

## Matthew 6:13 & Luke 11:2-4 - Is your bible a "Catholic" bible?

Matthew 6:13 "And lead us not into temptation, but deliver us from evil: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN."

One of the most notable differences between the Catholic bible versions and the Protestant Reformation Bibles has been the ending of what is commonly referred to as the Lord's Prayer. If the Bible critics and "No Bible is the inerrant words of God" crowd can get rid of these words from the Holy Scriptures by means of their so called "science" of Textual Criticism, then no verse or reading is safe and sure. These last words: "For thine is the kingdom, and the power, and the glory, for ever. Amen" are found in the vast Majority of all Greek texts, as well as in four copies of the Old Latin (k,,f, g, and q), which point to a Bible text that predates anything we have in the Greek copies. All these words are also found in the ancient Syriac Peshitta, Harkelian, Curetonian, and Palestinian, as well as the Coptic Boharic and Sahidic, the Georgian, Armenian, Slavonian, and Ethiopian ancient versions. In fact, of over 1000 Greek manuscripts that contain this section of Matthew's gospel, these words are found in all but 10 manuscripts. Dean Burgon mentions emphatically the 100 to one ratio in favor of the King James reading.

The modern English versions present a confused picture even among themselves as to the authenticity of these words. Such modern versions as the NIV, RSV, ESV, Darby, CEV, and the 2003 ISV omit these precious words, as do all Catholic versions.

However the NASB, and the 2003 Holman Christian Standard, include the words but place them [in brackets], indicating doubt as to their authenticity. Even a big name modern day Bible agnostic like John MacArthur (who himself does not really believe that ANY Bible IS the inerrant words of God) comments on these words: "The doxology is simply this; "For Thine is the kingdom, the power, the glory forever, Amen." That's a doxology. You just say it, you just think it, you just offer it to God, you don't dissect it. **And by the way, there's manuscript evidence that Jesus didn't even say this, that's why it's not included in some of your versions of the Bible. We don't know whether He said it or not. Some manuscripts have it, some don't.**" Agnostic = One who does not know for sure. See - "John MacArthur - pastor with no infallible Bible" -

<http://brandplucked.webs.com/johnmacarthur.htm>

Other modern versions, which are still based primarily on the UBS, Westcott-Hort texts which omit hundreds and hundreds of words from the New Testament, have gone back to including these words without brackets. Among these are the New Life Bible (Lockman foundation 1969), World English Bible, the Hebrew Names Version, and the 1998 Complete Jewish Bible.

The 2002 version called The Message includes the words but paraphrases them to such a degree that they are virtually unrecognizable. It says: "Keep us safe from ourselves and the Devil. You're in charge! You can do anything you want! You're ablaze in beauty! Yes. Yes. Yes."

The confusion is seen in the two most recent "evangelical" versions to come out. The 2003 International Standard Version omits all these words, while the 2003 Holman Standard contains them.

Even the footnotes found in the modern versions that omit these words give conflicting evidence.

The RSV omits the words as does the NIV, ESV and Daniel Wallace's NET version, but the RSV footnotes that the reading is found in "Other authorities, some ancient", whereas the NIV footnote is completely false and presents a distorted view of the evidence. The NIV footnotes tells us: "Some late manuscripts include the verse". The ESV footnotes: "Some manuscripts add". SOME?! Is the ratio of 100 to 1 fairly considered as "SOME"? As for "late manuscripts", they apparently do not want you to know the reading is found in copies of SEVERAL ancient Bible versions that predate the very few manuscripts that omit these words. This is not scholarship but sleight of hand. By the way, here is **Undeniable Proof that the ESV, NIV, NASB, NET etc. versions are in fact the new "Catholic" bibles and not Reformation bibles.**

See <http://brandplucked.webs.com/realcatholicbibles.htm>

The ancient Syriac Peshitta reads: " And bring us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever: Amen.?"

These words are also found in the following English Bible translations: Tyndale 1525, Coverdale 1535, The Great Bible 1540, Matthew's Bible (John Rogers) 1549, the Bishop's Bible 1568, the Geneva Bible 1587, John Wesley's translation of 1755, the Worsley bible 1770, Webster's 1833, Young's 1898, the NKJV 1982, the KJV 21st Century 1994, the Third Millenium Bible 1998, the Hebrew Names Version, World English Bible, the New Berkeley Version 1969, the 1987 Amplified Version all read: " For thine is the kingdom, and the power, and the glory, for ever. Amen." and Green's Modern KJV.

