

The History of the King James Bible – Erasmus

Erasmus' work in 1516AD in conjunction with Luther's stand in 1522 really changed the entire course of human history. The KJV in our possession is thanks to Erasmus as it's great granddaddy! We need to know more about this man.

1 Corinthians 1:26 – God has not chosen many wise, mighty, and noble men but thank God it doesn't say "any" as now and again God reaches down to use the service of a man of great skill and learning as the Apostle Paul. – You do not have to be a baser man to be used of God.

Erasmus was the greatest scholar of the renaissance and bears the title in the secular world as "Prince of the Humanists". – In that day, a humanist was just a man that used the brain that God gave him for the benefit of others.

Born in 1446AD he died in 1536AD. Born in Rotterdam, Netherlands. He received the best education available in Europe studying at Deventer and then Steyn. – He was ordained an RCC priest in 1492AD and was on the train!

He was one of the free-thinking, great men of the RCC train with all material availability to use his God-given talent to discern the darkness of the RCC stranglehold on humanity.

He lectured at the University of Cambridge from 1509-1514 and there promoted "the new learning" which was a return to the study of the bible text itself and one of his best and brightest students was a young man called William Tyndale .

In Switzerland Erasmus published his Greek NT in 1516AD.

There was no greater mind and scholar from the Apostle Paul to the Renaissance. His adult life was spent travelling to the libraries of the world reading, collecting, searching, writing, and publishing.

He was offered high position in the royal courts by the king of England Henry VIII, the king of France Francis 1st and king of the Netherlands, king Charles. He turned them all down saying he had a higher calling!

The Pope offered him a cardinal's cap if he would come to Italy and accepted none of these and turned down all such invitations that he might "bring to the world the wealth of knowledge contained in the writings of past civilisations."

Erasmus is said to be able to 10 hours work in 1. – 10 columns of the catalogue of the library of the British Museum are taken up of the basic enumeration of the works translated, edited, or annotated by Erasmus and their subsequent re-prints.

In other words, there was a mind boggling amount of works of writing Erasmus found and translated into a language so people could read it!

He translated classical writings like Ambrose, Aristotle, Augustine, Basil, Cicero, and Jerome just to name a few. Most of his writings served to expose the ignorant superstition, unscriptural beliefs and pagan practices of the establishment church and Erasmus was the man without whom there would have been no reformation.

When Erasmus countered what the "mother church" said was taught by the church fathers and presented them with his findings of truth he actually took the world and the learned and intellectual world of his day 1500 years back in time and said "let me show you what I found when I swept the floor!"

His work on the Greek NT was his greatest work and it was published in 1516AD and was the foundation and basis to what was later to be called the textus receptus.

Erasmus leapfrogged all the Syrian and Latin texts and went straight to the Greek text that came out of Antioch. – He skipped right over Jerome and uncovered the work of Origen and the Alexandrian manuscripts Origen fooled around with and compared the two. In doing so he not only translated for

us a pure rendering of this Greek text from Antioch but by bringing Origen and the Alexandrian works to light he compared the two and published the differences.

Erasmus did for the world 500 years ago what bible believing pastors are trying to do for the Western world today. – We are taking Westcott and Hort's perverted bibles and comparing them to the KJV and exposing the differences.

Then he translated the church fathers and the writings of the Apostolic era and said, "Not only does the Alexandrian text not match up but the Antiochian text matches what the Apostles were preaching and the Alexandrian doesn't so you guys have to get back to the right bible!"

Nobody could call this man's work into question as he was not just their intellectual equal but superior to them ten times over! There has not been a mind like Erasmus' since the Apostle Paul but even he no doubt could not equal Erasmus intellectually.

Erasmus published 5 editions of his Greek NT. – 1st in 1516AD which had a Greek text on 1 side and Erasmus' own Latin translation on the other. This edition was prefaced in dedication to Pope Leo 10th and exhortation to the reader and a discussion and defence of Erasmus' method of translating. – A 3rd column had his notes.

He was asked by Maarten Dorp of the university of Leuven not to publish this book because it would show up serious errors in the Latin Vulgate and thus weaken the RCC!

Here is a man on the RCC train dedicating his work to the Pope as a faithful servant of the RCC but is being begged by the people who eat of Rome's table not to publish this work because if you show what the bible text is supposed to say and people line up the RCC bible against that text, it's going to weaken the RCC. – Erasmus wasn't concerned with strengthening or weakening a state church but concerned with getting the truth out so people could lay their hands on it.

Thank God for people who knew what form of rebellion is acceptable to God.

A Spaniard by the name of Stoneca prepared for printing in 1514AD (the printing press is brand new at this point) the Greek NT of Jerome and Origen.

