). 使受損失、危害、危險的事、危險、死亡或傷害(路加福音 8:23)。

JOININGS (1x) = to join, a coupling (1 Chronicles 22:3). 結合，連接(歷代志上 22:3)。

JOT (1x) = the very least part of something (Matthew 5:18). 一點，少量(馬太福音 5:18)。

KERCHIEFS (2x) = clothes used to cover the heads of women (Ezekiel 13:21). 用來遮蓋婦女頭部的衣飾(以西結書 13:21)。

KERNELS (1x) = seeds contained in any fruit, the soft part in the hard shell of a nut (Numbers 6:4). 任何果實所含的種子，堅果硬殼裡的柔軟部分(民數記 6:4)。

KINE (24x) = cows, plural of cow. (Genesis 41:18). 母牛(創世記 41:18)。

KNOP (19x) = anything that protrudes (Exodus 37:21). 任何突出物(出埃及記 37:21)。

KNOW (17x) = know as in a sexual relationship (Genesis 19:5). 在性關係中瞭解(創世記 19:5)。

LADE (16x) = to load, weigh down (Luke 11:46). 裝載，使負重(路加福音 11:46)。

LANCE (1x) = a spear (Jeremiah 50:42). 長矛(耶利米書 50:42)。

LANCETS (1x) = a small spear, javelin, dart or sharp instruments (I Kings 18:28). 小的矛或槍，標槍，箭或鋒利的器具(列王紀上 18:28)。

LAPWING (2x) = a bird leaping and turning in irregular flight. (Leviticus 11:19). 麥雞，田鳧，一種以無規則飛行方式蹦跳和旋轉的鳥(利未記 11:19)。

LASCIVIOUSNESS (6x) = lustful, lewd, licentious (Galatians 5:19). 好色的，淫蕩的，色情的(加拉太書 5:19)。

LATCHET (5x) = a loop or strip to fasten a shoe or sandal (Mark 1:7). 鞋帶(馬可福音 1:7)。

LAUD (1x) = to praise, worship, magnify (Romans 15:11). 讚美，崇拜，稱...為大(羅馬書 15:11)。

LAVER (20x) = a washing vessel, a basin, bowl or vessel used for washing (lavatory) (Exodus 40:7). 用於洗滌的器皿，盆，碗(出埃及記 40:7)。

LEANFLESHED (3x) = lean, thin (Genesis 41:3). 瘦的，瘦弱的(創世記 41:3)。

LEASING (2x) = falsehood, lying, deceit. (Psalm 4:2; 5:6). 虛謊，謊言，欺騙(詩篇 4:2; 5:6)。

LEES (4x) = dregs or deposits that settle from a liquid (Isaiah 25:6), the worst part of something. 液體中沉澱出來的殘渣或沉澱物(以賽亞書 25:6)，事物最壞的部分。

LET (4x) = hinders, prevent, obstruct, make late (Romans 1:13). 阻礙，阻止，妨礙，耽擱(羅馬書 1:13)。

LICENCE (2x) = to give permission, freedom, liberty, opportunity, authorisation (Acts 21:40). 給予許可、自由、機會，授權(使徒行傳 21:40)。

LIEN (3x) = lain, past participle of lie (Psalms 68:13). lie 的過去分詞(詩篇 68:13)。

LIGHT = someone or something worthless, not commanding respect, reckless, frivolous, unstable (Judges 9:4). 無用的，不值得尊重的，輕率的，魯莽的，輕浮的，不穩定的人或物(士師記 9:4)。

LISTED (4x) = to please, desire, want, wish, like, choose (Mark 9:13). 喜悅，渴望，想要，希望，喜歡，選擇(馬可福音 9:13)。

LITTERS (1x) = a portable device containing a bed (Isaiah 66:20). 轎，包含床的一種便攜式裝置(以賽亞書 66:20)。

LIVELY (5x) = living (1 Peter 2:5). 充滿活力的，活潑的(彼得前書 2:5)。

LORDLY (1x) = suitable for a lord or noble person, magnificent, noble, good, grand (Judges 5:25). 與君主或貴族人士相配的；華麗的，高貴的，上等的，豪華的(士師記 5:25)。

LOWRING (1x) = gloomy, dark, threatening, menacing, overcast (Matthew 16:3). 令人沮喪的，陰暗的，黑暗的，險惡的，威脅的(馬太福音 16:3)。

LUCRE (6x) = illicit, unlawful, dishonourable gain or advantage, dishonest gain (1 Timothy 3:3). 非法的，違法的，不正當的獲得收益或利潤(提摩太前書 3:3)。

LUNATICK (2x) = a physical condition like epilepsy, seizures (Matthew 17:15). 如癲癇等狀況，突發的疾病(馬太福音 17:15)。

LUSTY (1x) = to be vigorous, strong, lively, robust, cheerful (Judges 3:29). 有力的，強壯的，活潑的，健壯的，愉快的(士師記 3:29)。

MAGNIFICAL (1x) = magnificent, stately, splendid, glorious, renowned (1 Chronicles 22:5). 壯麗的，莊嚴的，輝煌的，榮耀的，有名望的(歷代志上 22:5)。

MAIL (2x) = armour composed of overlapping plates and worn on the body (1 Samuel 17:38). 盔甲；由金屬板搭接組合而成，穿在身上的兵器(撒母耳記上 17:38)。

MALEFACTOR (4x) = a criminal, felon, evil doer (John 18:30). 犯罪分子，重罪犯，作惡之人(約翰福音 18:30)。

MALIGNITY (1x) = deep-rooted hatred, wicked ill-will, malice, wickedness. (Romans 1:29). 極度的仇恨，邪惡的意願，怨恨，邪惡(羅馬書 1:29)。

MAMMON (4x) = wealth, riches or money that exerts an evil influence, or becomes an idol (Matthew 6:24). 帶來惡劣影響或成為一種偶像的財產、財富或金錢(馬太福音 6:24)。

MANTLE (14x) = a loose sleeveless cloak, or anything that covers (Job 1:20). 一種寬鬆無袖斗篷，或任何遮蓋物(約伯記 1:20)。

MARANATHA (1x) = our Lord cometh (1 Cor. 16:22). 我們的，來吧(哥林多前書 16:22)。

MARISHES (1x) = marshes, swamps, bogs, wetlands (Ezekiel 47:11). 沼澤，濕地(以西結書 47:11)。

MATRIX (5x) = the womb, point of origin and growth (Exodus 13:12). 子宮，起始及生長點(出埃及記 13:12)。

MAUL (1x) = a heavy hammer, club, mallet (Proverbs 25:18). 重錘，棍棒，木槌(箴言 25:18)。

MAW (1x) = stomach (Deut. 18:3). 胃(申命記 18:3)。

MEAN (5x) = common, undistinguished, inferior, unimportant, of low degree (Isaiah 2:9). 從法律角度而言普通的，一般的，次等的，不重要的(以賽亞書 2:9)。

MEAT (300x) = solid food in contrast to liquid drink (Genesis 9:3). 乾糧；相對液體飲料的固體食物(創世記 9:3)。

MEET (27x) = proper, fitting, suitable, becoming (Genesis 2:18). 適合的，恰當的，適宜的，合適的(創世記 2:18)。

MESS (3x) = a dish of food, a portion, share, ration, allotment of food (Genesis 43:34). 一盤食物，一部分，一份，定量，配給量(創世記 43:34)。

METE (9x) = to measure, allot, apportion, distribute (Matthew 7:2). 估計，估量，分配，分佈(馬太福音 7:2)。

METEYARD (1x) = a standard of measurement, a measuring rod to measure length (Leviticus 19:35). 一種度量標準，一種度量長度的竿(利未記 19:35)。

MILCH (3x) = an animal that is kept for milking (Genesis 32:15). 為產奶而飼養的動物(創世記 32:15)。

MILL (3x) = two stones for grinding grain into meal (Exodus 11:15). 磨；把穀物碾成粉的兩塊石頭(出埃及記 11:15)。

MINISH (2x) = to diminish, make small, depreciate, make fewer in number, size, power or influence (Exo.5:15) 減少，縮小，貶值，降價，在數量、尺碼、權利或影響上減少(出埃及記 5:15)。

MITE (3x) = a small insect that came to be applied to a copper coin of very small value (Luke 12:59). 一種小昆蟲，用於表達價值極小的一塊銅幣(路加福音 12:59)。

MITRE (13x) = ceremonial headwear that is part of religious attire (Exodus 29:6). 宗教服裝的禮儀頭飾部分(出埃及記 29:6)。

MOLLIFIED (1x) = to soften, soothe, appease, pacify (Isaiah 1:6). 使變軟，使平靜，使平息，撫慰(以賽亞書 1:6)。

MORROW (101x) = tomorrow, next morning, next day (Exodus 9:6). 明天，次日早上，次日(出埃及記 9:6)。