The list of foreign language Bibles that include the words "For thine is the kingdom, and the power, and the glory, for ever. Amen" is quite impressive. Among them are: John Calvin's Latin translation, the Africaans Bible 1953, the Albanian, Armenian, Basque, Bulgarian, Czech BKR, Chinese Traditional Union Version, Croatian, Danish, Dutch Staten Vertaling, Finnish bible of 1776 and 1938, French Louis Segond 1910, French Martin 1744, French Oservald 1996, the Gaelic, the Greek Orthodox Bible, Hungarian Karoli, Lithuanian, Luther's German 1545, German Schlachter 1951, the Modern Greek N.T. used throughout the Greek Orthodox churches all over the world, Gypsy Rhomanese, Hatian Creole, the Modern Hebrew Bible that includes the New Testament , Hungarian, Icelandic, the Italian Diodati 1649, the New Diodati 1991, Korean, Latvian, Maori bible, Norwegian Det Norsk 1930, Polish Bible Gdanska, Portuguese Almeida, Romanian Cornilescu, the Russian Synodal and Zhuromsky translations, the Shuar translation, the Spanish Sagradas Escrituras 1569, the Spanish Reina Valera 1909, 1960, 1995, La Nueva Biblia de los Hispanos 2005 (Lockman), Swahili N.T., Tagalog Ang Dating bible, Turkish, Ukranian, Uma N.T., and Vietnamese N.T. 1934.

The New Testament from Aramaic, copyright 1940 reads like the King James Bible saying: "Because thine is the kingdom and the power and the glory for ever and ever. Amen."

But in the USA we have such versions that omit these words as the NIV, RSV, NRSV, ESV, ISV, NET and the New Living Translation. Why? Because they are "Catholic" bibles put together by the United Bible Society which is a joint effort between Catholic and Evangelical scholars, none of whom believes that ANY Bible in ANY language IS or ever was the complete, inspired and 100% historically true words of God. Again, see the proof of this charge in the link above.

Bible "scholars" are all over the board. What one affirms another just as confidently denies. Some argue for the legitimacy of these words and others, in spite of the MASSIVE evidence in favor of these inspired words, deny they are part of Scripture.

John Calvin includes all these words in his Latin translation and then comments: "For thine is the kingdom"- It is surprising that this clause, which agrees so well with the rest of the prayer, has been left out by the Latins for it was not added merely for the purpose of kindling our hearts to seek the glory of God, and of reminding us what ought to be the object of our prayers; but likewise to teach us, that our prayers, which are here dictated to us, are founded on God alone, that we may not rely on our own merits."

Adam Clarke also says regarding the Doxology - "It should not, in my opinion, be left out of the text"

Barnes' Notes on the New Testament includes all these words with no hint that they are spurious and he expounds upon them in great detail.

David Guzik's Commentary on the Bible concludes - "we should regard it as Jesus truly said it."

Likewise Matthew Henry says - "Observe, how full this doxology is, The kingdom, and the power, and the glory, it is all thine." and then proceeds to expound upon them in great detail.

John Wesley believed these words form part of inspired Scripture and he both expounded upon them in his commentary and included them in his own translation made in 1755 - "And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." (Wesley translation 1755)

Octavius Winslow comments on these words in Matthew 6:13 - "We see no just reason, however, to question its integrity. Found as it is in the Syriac copy, the most ancient version of the New Testament--standing as it does in close harmony with the very first petition of the prayer--and maintaining a strict analogy with the whole tenor of God's Word, we feel no difficulty in accepting it as genuine."

A.W. Pink expounds upon the passage and includes the Doxology as inspired Scripture. He states: "'For thine is the kingdom, and the power, and the glory, for ever. Amen.'" Thus the family prayer closes with a doxology or an ascription of that glory which is due unto God, thereby teaching us that prayer and praise should always go together. It is to be carefully noted that this doxology of the Divine perfections is made use of as a plea to enforce the preceding petitions: "deliver us from evil for Thine is the kingdom," etc....The concluding "Amen" expresses both a fervent desire, "so be it," and an avowal to faith, "it shall be so."