Erasmus gets his work ready in 1516AD and God's hand was in this. – Stoneca could not raise the funds to get his work in print until 1522AD and by the time this work came out the scholars, leaders, educators and professors of the world had 6 years to study, pray over and digest the work of Erasmus so that by the time that the corrupt text came out in 1522AD men did not read it independently but in the light of Erasmus' work. – Erasmus so outshone what this man did that it fell into oblivion as soon as it came out.

This was God setting up the reformation.

The preface to Erasmus' Greek NT read "I would have these words translated into all languages so that not only Scots and Irishmen, but Turks and Saracens might read them. I wish that the farm worker might sing parts of the scripture at the plough, that that the weaver might hum them at the shuttle and the traveller might beguile the weariness of the way by reciting them." – Praise God and what a contrast to an outfit that has denied the ordinary people God's word for so long and left them in darkness!

The self-professing "most learned" priests outdone by the most learned of them all to oppose their withholding God's light.

The 2nd edition came out in 1522AD, and Erasmus did something here that has bothered the Alexandrian/Roman crowd ever since. He said in the 3rd edition "I would of put it in the first but I did not have enough evidence. I would of put it in the second, I had enough evidence but not enough to put it out there and stand on it in the face of opposition of the whole world."

In the 3rd edition Erasmus said there is no doubt whatsoever that 1John 5:7 is indeed part of holy scripture, running back to the days of the Apostles and so 1 John 5:7 is in his 3rd edition.

The 4th edition had 3 columns. – Greek text, Latin vulgate and Erasmus' Latin translation in 1527 AD.

The 5th edition saw the Greek text and the Latin vulgate dropped as people were already losing interest in it!

Present day critics of the KJV do their best to disparage the Greek text of Erasmus by the following arguments:

1. **Erasmus was a humanist** – In the 16th century it was not the worship of man but one who sought to higher the standards of human civilisation. Erasmus' motive was not evangelistic but seeing the downfall in society and seeking to better his fellow man.
2. **Erasmus was a Roman Catholic** – Most were in his day that had any voice and as mere reformers. – Erasmus was never termed as a good Catholic and strongly opposed the teachings of the RCC in his writings. He was offered positions in the church, including that of cardinal, but refused such offers. He held many sound teachings and sought to change the RCC from within its ranks. We do not follow Erasmus and owe no spiritual honour to him not knowing if he was a saved man. But God chose this man and chose to use the God-given intellect he possessed to liberate the world from the power and influence of the Roman monster.
3. **He is criticized for dedicating his Greek NT to a Pope** – The only way a paper could be read in his day was papal approval. No doubt Erasmus did this due to his Catholic upbringing and background, but he may also of considered the consequences of releasing an unapproved bible having seen what happened to his friend Wycliffe.
4. **His Greek text was a "rush job"** – There were a lot of typographical errors in it as they rushed to have it released before Complutensian Polyglot text came out. – This simply shows man is fallible but not the holy bible.
5. **He only used a few NT Greek manuscripts to translate from and these were from the 11th-15th centuries** – Truth is Erasmus had knowledge of many and access to other manuscripts in his travels. – He knew about Codex Vaticanus in the Vatican library. He took a look at it and chose to ignore it because he knew better than to give it credence.

The 4 manuscripts he used he divided into 2 groups. 2 were under "Antiochian manuscripts" matching the Syrian text. Then the other 2 were "Alexandrian manuscripts" and he said it was a waste of time reading them. – He exclusively translated from the Antiochian manuscripts as he recognised their authority. – He said of the vaticanus "I do not follow the text of one (vaticanus manuscript) because it is too much like B."

He was aware of the writings of the church fathers, the short ending of Mark 16, arguments against the passage of the woman taken in adultery in John 8. He chose based off the sermons preached, teaching and letters by the early church to include them in his text. – Erasmus used manuscripts 2 and 2ap not because they were all he could obtain but because from his great knowledge of manuscripts he knew they were representative of the Byzantine text, because of his knowledge of textual history and manuscript evidence he knew that that text represented the true text of the word of God.

6. **Erasmus supplied the text of the last 6 verses of Revelation** – Usual story is that he got hold of a commentary from the 12 century and made the ending up. But Codex 141 has these verses in it and Erasmus had access to that according to Edward Hill. – The Bohairic version of 397AD, the translation of Promatious (6th Century AD) and Hamo (9th century AD) all had the last 6 verses of Revelation so to say Erasmus made them up is daft.

7. **Erasmus inserted readings from the Vulgate his Greek text** – Edward Hill criticized Erasmus for this but study and research over time supports Erasmus' work and accuracy.