MORTIFY (2x) = to make dead, destroy, kill, destroy the activity of (Romans 9:13). 處死，毀滅，屠殺，破壞……的活動(羅馬書 9:13)。

MOTE (6x) = a speck of dirt, a splinter of wood, any particle of foreign matter (Luke 6:41). 泥點，木屑，任何異物顆粒(路加福音 6:41)。

MUFFLERS (1x) = a scarf worn to conceal part of a woman's face/neck or to protect from cold or wind. Is 3:19. 用於遮住婦女部分臉/頸部，或禦寒擋風的圍巾(以賽亞書 3:19)。

MUNITION (3x) = anything serving as a defence or protection, a defensive structure, fortress, fort (Nahum 2:1) 軍需品；作為防禦或保護的東西，城堡，要塞(那鴻書 2:1)。

MURRAIN (1x) = a plague or disease in cattle (Exodus 9:3). 瘟疫，家畜傳染病(出埃及記 9:3)。

NAPKIN (3x) = a small cloth or absorbent towel (Luke 19:20). 小布或吸水毛巾(路加福音 19:20)。

NATIVITY (7x) = one's nation of birth or descent (Genesis 11:28). 一個人的誕生國/民(創世記 11:28)。

NAUGHT (3x) = Nothing (2 Kings 2:19) = **NOUGHT** (36x). 無(列王紀下 2:19)=**零**。

NAUGHTY (6x) = wicked, evil, worthless, wayward, mischief, unacceptable (Proverbs 6:12, 7:4; Jer. 24:2). 邪惡的，無價值的，任性的，奸惡的，不可接受的(箴言 6:12, 7:4; 耶利米書 24:2)。

NAVES (1x) = hub of wheel (1 Kings 7:33). 車輪的輪軸(列王紀上 7:33)。

NAY (55x) = no, not ever (John 7:12). 不，從不(約翰福音 7:12)。

NECROMANCER (1x) = foretells the future by communication with the dead (Deut. 18:11). 通過與死者交流來預告未來(申命記 18:11)。

NEESINGS (1x) = sneezing, snortings (Job 41:18). 噴嚏(約伯記 41:18)。

NETHER (15x), **NETHERMOST** (1x) = lower (Exodus 19:17). 較低的，低等的(出埃及記 19:17)。

NIGH (100x) = near, proximity in place, time, position (Exodus 3:5). 附近，在時間、地點或方位上的接近(出埃及記 3:5)。

NITRE (2x) = sodium carbonate and used as a cleansing agent (Proverbs 25:20). 碳酸鈉用於清洗劑(箴言 25:20)。

NOISED (4x) = make a noise, spread a rumour, discuss something, report an event (Mark 2:1). 製造噪音，傳播謠言，討論某事，報道事件(馬可福音 2:1)。

NOISOME (4x) = annoying (Revelation 16:2). 討厭的(啟示錄 16:2)。

NOONTIDE (1x) = Noon (Jeremiah 20:16). 正午(耶利米書 20:16)。

NURTURE (1x) = nourish, education, training, discipline, rearing (Ephesians 6:4). 養育，培育，培養，培訓，訓練(以弗所書 6:4)。

OBEISANCE (9x) = an expression of respect or submission, a bowing down of the body (obedience) Gen 37:9. 表達尊敬或順從，躬下身軀(創世記 37:9)。

OBLATION (40x) = a sacrifice or offering. 祭物，祭品

OCCUPY (9x) = to be busy at something, do business (Luke 19:13). 忙於某事，做生意(路加福音 19:13)。

OCCURENT (1x) = an occurrence, event, action, incident (1 King 5:4). 發生，出現的事情、活動，事件(列王紀上 5:4)。

ODIOUS (2x) = offensive, disgusting, detestable, repugnant or hated (Proverbs 30:23). 討厭的，令人厭惡的，使人反感的，可憎的(箴言 30:23)。

OFFEND (50x) = to irritate, anger, hurt, cause to stumble (Matthew 18:6). 使發怒，激怒，傷害，導致跌倒(馬太福音 18:6)。

OFFSCOURING (2x) = filth or refuse cleaned off, scoured off and washed away (1 Cor. 4:13). 清除、打掃、洗去的汙物或垃圾(哥林多前書 4:13)。

OFT (13x) = frequently, repeatedly, many times (Matthew 9:14). **OFTTIMES** (Matthew 17:15). 頻繁地，重複地，再三地(馬太福音 9:14, 17:15)。

OMNIPOTENT (1x) = all-powerful, capable of anything (Revelation 19:6). 全能的，有任何能力(啟示錄 19:6)。

ORACLE (21x) = a place or person where divine revelation is obtained (1 Kings 6:31). 獲得上帝啟示的人或地方(列王紀上 6:31)。

ORATION (1x) = an official prayer, a formal public speech (Acts 12:21). 正式的祈禱，正式公開的演講(使徒行傳 12:21)。

OSPRAY (2x) = a large bird of prey (Deut. 14:12). 一種捕獵的大鳥(申命記 14:12)。

OSSIFRAGE (2x) = a bird of prey that crushes the bones of its victims, a bone breaker (Leviticus 11:13). 魚鷹；一種粉碎其受害者骨頭的獵鳥(利未記 11:13)。

OUCHES (8x) = a socket or setting for a precious jewel (Exodus 39:13). 珠寶的座或架(出埃及記 39:13)。

OUTLANDISH (1x) = outland, from a foreign land, a foreigner (Neh. 13:26). Wild, strange, crazy, bizarre. 邊遠地區，來自外國的土地，外國人(尼希米記 13:26)野的，陌生的，古怪的。

OUTWENT (1x) = to go farther than, go ahead of someone, go before (Mark 6:33). 走得比.....更遠，到某人前面，優於(馬可福音 6:33)。

OVERCHARGE = to overburden, not demanding more money (2 Cor. 2:5). 負擔過重的，不值更多錢的(哥林多後書 2:5)。

PALMERWORM (3x) = a migratory worm (Joel 1:4) (Palmer = a pilgrim return from holy land with a palm in hand). 一種有遷居習慣的蟲(約珥書 1:4)(Palmer=手拿棕櫚枝從聖地歸來的朝聖者)。

PALSY (12x) = paralysis, paralytic, a disease of the nervous system impairing muscular activity/sensation. Mark 2:3. 麻痺，癱瘓，一種神經系統損壞肌肉活動或知覺的疾病(馬可福音 2:3)。

PAPS (4x) = a) the nipples or the entire breasts of a female (Luke 23:29) b) the chest of a male (Rev. 1:13). a) 乳頭或女性整個胸(路加福音 23:29) b) 男性的胸膛(啟示錄 1:13)。

PARAMOURS (1x) = mistress, concubine, illicit lover (Ezekiel 23:20). 情婦，妾，非法情人(以西結書 23:20)。

PASSION (1x) = a) suffering (Acts 1:3). b) Lust of sin (Romans 7:5, 1 Thessalonians 4:5). a) 身體或心靈的痛苦，苦難(使徒行傳 1:3) b) 罪惡的情慾(羅馬書 7:5, 帖撒羅尼迦前書 4:5)。

PATE (1x) = the crown of the head (Psalm 7:16) (a shortened form of plate). 頭上的冠冕(詩篇 7:16)(一截鎧甲)。

PATRIMONY (1x) = an inheritance from ones father (Deut. 18:8). 來自父輩的產業(申命記 18:8)。

PECULIAR (7x) = ones own, belonging exclusively to a person, special (Psalm 135:4, peculiar treasure). 某人自己的，屬□某人特有的，專屬的(詩篇 135:4, 獨特的財寶)。

PEELED (3x) = to be bare, bald, made destitute (Ezekiel 29:18). 暴露，裸露，使缺乏(以西結書 29:18)。

PENURY (2x) = the condition of want, need, poverty, being destitute (Proverbs 14:23). 赤貧，缺乏，貧窮，匱乏(箴言 14:23)。

PERADVENTURE = by chance, by accident, perhaps. 偶然地，意外地，可能。

PERDITION (8x) = utter loss, utter ruin, destruction, damnation (1 Timothy 6:9). 徹底喪失，完全摧毀，破壞，毀滅(提摩太前書 6:9)。

PERNICIOUS (1x) = destructive, hurtful, wicked (2 Peter 2:2). 破壞性的，有害的，邪惡的(彼得後書 2:2)。

PHYLACTERIES (1x) = small boxes containing texts of Scripture that are worn by Jews during prayer as a reminder to keep the law (Matthew 23:5, make broad their phylacteries). 猶太人在禱告時隨身攜帶的裝有經文的小盒子，作為遵守法律的一種提醒(馬太福音 23:5, 把經文匣弄寬了)。