Bible "scholars" are all over the board. What one affirms another just as confidently denies. Some argue for the legitimacy of these words and others deny they are part of Scripture, in spite of the massive evidence in favor of these inspired words.

John Calvin includes all these words in his Latin translation and then comments: "For thine is the kingdom"- It is surprising that this clause, which agrees so well with the rest of the prayer, has been left out by the Latins for it was not added merely for the purpose of kindling our hearts to seek the glory of God, and of reminding us what ought to be the object of our prayers; but likewise to teach us, that our prayers, which are here dictated to us, are founded on God alone, that we may not rely on our own merits."

Adam Clarke also says regarding the Doxology - "It should not, in my opinion, be left out of the text"

Barnes' Notes on the New Testament includes all these words with no hint that they are spurious and he expounds upon them in great detail.

David Guzik's Commentary on the Bible concludes - "we should regard it as Jesus truly said it."

Likewise Matthew Henry says - "Observe, how full this doxology is, The kingdom, and the power, and the glory, it is all thine." and then proceeds to expound upon them in great detail.

John Wesley believed these words form part of inspired Scripture and he both expounded upon them in his commentary and included them in his own translation made in 1755 - "And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." (Wesley translation 1755)

Bible "scholars" are all over the board. What one affirms another just as confidently denies. Some argue for the legitimacy of these words and others deny they are part of Scripture, in spite of the massive evidence in favor of these inspired words.

John Calvin includes all these words in his Latin translation and then comments: "For thine is the kingdom"- It is surprising that this clause, which agrees so well with the rest of the prayer, has been left out by the Latins for it was not added merely for the purpose of kindling our hearts to seek the glory of God, and of reminding us what ought to be the object of our prayers; but likewise to teach us, that our prayers, which are here dictated to us, are founded on God alone, that we may not rely on our own merits."

Adam Clarke also says regarding the Doxology - "It should not, in my opinion, be left out of the text"

Barnes' Notes on the New Testament includes all these words with no hint that they are spurious and he expounds upon them in great detail.

David Guzik's Commentary on the Bible concludes - "we should regard it as Jesus truly said it."

Likewise Matthew Henry says - "Observe, how full this doxology is, The kingdom, and the power, and the glory, it is all thine." and then proceeds to expound upon them in great detail.

John Wesley believed these words form part of inspired Scripture and he both expounded upon them in his commentary and included them in his own translation made in 1755 - "And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." (Wesley translation 1755)

Some Bible critics I have run into try to tell us that the Doxology found in Matthew 6:13 should be omitted because it is not found in a similar prayer recorded in Luke 11:1-4. These critics fail to notice the obvious. The context of Luke chapter 11 is very different from the context of Matthew chapter 6. In Matthew the Lord is giving the sermon on the mount to a great multitude. In Luke it is the disciples who come to our Lord at a different time and request that He teach them how to pray.

There are also some very serious textual changes found in the prayer pattern found in Luke 11:2-4. In the King James Holy Bible we read: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, **OUR Father, WHICH ART IN HEAVEN,** Hallowed be thy name. Thy kingdom come. **THY WILL BE DONE, AS IN HEAVEN, SO IN EARTH.** Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; **BUT DELIVER US FROM EVIL.**"

All the capital lettered words have been omitted in such versions as the NIV, RSV, NASB, ESV. Every one of these omitted words are found in the vast Majority of all Greek manuscripts and in the previous Reformation Bibles like Tyndale, Coverdale, Great Bible, Matthew's Bible, the Bishops' Bible and the Geneva Bible. They are also found in John Calvin's Latin translation, Luther's German Bible 1545, the Italian Diodati 1649, the Spanish Reina Bible of 1569 and the Reina Valera of 1602, and the French Martin of 1744. This was the text of the Reformation Bibles. BUT Guess which bible versions omit all these words and read just like the ESV, NIV, NASB. You got it; **the Catholic bibles omit the exact same words, including the Catholic Rheims of 1582, the Douay 1950, the St. Joseph NAB of 1970 and the New Jerusalem bible of 1985!** Just another coinkidink, huh? So you'll know that I am not making this stuff up, you can check out the 1582 Catholic Rheims bible for yourself, along with Tyndale, Cranmer Bible and the Geneva bible at this site here:

<http://bible.zoxt.net/hex/hex.htm>

Then check your ESV, NIV, NASB, NET etc. to see how they read when compared to the Catholic versions. It's right there in front of you in black and white print. So all this "scholar-speak" about "We now have older and better manuscripts" (Vaticanus) and their constant droning on about "the latest in manuscript discoveries" and "The KJV translators didn't have access to these older readings" etc. is just a bunch of Baloney! Go ahead and choke on it, and then toss those bogus bibles of yours and get yourself the real Bible - the Authorized King James Holy Bible that you can hold in your hands (unlike those phantom "originals only") read and believe that every word is the complete, inspired and inerrant words of the living God.

The NIV, NASB and ESV omit all these capitalized words primarily on the basis of 4 manuscripts, yet among these four so called "oldest and best" out of the 45 Greek words

found within just three verses, no two of them agree with each other in 32 out of the 45 words found here! And the new version Critical Text scholars call this a "science"!

The Modern Greek New Testament used throughout the Greek Orthodox churches all over the world reads exactly like the King James Bible and the Reformation Bibles in both Matthew 6:13 and in Luke 11:2-4. Here is the Modern Greek reading for Luke 11:2-4 -Verse 2. - Ειπε δε προς αυτους· Οταν προσευχησθε, λεγετε· Πατερ ημων ο εν τοις ουρανοις, αγιασθητω το ονομα σου, ελθετω η βασιλεια σου, γενηθητω το θελημα σου ως εν ουρανω, και επι της γης· Verse 3. - τον αρτον ημων τον επιουσιον διδε εις ημας καθ' ημεραν· Verse 4. και συγχωρησον εις ημας τας αμαρτιας ημων, διοτι και ημεις συγχωρουμεν εις παντα αμαρτανοντα εις ημας· και μη φερης ημας εις πειρασμον, αλλ' ελευθερωσον ημας απο του πονηρου.

The Lord Jesus Christ either said all these words and they are inspired Scripture and belong in the Bible, or they are not and should be omitted. Remember, He emphatically stated "Heaven and earth shall pass away, but My words shall not pass away." So how about it? Are you a Bible believer or, like so many Christians today, a Bible agnostic who says: **"We don't know whether He said it or not.**

For a much fuller explanation of why modern "Evangelical" versions like the ESV, NIV, NASB, NET etc. are in fact the new "Catholic" bible versions, see Undeniable Proof the ESV, NIV, NASBs are Catholic bibles here -

<http://brandplucked.webs.com/realcatholicbibles.htm>

The King James Bible is right and its critics are wrong, as always.

"He that hath ears to hear, let him hear." Matthew 11:15

Will Kinney

Ειπε δε προς αυτους· Οταν  
προσευχησθε, λεγετε· Πατερ  
ημων ο εν τοις ουρανοις,  
αγιασθητω το ονομα σου, ελθετω  
η βασιλεια σου, γενηθητω το  
θελημα σου ως εν ουρανω, και  
επι της γης·

3. τον αρτον  
ημων τον  
επιουσιον διδε  
εις ημας καθ'  
ημεραν·
4. και  
συγχωρησον  
εις ημας τας  
αμαρτιας ημων,

διοτι και ημεις  
συγχωρουμεν  
εις παντα  
αμαρτανοντα  
εις ημας· και  
μη φερης ημας  
εις πειρασμον,  
αλλ'  
ελευθερωσον  
ημας απο του  
πονηρου.

Ειπε δε προς αυτους· Οταν  
προσευχησθε, λεγετε· Πατερ  
ημων ο εν τοις ουρανοις,  
αγιασθητω το ονομα σου, ελθετω  
η βασιλεια σου, γενηθητω το  
θελημα σου ως εν ουρανω, και  
επι της γης·

3. τον αρτον  
ημων τον  
επιουσιον διδε  
εις ημας καθ'  
ημεραν·
4. και  
συγχωρησον  
εις ημας τας  
αμαρτιας ημων,  
διοτι και ημεις  
συγχωρουμεν  
εις παντα  
αμαρτανοντα  
εις ημας· και  
μη φερης ημας  
εις πειρασμον,  
αλλ'  
ελευθερωσον  
ημας απο του  
πονηρου.