The 5th edition of Erasmus came to be known as "The Textus Receptus" or received text as an unofficial name. – When men got hold of his work and read and studied it they concluded that it was right and received it.

There are "TR men" out there that believe the Textus Receptus is the final authority and the KJV is simply the best English representative of the TR. They use only the KJV and recommend only the KJV and are very critical of the modern versions but equally critical of those who believe the KJV to be the word of God. – The stop with Erasmus in 1516AD for inerrancy and go no further.

From Erasmus we move to Stephanus and his 3rd edition which was an improvement of Erasmus' work. – Bise's 5th column improved upon Stephanus' work in approximately 1600AD. – The KJV came next in 1611AD!

1 John 5:7 is found in many of the Latin manuscripts (61 Mumford manuscripts, Codex Bezae Cantabrigiae, 88, 629, Speculum Manuscript M, Old Latin of 5th century).

Tertullian cited it in 180AD, Cyprian cited it around 200AD, Priscillian quoted it in 385AD, several African Latin writers used it to defend the doctrine of the trinity in the 5th century AD.

It is found in the Temple Bible of the Waldensians and so the idea that Erasmus made it up does not hold any weight.

1 John 5:7-8 in the NIV says "7for there are three that testify: 8 the Spirit, the water and the blood: and the three are in agreement." – They remove the vital part of v7 and stick v7 in the middle of v8 so you wouldn't notice v7 has been entirely removed! That is wicked and very deceptive.

Cerinthus lived at the same time as the Apostle John and denied the deity of Christ and the trinity. – He made great inroads into the Christian church in influencing them into what is known as "The Gnostic Heresy" or Gnosticism.

John wrote a letter to stop his influence of the NT church. In 1 John 1:26-27 John wrote "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." – John said that the Holy Ghost taught you from the beginning that Jesus Christ was God manifest in the flesh.

Someone has come along since the beginning and tried to seduce you and move you away from that position and John says under the inspiration of the Holy Spirit that indwelling Spirit that God gave you will bear witness to the truth you knew and believed when you got saved and don't let anyone seduce you and move you away from it.

In 1 John 4:1-3 John said Jesus Christ came into the world and this means He pre-dates His incarnation. Jesus didn't start in a manger in Bethlehem but existed in eternity past and moved into a body prepared for Him.

John then says people have risen up and opposed this truth and seduce you away from that doctrine of the trinity and the deity of Christ. Beware of these men who move you away from the faith. – The liberal "Christians", Mormons, JWs etc... are antichrist! That is what John is writing about.

Docetism

Docetism was the heresy that taught that if Jesus Christ is God then He couldn't be a man. – That is also antichrist as if Jesus is not a man then He cannot die for our sins. He can't suffer in our place and 1 Timothy 2:5 says our mediator is "the man Christ Jesus". – This is how He can touch God for you and man for God as He is 100% God and 100% man.

1 John 1:1-2 “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)” – John says Jesus Christ is eternal life and Jesus Christ was with the Father as eternal life at the beginning and was manifested into the world in a body of flesh so that we could touch the eternal God. – John is writing a letter to blast these 2 false teachings of Gnosticism and Docetism.

So, 1 John 5:6 says Jesus came by water and blood by the witness of the Spirit. We have the KJV v8 to refute Docetism as it closes the door on the teaching He is God only and not a man “And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.” – If we had no manuscripts but quotations from the church fathers giving you v7 the purpose for writing the book is not summarised.

Why is the book written? Someone is teaching Jesus is God and not man and so 1 John 5:8 slams the door on that with its’ conclusion.

Well, how do we slam the door on Cerinthus? V7 does as we have a threefold witness in heaven to His deity. – Earthly witness testifies to His manhood and heaven echoes its’ witness as to His deity!

There is also a problem with Greek grammar if you leave v7 out. The article in v7 is masculine, the nouns are neuter in gender. This is an error of Greek syntax as numerous subjects do not take a masculine antecedent. – V 6 is the masculine preface for what follows and over in v8 you have “Spirit”, “water” and “blood” which are neuter and not masculine. V6 cannot be setting up v8 unless that Greek text is not error strewn. – But if we have v7 between v6&8 that has a “Father” (masculine), “the Word” (masculine), and “the Spirit” (masculine) we have a verse that is required by the tense of v6. If I take v7 out all we have is what Erasmus was presented with scratching his head saying, “I don’t have v7 in this manuscript but v6 and v8 require it.”

The scholars call the comma after v6 the “Johannine Comma” as they know they have used the manuscripts with a comma after v6 and they know that what follows can’t be in v8 as grammatically it does not match. Therefore, they refer to the missing and absent v7 as “John’s comma”. – That is what they teach the young brethren at seminary school!