PILLED (2x) = peeled (Genesis 30:37). 剝皮的，脫落的(創世記 30:37)。

PIPE (13x) = a musical wind instrument formed from a tube or flute (1 Cor. 14:7). 由管子或長笛所形成的吹奏樂器(哥林多前書 14:7)。

PLAITING (1x) = to braid, weave, fold together (1 Peter 3:3). 辮，編織，折疊在一起(彼得前書 3:3)。

PLATTED (3x) = to be braded, weaved, or variant of plait (John 19:2). 用曲頭釘釘牢，編，辮結(約翰福音 19:2)。

PLOWSHARES (3x) = a farm instrument for cutting furrows in the soil and turning it up (Isaiah 2:4, Joel 3:10) 用於在田地裡犁田和耕地的農具(以賽亞書 2:4, 約珥書 3:10)。

POLL (9x) = an individual head (Num. 3:47), to count individually or head by head, to cut the hair of the head. 人頭(民數記 3:47)，一個個或頭挨頭地數，剃頭。

POMMEL (3x) = a knob, projection, ornamental ball (2 Chronicles 4:13). 旋鈕，突起，妝飾球(歷代志下 4:13)。

PORT (1x) = a gate (Nehemiah 2:13). 大門(尼希米記 2:13)。

POST (8x) = a place where one is stationed, a person who travelled the road, a courier (Jeremiah 51:31). 人駐紮的地方，公路上旅行的人，信使(51:31)。

POTENTATE (1x) = a ruler, king, dictator, supreme ruler (1 Timothy 6:15). 統治者，國王，獨裁者，最高統治者(提摩太前書 6:15)。

POTSHERD (5x) = a piece of pottery (Psalm 22:15) 陶瓷碎片(詩篇 22:15)。

POTTAGE (7x) = that which is put in a pot, stew, broth, thick soup, porridge (Genesis 25:34). 放在罐、鍋裡的，肉汁，濃湯，粥(創世記 25:34)。

POUND (15x) = a unit of money in Brittain that was originally a pound weight of silver (Luke 19:16). 英國的貨幣單位，最初指一磅銀幣的重量(路加福音 19:16)。

PRATING (3x) = foolish, idle, boastful, excessive or vain talk, to chatter (Proverbs 10:10). 愚蠢的，遊手好閒的，自吹自擂的，過度或無用的談話，嘮叨(箴言 10:10)。

PRESBYTERY (1x) = an assembly of elders (1 Timothy 4:14). 長者們的聚會(提摩太前書 4:14)。

PRESENTLY (5x) = instantly, immediately, quickly, promptly (a fool's wrath is presently known. Prov. 12:16). 立即，馬上，快速地，迅速地(愚妄人的惱怒，立時顯露。箴言 12:16)。

PREVENT (17x) = to come or go before, precede (1 Thessalonians 4:15). 在.....之前來或去，先於(帖撒羅尼迦前書 4:15)。

PRICKS (3x) = an ox goad (Proverbs 18:9; Acts 9:5), a thorn (Proverbs 15:19). 趕牛的尖棒(箴言 18:9；使徒行傳 9:5)，荊棘(箴言 15:19)。

PRINCIPALITY (9x) = a kingdom, state, country or realm that is ruled by a prince (Head of principality. Col 2:10). 由君主(執政掌權者的元首。歌羅西書 2:10)統治的王國、政府、國家或領域。

PRIVY (4x) = to have knowledge of private information (Acts 5:2). 擁有秘密信息的知識(使徒行傳 5:2)。

PRIVILY (15x) = to do something in a secret or deceitful manner (2 Kings 24:14). 以某種隱秘或詭詐的方式做某事(列王紀上 24:14)。

PROGENITORS (1x) = ancestors, forefathers, literally to bring forth (Genesis 49:26). 祖先，祖宗，實際地生出(創世記 49:26)。

PROGNOSTICATORS (1x) = to predict, forecast, foretell (Isaiah 47:13, monthly p = predict by new moon). 預言，預測，預告(以賽亞書 47:13，monthly p = 通過新月來預測)。

PROPER (4x) = ones own, particular (his proper gift of God, 1 Cor. 7:7). Today means suitable, correct. 屬於某人自己的，特定的(上帝給他的特有恩賜，哥林多前書 7:7)。現指恰當的，正確的。

PROPITIATION (3x) = to appease, placate, make favourable, conciliate (1 John 2:2). Propitiation appeases or turns away the wrath of a righteous God against sin by the acceptance of Christ's death as a satisfactory substitute. 平息，安撫，使.....贊成，和解(約翰一書 2:2)。通過接受基督的死作為代罪來平息或止住公義的上帝對罪的憤怒。

PROVENDER (7x) = food, provisions or fodder for animals (Judges 19:19,21). 食物，動物的供給或飼料(士師記 19:19,21)。

PSALTERY (27x) = an ancient stringed musical instrument (Psalm 33:2), a type of harp. 古代絃樂器(詩篇 33:2)。

PUBLICAN (23x) = a tax collector for the Roman Empire, one who raised public revenue (Luke 5:27). Today, it means the owner or manager of a tavern or inn. 羅馬帝國的收稅員，徵收國稅者(路加福音 5:27)。現今，意為客棧或酒館的所有者或管理者。

PULSE (3x) = grain, peas, lentils or bean seed used as food (Daniel 1:12). 作為食物的穀物，豌豆，扁豆或豆類種子(但以理書 1:12)。

PURELY (1x) = entirely, completely, thoroughly (Isaiah 1:25). 完全地，全部地，徹底地(以賽亞書 1:25)。

PURLOINING (1x) = to embezzle, steal, pilfer (Titus 2:10). 挪用，盜用，偷竊(提多書 2:10)。

PURTENANCE (1x) = the intestines or organs of an animal (from pertain, that which belongs to) (Exodus 12:9) 動物的腸或器官(出埃及記 12:9)。

PUTRIFYING (1x) = rotten, stinking, decaying, corrupt (putrefying sores) (Isaiah 1:6). 腐爛的，臭的，腐朽的，敗壞的(膿瘡)(以賽亞書 1:6)。

PYGARG (1x) = an antelope with a white rump (Deut. 14:5). 帶著白尾的羚羊(申命記 14:5)。

QUARTER (17x) = a region, district, locality, place or section occupied by a certain class of people. Mark 1:45. 被某類人所佔據的地區，區域，位置，地方或地域(馬可福音 1:45)。

QUARTERNIONS (1x) = a set of four soldiers (four quaternions = 16 soldiers) (Acts 12:4). 一班四個兵(四班=16個兵)(使徒行傳 12:4)。

QUICK (10x) = the living, to have life, restore life, revive life (2 Timothy 4:1, judge the quick and the dead). 活著的，有生命，恢復生機，複生(提摩太後書 4:1，審判活人死人)。

QUIT (6x) = do your part, behave, conduct yourself well (1 Cor. 16:13; 1 Samuel 4:9). 盡自己的職責；守規矩；表現好(哥林多前書 16:13；撒母耳記上 4:9)。

RAIL (1x), **RAILED** (3x), **RAILER** (1x), **RAILING** (3x) = to jeer at, slander, deride, insult, scorn (2 Chr 32:17) 嘲笑，誹謗，鄙視，凌辱，輕視(歷代志下 32:17)。

RAIMENT (57x) = clothing, garment (Matthew 27:31). 服裝，衣服(馬太福音 27:31)。

RAMPART (2x) = a bank of earth raised around a fort for defence, or any defence (Nahum 3:8). 堡壘周圍用於防禦的土築的堤岸(那鴻書 3:8)。

RANGE (1x) = the area over which an animal would roam (Job 39:8). 動物可以漫步的區域(約伯記 39:8)。

RANK (6x) = full grown, upright, robust, ripe, healthy, strong, straight (Genesis 41:5). 長大的，正直的，強壯的，健全的，成熟的，健康的(創世記 41:5)。

RAVENING (5x), **RAVENOUS** (3x) = to plunder, tear, seize, pillage, ferocious, full of greed and viciousness, ravage, rob (Luke 11:39; Matthew 7:15; Psalm 22:13). **RAVIN** (2x) = Gen. 49:27, Benjamin shall r as a wolf. 掠奪，搶奪，

撕，殘忍，充滿貪婪和邪惡(路加福音 11:39; 馬太福音 7:15; 詩篇 22:13)。創世記 49:27，便雅憫是個撕掠的狼。

REAR (4x) = to raise, build, erect, take care of (Exodus 26:30). 撫養，建立，使直立，照顧(出埃及記 26:30)。

RECORD (43x) = something written down (2 Cor. 1:23). 記錄，記載(哥林多後書 1:23)。

REDOUND (1x) = contribute, abound (2 Cor. 4:15, thanksgiving of many r to the glory of God). 貢獻，大量存在，充滿(哥林多後書 4:15，感謝格外顯多，以致榮耀歸與上帝)。

REHEARSE (6x) = to recite, repeat, say over, narrate, mention, give account of, (lit. to plow again) Exod. 17:14. 詳述，重述，再次重複，敘述，提到，說起(出埃及記 17:14)。

REINS (15x) = the seat of emotions, feelings, affections (from kidneys) (though my reins be consumed. Job 19:27). 情緒、情感之所在(我的心腸在我裡面消滅了。約伯記 19:27)。

REMIT (1x), **REMISSION** (1x) = to forgive, pardon, put off, relinquish an obligation, send back (John 20:23). 原諒，寬恕，推遲，放棄一項義務，退還(約翰福音 20:23)。

REND (19x) = to tear, pull apart, break (Matthew 7:6). 撕，扯，拉斷，打破，折斷(馬太福音 7:6)。

RENT (60x) = a tear, a torn place. 一處撕裂的地方。

REPROBATE (7x) = to fail a test, be rejected, condemned, unapproved, someone or something that is unapproved. Rom 1:28. 未通過試驗，被拒絕，被指控，未經承認的人或事(羅馬書 1:28)。

REQUITE (9x) = to pay back, make return for, reward, avenge, retaliate, repay (1 Timothy 5:4, r their parents). 償還，回報，報答，酬報，報復，報仇(提摩太前書 5:4，報答親恩)。

REWARD (6x) = the rear guard, or guard in the rear (Joshua 6:9). 後衛(約書亞記 6:9)。

RESPITE (2x) = a delay, a reprieve, an interval of rest, postponement, extension of time (Exodus 8:15). 耽誤，延遲，暫緩，間隔休息，延期，推遲(出埃及記 8:15)。

REVELLINGS (2x) = noisy feasts, loud merry making, any kind of disorderly or immoral festivity (1 Peter 4:3) 喧鬧的盛宴，大聲喧嘩嚷鬧，任何雜亂的或不道德的歡慶活動(彼得前書 4:3)。

RID (6x) = to rescue, deliver, set free (Psalm 144:7, rid me). 營救，解救，釋放(詩篇 144:7，救我)。

RIFLED (1x) = to plunder, rob, pillage, ransacked, searched or examined thoroughly (Zechariah 14:2) 掠奪，搶劫，搶奪，洗劫，徹底搜查(撒迦利亞書 14:2)。

RIOT (3x), **RIOTOUS** (4x) = intense disputing, extravagance, wasteful living (Titus 1:6). 激烈的爭奪，放縱的言行，奢侈的生活(提多書 1:6)。

RISING (7x) = a swelling, an abscess, tumour, boil (Leviticus 13:2). 身上的腫脹處，膿腫，腫瘤，癩，瘡(利未記 13:2)。

ROE (12x) = a small species of deer (Isaiah 13:14). 一種小型的鹿(以賽亞書 13:14)。

ROLLER (1x) = a roller-bandage, a bandage formed into a roll (Ezekiel 30:21). 繃帶卷(以西結書 30:21)。

RUDE (1x) = rough, unrefined (though I be rude in speech, 2 Cor. 11:6). 粗糙的，未精煉的(我的言語雖然粗俗，哥林多後書 11:6)。

RUDIMENTS (2x) = beginning, a thing in the first rough state, first attempts or principles, the elements of a subject, an initial, imperfect, foundation stage, form or appearance (Colossians 2:20, r of the world). 開始；一件事最初的原始狀態；初次嘗試或本能；一個問題的基本要素；初始的；不完美；基礎狀態；形式或表面(歌羅西書 2:20，世上的小學)。

RUSH (4x) = a grasslike aquatic plant (Job 8:11). 一種像草一樣的水生植物(約伯記 8:11)。

SACKBUT (4x) = a wind instrument in Nebuchadnezzar's band (Daniel 3:5). 低音喇叭；尼布甲尼撒樂隊裡的吹奏樂器(但以理書 3:5)。

SACRILEGE (1x) = stealing, misappropriating or profaning anything consecrated to God. (Romans 2:22). 偷竊，褻瀆聖物(羅馬書 2:22)。

SATIATE (2x) = to fill to saturation, to satisfy (Jeremiah 31:14). 填充達到飽和，使滿意，滿足(耶利米書 31:14)。

SAVE (59x) = except, but (Revelation 13:17, save he that had the mark). 除了，除.....外(啟示錄 13:17，除了那受印記)。

SCALL (14x) = a sore, or scale usually on the head e.g. eczema, psoriasis, impetigo (Leviticus 13:36). 通常在頭上的傷或鱗，如：濕疹、牛皮癬、膿疱病(利未記 13:36)。

SCORE = twenty. **FOURSCORE** (36x) = four times twenty (score=20) (Luke 16:7). 二十(路加福音 16:7)。

SCRABBLED (1x) = to scrape, scratch hurriedly with the claws, hands or feet. Struggle disorderly (1 Sam 21:13). 刮，擦；用爪、手或腳使勁地抓撓。亂掙紮(撒母耳記上 21:13)。

SCRIP (7x) = a small bag, satchel, purse (Mark 6:8). 小包，書包，錢包(馬可福音 6:8)。

SEEMLY (2x) [unseemly (2x)] = fitting, becoming pleasing, proper, appropriate (Proverbs 26:1). 適合的，恰當的，令人愉快的，恰當的(箴言 26:1)。

SEETHE (9x) = to boil, or cook food by boiling. (**SOD** is past tense). (Exodus 23:19, thou shalt not seethe a kid) 使沸騰，通過煮沸烹熟食物(出埃及記 23:19，不可……煮山羊羔)。

SELFSAME (15x) = the very same, identical, one and the same (Genesis 17:26). 完全一樣的，相同的，一模一樣的(創世記 17:26)。

SELVEDGE (2x) = the edge of a woven fabric finished to prevent unravelling, self-edge (Exodus 26:4). 布的織邊，鑲邊，防止脫線(出埃及記 26:4)。

SEPULCHRE (60x) = a tomb, grave, burial place (John 19:42). 墓穴，墳墓，掩埋的地方(約翰福音 19:42)。

SERVILE (12x) = befitting a slave, such as doing physical work (Numbers 29:12, no s. work.). 與奴僕相適宜，比如做體力活(民數記 29:12，什麼勞碌的工都不可做)。

SERVITER (1x) = a servant, slave, attendant, anyone who provides a service (2 Kings 4:43). 僕人，奴隸，服務人員，提供服務的人(列王紀下 4:43)。

SETTLE (6x) = a seat, sitting place, ledge, raised platform (Ezekiel 43:17). 座位，坐席，壁架，架狀突出物，凸起的平臺(以西結書 43:17)。

SEVER (4x) = separate, a thing set apart, make a distinction (Matthew 13:49, s. the wicked). 分開，隔開，區別開(馬太福音 13:49，把惡人分別出來)。

SHAMBLES (1x) = tables for exposing goods offered for sale, a meat market (1 Cor. 10:25). 銷售時展示貨物的桌子，肉市(哥林多前書 10:25)。

SHAMEFACEDNESS (1x) = modest, virtuous, sober (1 Timothy 2:9). 正派的，才德的，謹守的(提摩太前書 2:9)。

SHARE (1x) = a farm implement that cuts (1 Samuel 13:20, sharpen every man his share). 犁，一種切割的農具(撒母耳記上 13:20，要磨鋤、犁……)。

SHERD (1x) = a fragment of something, piece of anything, a remnant (Isaiah 30:14). or Shard. 某物的碎片，任何東西的一片，殘餘(以賽亞書 30:14)。或碎片。

SHIVERS (1x) = fragments, chips, splinters, slivers (Revelation 2:27). 碎片，尖片，裂片，薄片(啟示錄 2:27)。

SHOD (4x) = wearing shoes, provide shoes (Ephesians 6:15). 穿著鞋子，提供鞋子(以弗所書 6:15)。

SILVERLINGS (1x) = a piece of silver money, silver shekels (Isaiah 7:23). 銀幣，銀錢(以賽亞書 7:23)。

SINGLE (2x) = honest, sincere, free from deceit, single aim or purpose (If thine eye be s, Matthew 6:22). 真誠的，誠實的，不欺騙的，單一的目標或目的(馬太福音 6:22)。

SITH (1x) = since (Ezekiel 35:6). 既然(以西結書 35:6)。

SITUATE (3x) = placed or located (1 Samuel 14:5). 位於或坐落於(撒母耳記上 14:5)。

SLEIGHT (1x) = sly, craftiness, cunning, skill (Ephesians 4:14). 狡猾，狡詐，詭計，花招(以弗所書 4:14)。

SLIME (2x) = tar, soft mud (Genesis 11:3). 焦油，瀝青，軟泥(創世記 11:3)。

SLOTHFUL (15x) = slow, sluggish, lazy, idle, inactive (Proverbs 15:19). 慢的，行動遲緩的，懶散的，無所事事的，不活躍的(箴言 15:19)。

SLUICES (1x) = a barrier by which water is held back (Isaiah 19:10). 水閘，用來控制水的屏障(以賽亞書 19:10)。

SMITH (3x) = a craftsman, skilled worker (Isaiah 54:16). 工匠，手藝人(以賽亞書 54:16)。

SNUFFED (2x) = to sniff, inhale, draw up, smell (Jeremiah 14:16). **SOD** = see seethe (Genesis 25:29). 以鼻子吸氣，吸入，嗅(耶利米書 14:16)。激動，沸騰(創世記 25:29)。

SOEVER (16x) = whenever. It gives emphatic force to the word proceeding it (Mark 6:10). 無論何時。對前面的話給予強調(馬可福音 6:10)。

SOLACE (1x) = to comfort, soothe, console, cheer, relieve (Proverbs 7:18, solace ourselves with loves). 安慰，撫慰，慰問，鼓勵，解除(箴言 7:18，我們可以飽享愛情)。

SOOTHSAYER (1x) = one who claims or pretends to have power to foretell future events, “truth sayer” Josh 13:22. 宣稱或冒充有能力預告未來事件的人，“述真者”(約書亞記 13:22)。

SOP (4x) = a piece of bread dipped in water or wine before being eaten (John 13:27). 吃前蘸了水或酒的一塊麵包(約翰福音 13:27)。

SORE (89x) = great, serious, intense, severe, grievous, painful (were sore afraid, Genesis 20:8). 大的，嚴重的，強烈的，令人傷心或痛苦的(甚懼怕，創世記 20:8)。

SOTTISH (1x) = foolish, stupid, drunkard, senseless (Jeremiah 4:22, Sottish children). 愚蠢的，笨的，酒鬼，不省人事的(耶利米書 4:22，愚昧無知的兒女)。

SPEED (3x) = success, abundance, prosperity, good fortune (2 John 10, God speed). 成功，豐盛，繁榮，好運(約翰二書 10，問安)。

SPOIL (31x) = to strip of possessions, to rob, plunder, pillage, damage, ruin, affect detrimentally (1 Sam. 14:36) 剝奪財產，搶奪，掠奪，損壞，毀壞，不利的影響(撒母耳記上 14:36)。

STANCHED (1x) = stop the flow of (Luke 8:44). 阻止流淌(路加福音 8:44)。

STAY (10x) = to support, uphold, an object of reliance (Lord was my stay, 2 Samuel 22:19). 支持，托住，倚靠的對象(耶和華是我的倚靠，撒母耳記下 22:19)。

STOMACHER (1x) = a waistcoat, an ornamental covering for the chest or stomach (Isaiah 3:24). 馬甲，對胸或腹的裝飾性遮蓋物(以賽亞書 3:24)。

STRAIT (10x) = narrow, tight, confined place, strict (Luke 13:24, enter in at the strait gate). 狹窄的，緊的，受限制的地方，嚴格的(路加福音 13:24，進窄門)。

STRAIGHTWAY (42x) = immediately, right away, at once (Matthew 27:48). 立刻，立即，馬上(馬太福音 27:48)。

STRAKES (2x), **RINGSTRAKED** (6x) = a stripe of a different colour than the rest of the object (Genesis 30:37) 物體上與其他部分顏色不同的條紋(創世記 30:37)。

STRAWED (5x) = to scatter straw (Matthew 21:8). 分散稻草(馬太福音 21:8)。

STRIPLING (1x) = someone thin as a strip, a youth (1 Samuel 17:56, whose son is the s). 瘦如葉片般的人，小夥子(撒母耳記上 17:56，那少年人是誰的兒子)。

SUBORNED (1x) = to bribe, induce to do wrong, obtain by corrupt or counterfeit means, procure secretly (Acts 6:11) 賄賂，引誘做惡，通過貪汙或偽造的手段偷偷獲取(使徒行傳 6:11)。

SUCCOUR (3x) = to help, aid, assist, relieve (2 Samuel 8:5). 幫助，援助，救助，緩解(撒母耳記下 8:5)。

SUCHLIKE (4x) = something of that kind, of such a kind (Mark 7:13). 像這樣的，諸如此類的(馬可福音 7:13)。

SUCKLING (7x) = a young child before it is weaned (1 Samuel 15:3 infant and s). 乳臭未乾的小孩(撒母耳記上 15:3，吃奶的)。

SUFFER (51x) = allow, permit, tolerate, let (Matthew 19:14, s. little children). 允許，許可，忍受，讓(馬太福音 19:14)。

SUNDER (7x) = to separate, divide, dissolve, split or sever (Isaiah 45:2, cut in sunder). 分開，隔開，分割，使裂開(以賽亞書 45:2，砍斷)。

SUNDRY (1x) = various, diverse, separate, special (Hebrews 1:1, God who at sundry times...) 各種各樣的，多種多樣的，不同的，特別的(希伯來書 1:1，上帝.....多次多方地.....)。

SUP (4x) = to eat and drink (Luke 17:8; Revelation 3:20). 小口地吃、喝(路加福音 17:8；啟示錄 3:20)。

SUPERFLUITY (1x) = overflowing, excessive, unnecessary (James 1:21). 過多的，過度的，不必要的，多餘的(雅各書 1:21)。

SUPPLE (1x) = flexible, soften, pliant, reduce the harshness of (Ezekiel 16:4). 靈活的，柔軟的，柔韌的(以西結書 16:4)。

SUPLIANTS (1x) = to petition, beg, pray, beseech, ask humbly (Zephaniah 3:10, Ethiopia my s). 請求，乞求，祈求，懇求，謙卑地請求(西番雅書 3:10，古實，我的祈求者)。

SURETY (15x), **SURETYSHIP** (1x) = security for the payment of a debt, guarantee (Genesis 26:9). 債務的擔保，保證(創世記 26:9)。

SURFEITING (1x) = gluttony, overindulgence, excess. 貪食者，過分放縱，過度。

SURMISING (1x) = allegations, accusations, imaginations, charges, suppositions, conjectures (1 Tim. 6:4, evil s). 陳述，宣稱，指責，指控，推測，猜測(提摩太前書 6:4，妄疑)。

SWADLING (2x) = bind or wrap with strips of cloth (Luke 2:7, wrapped in s. clothes). 用布條綁或裹(路加福音 2:7，用布包起來)。

SWELLING (6x) = pride, arrogance, conceit, haughtiness (Jude 16, great s words). 驕傲，自大，自負，傲慢(猶大書 16，說誇大的話)。

TABERING (1x) = beating a drum or anything (Nahum 2:7, tabering upon her breasts). 敲鼓或類似的東西(那鴻書 2:7，捶胸)。

TABLETS (3x) = small, flat ornaments to wear as jewellery or a pendant (Isaiah 3:20). 一種作為首飾或墜飾戴在身上的小而扁的飾物(以賽亞書 3:20)。

TABRET (9x) = a small drum, a tambourine, timbrel (Isaiah 5:12). 一種小鼓，小手鼓(以賽亞書 5:12)。

TACHES (10x) = a device for fastening two parts together, a buckle, strap, tack, clasp, hook, band (Exod 35:11) 把兩部分扣在一起的裝置，搭扣，扣環，皮帶，鉤子(出埃及記 35:11)。

TALE (4x) = a list, number, quantity, quota (Exodus 5:18, tale of bricks). 目錄，名單，數目，數量，配額(出埃及記 5:18，磚卻要如數)。

TARES (8x) = darnel, vetch or weeds (Matthew 13:25, sowed tares). 毒麥，野豌豆或雜草(馬太福音 13:25，種稗子)。

TARGETS (6x) = a shield, buckler (2 Chronicles 9:15, targets of gold). 盾牌，小圓盾(歷代志下 9:15，金擋牌)。

TELL (3x) = count, or name numerically (Genesis 15:5, tell the stars). 數算，或數點名字(創世記 15:5，數算眾星)。

TEMPER (9x) = mix (Ezekiel 46:14, t. with fine flour). 混合(以西結書 46:14, 調和細面)。

TENONS (6x) = projections on a material's side that fit into a hole in another piece, thus joining them together. Ex36:22. 榫, 一塊材料一面上與另一塊的一個孔洞相配, 因此把二者連接在一起的突出部分(出埃及記 36:22)。

TERAPHIM (6x) = idols, images, false gods (Judges 18:18). 偶像, 神像, 假神(士師記 18:18)。

TERRESTRIAL (2x) = earthly, worldly, land (1 Cor. 15:40). 屬地的, 屬世的, 屬土的(哥林多前書 15:40)。

TETRARCH (7x) = one of 4 rulers of a country or province (Luke 9:7, Herod the T). 一國或一省的四個分封的王之一(路加福音 9:7, 分封的王希律)。

THEE (4000x) = you (second person, singular pronoun, objective case) (John 3:7, I said to thee). 你(第二人稱, 代詞的單數形式, 賓格)(約翰福音 3:7, 我對你說)。

THENCE (145x) = from that time, date, place, away from there, at a distant place (Acts 13:4). 從那時候、日期、地點開始, 從那兒往後, 距離那地方(使徒行傳 13:4)。

THENCEFORTH = from that time onward, thereafter. 從那時起, 此後。

THEREABOUT (1x), **thereat** (3x), **therein** (230x), **thereof** (908x), **thereon** (66x), **thereupon** (5x), **therewith** (36x) 在那裡

THINE (1000x) = your (second person, singular pronoun, possessive case) (Matthew 12:13, thine hand). your(第二人稱, 單數代詞, 所有格)(馬太福音 12:13, 你的手)。

THITHER (95x) = there, to that place (John 18:2). 那邊, 到那邊, 向那方(約翰福音 18:2)。

THOU (5000x) = you (second person, singular pronoun, nominative case) (Hebrews 7:17, Thou art a priest). you(第二人稱, 單數代詞, 主格)(希伯來書 7:17, 你是祭司)。

THRICE (15x) = three times in succession, or three successive occasions (John 13:38, denied me thrice). 連著三次(約翰福音 13:38, 三次不認我)。

THY (4500x) = your. A shortened form of "thine" (second person, singular personal pronoun, genitive case). Your. "thine"的簡寫形式(第二人稱, 單數人稱代詞, 所有格)

TILLAGE (3x) = the work of tilling land, ploughing land, the land after it is tilled. Land under crops. Prov 13:23. 耕耘, 耕地; 耕過的土地, 種有莊稼的土地(箴言 13:23)。

TIMBREL (10x) = any small musical instrument or drum to beat on (Psalms 150:4). 任何小的打擊樂器或鼓(詩篇 150:4)。

TIRE (4x) = attire, clothing (Ezekiel 24:17). 服裝, 衣服(以西結書 24:17)。

TITTLE (2x) = a small stroke or point in writing the smallest part of a thing (Luke 16:17). 書寫最小部分的一小劃或點(路加福音 16:17)。

TOW (3x) = the yarn resulting from spinning fibre (Judges 16:9, a thread of tow). 麻織; 用纖維紡的線(士師記 16:9, 麻線)。

TRAFFICK (5x) = to trade, conduct business, engage in commerce (Ezekiel 17:4, land of traffick). 交易, 做生意, 從事商業(以西結書 17:4, 貿易之地)。

TRANSLATE (1x) = to transfer, transport, remove from one person, place or condition to another (2 Sam. 3:10) 轉移, 運輸, 從一個人、地點或條件下轉移到另一方(撒母耳記下 3:10)。

TROW (1x) = trust, belief, give credence to, accept, as true, suppose (Luke 17:9, I trow not). 信任, 相信, 對.....信任, 接納, 認為真實, 以為(路加福音 17:9, 我不這樣認為)。

TWAIN (17x) = masculine form of two (Mark 15:38). (Feminine and neuter form is two). 二者中的陽/男性形式(馬可福音 15:38)。(陰/女性和中性形式是兩個)

UNAWARES (12x) = unexpectedly, unknowingly, inadvertently (Hebrews 13:2, entertained angels unawares). 出乎意料地, 不知不覺地, 不經意地(希伯來書 13:2, 不知不覺就接待了天使)。

UNCTION (1x) = an anointing, do something earnestly (1 John 2:20, ye have an unction). 膏抹, 真誠地做某事(約翰一書 2:20, 你們.....受了恩膏)。

UNDERSSETTERS (4x) = to support by something placed underneath, supports (1 Kings 7:34). 通過把某物置於其下來支撐, 支架(列王紀上 7:34)。

UNTO (9000x) = to, until, up to (Psalm 57:10). 對, 向, 直到(詩篇 57:10)。

UNTOWARD (1x) = not toward, corrupt, unfavourable, unfortunate, improper, perverse (Acts 2:40, untoward generation.) 不利的, 敗壞的, 不利的, 不幸的, 不合適的, 彎曲悖謬的(使徒行傳 2:40, 彎曲的世代)。

UPBRAID (2x) = to rebuke, condemn, scold, denounce, censure (Matthew 11:20). 指責, 譴責, 責罵, 責難(馬太福音 11:20)。

USURY (24x) = interest on money loaned (Matthew 25:27). Exorbitant interest is a modern extension. 貸款利息(馬太福音 25:27)。高利貸是現代化的延伸。

UTTER a) utter speech. b) highest action. c) outer (Ezekiel 40:37, utter court). a) 發出聲音。b) 至高的行動。c) 外面的(以西結書 40:37, 外院)。

VAGABOND (3x) = to wander from place to place, a tramp, vagrant, nomad (Genesis 4:12). 從一地到另一地流浪；流浪漢，漂泊者，遊民(創世記 4:12)。

VAINGLORY (3x) = unwarranted pride, self-exaltation, idle boasting (Philippians 2:3). 妄自尊大，自我高舉，憑空自誇(腓立比書 2:3)。

VALE (9x) = valley (Genesis 14:10). 山谷(創世記 14:10)。

VALOUR (37x) = boldness, determination, valiant, strong (Joshua 10:7). 勇敢，果斷，英勇，強壯(約書亞記 10:7)。

VARIABLENESS (1x) = changeable (James 1:17). 可變的(雅各書 1:17)。

VARIANCE (2x) = disagreement, difference, discrepancy (Matthew 10:35). 意見不一，不同，差異(馬太福音 10:35)。

VAUNT (2x) = vanity, boast, brag, flaunt oneself, gloat (Judges 7:2). 虛空，自誇，自吹自擂，自我標榜，洋洋自得(士師記 7:2)。

VEHEMENT (8x) = ardent, intense, vigorous, violent (Jonah 4:8, a vehement east wind). 熱心的，熱情的，精力充沛的，感情強烈的(約拿書 4:8，炎熱的東風)。

VENISON (8x) = flesh of deer (Genesis 25:28). 鹿肉(創世記 25:28)。

VENTURE (2x) = an undertaking involving uncertainty, according to chance, at random (1 Kings 22:34). 不確定的、偶然的、任意的任務(列王紀上 22:34)。

VERILY (140x) = truly, surely (John 5:24). 真實地，確定地(約翰福音 5:24)。

VERITY (2x) = truth, one established fact, true statement, doctrine or opinion (1 Timothy 2:7). 事實，真相，已確定的事實，正確的陳述、教義或見解(提摩太前書 2:7)。

VERMILLION (2x) = a brilliant scarlet red colour (Ezekiel 23:14). 鮮亮的猩紅色(以西結書 23:14)。

VESTMENTS (2x) = ceremonial or official clothing or robes (2 Kings 10:22). 禮服或正式的服裝(列王紀下 10:22)。

VESTRY (1x) = a room in a church used for prayer or religious service (2 Kings 10:22). 在教堂裡用作禱告或宗教儀式的房間(列王紀下 10:22)。

VESTURE (8x) = clothing that covers (John 19:24). 罩袍(約翰福音 19:24)。

VEX (15x) = to trouble, afflict, distress, provoke, agitate, harass (Acts 12:1). 使煩惱，使痛苦，激怒，使焦慮不安(使徒行傳 12:1)。

VIAL (8x) = small container for holding liquids, a bowl or flask (1 Samuel 10:1). 盛液體的小容器，碗或瓶(撒母耳記上 10:1)。

VICTUAL (22x) = food, supplies, sustenance, provision (1 Kings 4:27). 食物，供給品，營養，供給(列王紀上 4:27)。

VILLANY (2x) = evil, wicked, sinful conduct (Isaiah 32:6). 邪惡的，惡劣的，有罪的行為(以賽亞書 32:6)。

VIRTUE (7x) = a) bravery, ability, power (Luke 8:46). b) chastity, merit, moral excellence, worth, valour. a) 勇敢，能力，權勢(路加福音 8:46)。 b) 純潔，貞潔，美德，優點，英勇

VIOL (4x) = a stringed instrument, violin, viola, violoncello derived from viol (Amos 6:5). 源於古提琴的絃樂器、小提琴、中提琴和大提琴(阿摩司書 6:5)。

VISAGE (3x) = face, appearance, countenance, expression (Isaiah 52:14). 臉，面容，面貌，表情(以賽亞書 52:14)。

VISITATION (15x) = a supernatural visit to administer aid or affliction. An inspection, a periodic visit (1 Peter 2:12). 天降的禍福，視察，定期的眷顧(彼得前書 2:12)。

VOCATION (1x) = an occupation, profession, business, calling (Ephesians 4:1). 職業，行業，生意，呼召(以弗所書 4:1)。

WANT (31x) = a lack or deficiency (Proverbs 13:23). 缺乏，不足，短缺(箴言 13:23)。

WANTON (3x) = undisciplined, unruly, lewd, lascivious, reckless, excessive, extravagance, lust (James 5:5). 無訓練的，蠻橫的，好色的，淫蕩的，輕率的，魯莽的，放縱的，淫欲的(雅各書 5:5)。

WARD (22x) = a place for guarding (Numbers 15:34). 保/監護的地方(民數記 15:34)。

WARE (8x) = valuables, goods, merchandise, commodities (Nehemiah 3:16). 貴重物品，商品，貨物，日用品(尼希米記 3:16)。

WARP (9x) = threads sewn lengthwise in a fabric (Leviticus 13:53). 織物的縱向編織(利未記 13:53)。

WAST (66x) = was (second person, singular, past tense of was). (Mark 14:67). was 的過去式，第二人稱單數(馬可福音 14:67)。

WAX (20x) = to grow or become (2 Timothy 3:13). 成長或變為，成為(提摩太後書 3:13)。

WAYFARING (6x) = a traveller, journeying by road (Isaiah 33:8). 旅行者，徒步旅行(以賽亞書 33:8)。

WAYMARKS (1x) = something that marks the way, road markers, guideposts (Jeremiah 31:21). 路標，路牌(耶利米書 31:21)。

WEALTH (5x) = prosperity, welfare, well being, abundance (1 Cor. 10:24). 興旺，繁榮，財產，財富(哥林多前書 10:24)。

WEN (1x) = a lump, tumour, wart, cyst or protuberance on the body (Leviticus 22:22). 身體上的腫塊，腫瘤，囊腫或凸出物(利未記 22:22)。

WENCH (1x) = a young woman, later meant a mistress, unchaste woman, female servant (2 Samuel 17:17). 年輕女人，後指情婦，不貞潔的女人，女僕(撒母耳記下 17:17)。

WHELP (13x) = a cub, a young tiger, wolf, bear, lion (Deut. 33:22). 幼獸，小老虎、狼、熊、獅子(申命記 33:22)。

WHENCE (72x) = from what place, where (Acts 14:26). 從何處，從那裡(使徒行傳 14:26)。

WHEREFORE = thus therefore, consequently, therefore, so that (an emphatic inferential participle) I Cor 14:22 為此，因此，所以，以致(一個強調性推論分詞)(哥林多前書 14:22)。

WHET (4x) = to sharpen (Psalm 7:12). 磨快(詩篇 7:12)。

WHETHER (9x) = which of the two (Matthew 9:5). 兩者中(馬太福音 9:5)。

WHILST (10x), **WHILES** (10x) = while (Matthew 5:25). 在.....的時候(馬太福音 5:25)。

WHIT (5x) **a**) a whit, any whit = to the least amount (2 Cor. 11:5). **b**) every whit = to the full amount, entirely. a) 一點點(哥林多後書 11:5)。 b) 總共，全部。

WHITHER (124x) = to what place, to what result, where (John 14:5). 到哪裡，什麼結果，哪裡(約翰福音 14:5)。

WHORE (17x) = a prostitute, harlot, adulteress. 賣淫者，妓女，淫婦。

WHOSO (54x) = short for whosoever. Whoever, he who (Matthew 23:21). whosoever 的縮寫；不管是誰，無論是誰(馬太福音 23:21)。

WHILES (2x) = tricks, deceits, deceptions, crafty schemes (Ephesians 6:11). 詭計，欺騙，欺詐，陰謀(以弗所書 6:11)。

WIMPLES (1x) = a folded garment worn by women to cover the head and neck (Isaiah 3:22). 頭巾；婦女用於遮蓋頭和頸的折疊式服裝(以賽亞書 3:22)。

WINEBIBBER (3x) = a drunkard (Luke 7:34). 酒鬼，醉漢(路加福音 7:34)。

WISE (31x) = way, manner (John 6:37, in no wise cast out). 方式，樣式(約翰福音 6:37，總不丟棄)。

WHIT (21x) = to know (2 Cor. 8:1, we do you to whit). 知道，懂得(哥林多後書 8:1，我們.....告訴你們)。

WITHAL (33x) = with, with it all, as well, besides, therewith (1 Cor. 12:7, to profit withal). 此外，而且，又，另外，隨其，與此(哥林多前書 12:7，叫人得益處)。

WITHS (3x) = a band or tie used for binding or tying made of flexible twigs (Judges 16:7). 用柔軟的嫩枝所做的用來捆綁的帶子(士師記 16:7)。

WONT (9x) = used to accustomed to, in the habit of (Luke 22:39). 習慣於，慣常(路加福音 22:39)。

WOOF (9x) = threads sewn perpendicular to the warp (Leviticus 13:57). 緯線，垂直於經線(利未記 13:57)。

WREATHEN (10x) = something formed by weaving (Exodus 28:25). 編織而成的東西(出埃及記 28:25)。

WREST (5x) = to twist, wrench, detach, pull or turn from the proper course (Psalm 56:5, they wrest my words). 扭，擰，分開，使分離(詩篇 56:5，他們終日顛倒我的話)。

WROTH (49x) = to be angry, indignant, incensed (Matthew 22:7). 生氣的，憤慨的，激怒的(馬太福音 22:7)。

WROUGHT (101x) = to have fashioned, formed, worked or made something (Matthew 26:10). 塑造過的，加工的，製作某物(馬太福音 26:10)。

YE (3983x) = you (plural) (second person, nominative, plural pronoun) (1 Cor. 6:7). you(複數)(第二人稱，主格，複數代詞)(哥林多前書 6:7)。

YEA (340x) = yes, an assenting reply, an affirmative vote, a positive statement, truly, verily (Genesis 3:1). yes, 贊成的答覆，肯定的表決，肯定的陳述，真的，肯定地(創世記 3:1)。

YESTERNIGHT (3x) = last night (Genesis 31:29). 昨夜(創世記 31:29)。

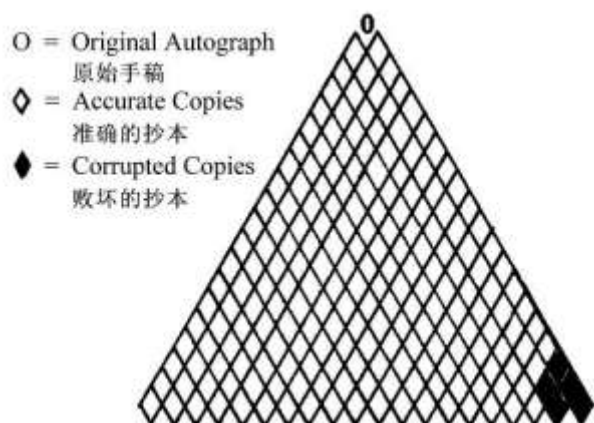
YOKEFELLOW (1x) = a person yoked, partnered, associated with another fellow worker in some work. Phil 4:3 同夥，夥伴，伴侶，在某項工作中與之聯合的另一工友(腓立比書 4:3)。

YONDER (7x) = over there, beyond, farther along (Matthew 26:36, pray yonder). 在那邊，在遠處(馬太福音 26:36，到那邊去禱告)。

YOU-WARD (3x) = the suffix "-ward" signifies a turning in the direction denoted by the preceding element. 後綴-ward 表示是對其前面成分所指的方向的一個轉折。

32. WHERE DID OUR KING JAMES BIBLE COME FROM?

32. 我們的英王欽定本聖經出自何方？



◇ ACCURATE COPIES 準確的抄本

These manuscripts represent the manuscripts from which the 'Textus Receptus' or Received Text, was taken.
這些抄本代表傳受抄本所選自的抄本。

They are the majority of Greek manuscripts which agree with each other and have been accepted by Bible-believing Christians down through the centuries.

它們是希臘抄本的大多數，相互一致，多個世紀以來一直被相信聖經的基督徒所接納。

It is from these manuscripts that the King James Bible (AV) was translated in 1611.

就是根據這些抄本，英皇欽定版聖經(權威版)於 1611 年翻譯而成。

◆ CORRUPTED COPIES 敗壞的抄本

These manuscripts represent the corrupted copies of the Bible, also known as the Alexandrian manuscripts.

這些抄本代表敗壞的聖經複本，也以亞歷山大抄本聞名。

Codex Vaticanus and Codex Sinaiticus, on which Wescott and Hort and the modern versions rely so heavily, are Alexandrian manuscripts.

魏斯科和霍特以及現代譯本所大量依賴的梵蒂岡抄本和西乃抄本便是亞歷山大抄本。

However, Codex Vaticanus disagrees with Codex Sinaiticus 3036 times in the gospels as follows:

然而，梵蒂岡抄本與西乃抄本在福音書中有 3036 次不一致，如下所示：

Matthew	656 times
馬太福音	656 次
Mark	567 times
馬可福音	567 次
Luke	791 times
路加福音	791 次
John	<u>1022 times</u>
約翰福音	<u>1022 次</u>
	3036 times
	3036 次

Source: 'Codex B and its Allies', H Hoskier, Vol 2, page 1.

來源：H·豪斯科爾，《梵蒂岡抄本及其同盟者》第 2 卷 1 頁。

This shows how unreliable Codex Vaticanus and Codex Sinaiticus are as guides in identifying the true NT text.
這說明梵蒂岡抄本和西乃抄本在鑒別純正的新約文本時作為指南是何等的不可靠。

These words accurately translate the meanings of 'you' singular and 'you' plural in the original Hebrew and Greek which modern English has no words for:

這些詞準確地譯出了原始希伯來文和希臘文中的單數‘你’和複數‘你們’，是現代英文中已沒有了的：

	Singular 單數	Plural 複數
Nominative 主格	Thou 你	ye 你們
Objective 賓格	Thee 你	you 你們
Genitive(possessive adjective) 所有格(形容詞)	Thy 你的	your 你們的
Possessive 所有格	Thine 你的	yours 你們的

eg: John 3:7 "Marvel not that I said unto thee (you singular), Ye (everybody in the world) must be born again."
如：約翰福音 3:7“我對你(單數)說‘你們(世上每個人)必須重生’，你不要以為希奇。”

The NIV omits or replaces 'comfort' in these Scriptures.

在下列經文中，新國際譯本刪去或替換了‘安慰’一詞。

The NIV offers little comfort:

新國際譯本提供不了多少安慰：

	NIV 新國際譯本	KJV 英王欽定本
Matthew 9:22 太 9:22	Take heart , daughter 振作起來，女兒。	Daughter, be of good comfort 女兒，放心
Mark 10:49 可 10:49	Cheer up : on your feet 打起精神：站起來	Be of good comfort , rise 放心，起來
Luke 8:48 路 8:48	Daughter <u>OMIT</u> 女兒 (漏譯)	Daughter, be of good comfort 女兒，放心
II Corinthians 13:11 林後 13:11	listen to my appeal 聽我的懇求	be of good comfort 要受安慰
II Corinthians 1:4 林後 1:4	have received from God 從上帝接受了	are comforted of God 從上帝得的安慰
John 14:16 約 14:16	another Counselor 另一位謀士	another Comforter 另一位安慰者
John 14:26 約 14:26	the Counselor 那謀士	the Comforter 那安慰者
John 15:26 約 15:26	the Counselor 那謀士	the Comforter 那安慰者

33. CHALLENGE 挑戰：

One reason I don't use the NIV is because of how it handles Matthew 17:21; 18:11; and 23:14. Please look these up in your NIV. What do you notice? Why is this so? This book is written to answer this question regarding the thousands of changes made by modern Bible versions to the King James Version. You may wish to check Mark 7:16; 9:44,46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4; Acts 8:37; 15:34; 24:7; 28:29; Romans 16:24.

我不使用新國際譯本的原因之一是它對馬太福音 17:21；18:11 和 23:14 的處理。請在你的新國際譯本中查查這些經文。你注意到了什麼？為什麼是這樣的呢？本書的寫作便是為了就現代聖經譯本對英王欽定譯本所做的成千上萬處竄改回答這個問題。或許你希望查一下馬可福音 7:16; 9:44,46; 11:26; 15:28; 路加福音 17:36; 23:17; 約翰福音 5:4; 使徒行傳 8:37; 15:34; 24:7; 28:29; 羅馬書 16:24。

Satan's first attack against mankind was to question the Word of God by asking Eve: 'Yea, hath God said...?' (Genesis 3:1). Has the devil stopped attacking God's Word? No! Today he is using modern Bible versions (with their many omissions) to oppose the inerrancy, inspiration and preservation of Scripture.

撒旦對於人類的第一次攻擊便是藉著詢問夏娃：「上帝豈是真說……？」來對上帝的話語表示懷疑(創世記 3:1)。魔鬼可曾停止過對上帝話語的攻擊嗎？沒有！現今牠正在使用現代聖經譯本(帶著其中的許許多多遺漏)去反對上帝所靈感並保全的無誤聖經。

QUESTIONS 問題：

- . What are 17 ways that the NIV downgrades Jesus Christ? 新國際譯本貶低耶穌基督的 17 個方面是什麼？
- . What are 10 ways that the NIV changes Salvation verses? 新國際譯本竄改有關救恩經文的 10 個途徑是什麼？
- . What are 12 changes that the NIV makes to promote Roman Catholic ideas? 新國際譯本所做的哪 12 項更改助長了羅馬天主教觀念？
- . What are 7 tests to determine the true New Testament text? 確定純正新約文本的 7 項檢測是什麼？
- . Do the earliest New Testament manuscripts support KJV or NIV readings? 最早期的新約抄本所支持的是英王欽定本還是新國際譯本？
- . What is the early history of the New Testament text? 新約文本的早期歷史是什麼？
- . Why did 6 modern version editors lose their voices? 現代譯本的 6 名編輯為什麼失聲？
- . Is the New King James Version just a modernising of the KJV? 新英王欽定本只是英王欽定本的一個現代版嗎？
- . Are the Good News Bible and the Living Bible accurate translations to use? 《好消息聖經》和《當代聖經》是可用的準確譯本嗎？
- . How do we explain the Majority Text's (KJV) 95% domination of the manuscripts? 我們如何解釋抄本中多數抄本(英王欽定本)佔 95% 的優勢地位？
- . Why were Codex Vaticanus and Codex Sinaiticus (on which the NIV is based) not copied and distributed, if they are supposed to be the oldest and best manuscripts? 如果梵蒂岡抄本和西乃抄本(新國際譯本的基礎版本)被看作是最古老和最優秀的抄本，那麼為什麼它們沒有得到複製和傳播呢？
- . Are Mark 16:9-20 and I John 5:7,8 part of inspired Scripture or not? 馬可福音 16:9-20 和約翰一書 5:7,8 屬於屬於被靈感聖經的一部分呢？
- . Why did the NASV make so many blunders in Luke 24? 為什麼新美國標準譯本在路加福音 24 中造成這麼多謬誤？
- . What are the 6 main kinds of New Testament manuscripts? 新約的 6 種主要抄本是什麼？
- . What did Charles Spurgeon think about modern Bible versions? 對於各現代聖經譯本，查爾斯·司布真曾是怎麼看的？
- . Are you happy that the NIV omits 2.1% of the NT (2886 out of 140,521 Greek words)? 新國際譯本刪去了新約的 2.1%(140,521 個希臘字中的 2886 個)，對此你高興嗎？

These and many other questions are answered in this easy-to-read book.

在這本簡單易懂的書中，這些還有許多其他問題都得到了解答。

QUESTION 問題：Do we have God's Word today? If we do, then which Bible is God's Word, since they are all different? 今天我們是否擁有上帝的話語？如果有，那麼哪本聖經才是上帝的話語呢？因為它們全都不一樣。

The devil is thus seeking to destroy the Christian's only offensive weapon, the Word of God. Such tampering with the Word of God should never ever be tolerated by born-again believers who love God and the Bible! Don't let money-hungry publishers get away with dumping perverted, ever-changing Bible versions on an unsuspecting Christian public.

魔鬼正試圖極力摧毀基督徒唯一的進攻性武器——上帝的話語。如此竄改上帝的話語是絕對永遠不應該為熱愛上帝和聖經的重生的信徒所容忍！不要讓嗜財如命的出版商把被改頭換面竄改歪曲的聖經譯本帶到不設防的基督徒公眾面前。

QUESTION 問題：Is this really an important issue? 這真的是件無關緊要的事嗎？

ANSWER 回答：

If you had a dear friend who was being slandered and attacked, would you defend him in his time of need? If you were present when Jesus was being falsely accused, blasphemed and insulted? Would you speak up in His defense? (I hope so). How much more should we stand with our Saviour, the Lord Jesus Christ today when He is being so grossly blasphemed by modern Bible versions attacking Him in altering the written Word of God?

如果你有一位親愛的朋友正在被譏謗受攻擊，你會不會在他需要的時刻保護他呢？如果耶穌在受著不實的指控、神性褻瀆和凌辱的時候你在場呢？你會大聲為祂辯護嗎？(我希望你會)。如今，現代聖經譯本正在借竄改上帝的話語對我們的救主，主耶穌基督進行攻擊，當祂正在遭受這樣公然的神性褻瀆時，我們豈不更應該與祂站在一起麼？

Read this book to see over **600 examples** of their down-grading Christ and sound doctrine.

閱讀此書會看到他們貶低基督以及純正教義的超過 **600 個例子**。