

Modern Vatican Versions continue to Degrade the Person of the Lord Jesus Christ - Luke 23:42 and 1 Corinthians 15:47

Luke 23:42 Lord

In Luke 23:42 there were two thieves crucified with the Lord Jesus. One of them is hardened in sin and unbelief, but the other recognizes that he deserves judgment and death and he sees the innocence of the Man next to him who mockingly was called Christ, the chosen of God and whose accusation was This is the king of the Jews. He then turns to him "And he said unto Jesus, LORD, remember me when thou comest into thy kingdom."

These words imply several things. First, he believed the Man next to him was none other than the Lord. This implies his deity as the God-man. Secondly, he also believed this same Lord Jesus would rise from the dead, because he asks to be remembered when He comes into his kingdom. This repentant thief believed the death of the Lord Jesus on the cross would not be the last of Him.

The word recognizing Jesus as LORD is found in the Majority of all Greek manuscripts including A, C2, E,F,G, H, K, M2, R, S, U, V, W, X, Y, Omega, Gamma, Delta, Theta, Lamba, Pi, and Psi. It is also the reading found in the Old Latin copies, the Latin Vulgate 382 A.D., the Syriac Peshitta, Sinaitic, Harkelian, Armenian and Ethiopian ancient versions.

However most Critical Text Vatican versions today omit the word LORD and merely say: "And he said, "Jesus, remember me when you come into your kingdom." ESV. This is also how such versions as the NIV, NASB, RSV, ISV, NET and Holman versions read. The few manuscripts that omit the word LORD come from Egypt and are known as Sinaiticus, Vaticanus and P75.

Confessing Jesus as Lord is very important. "...no man can say that Jesus is the LORD, but by the Holy Ghost." 1 Corinthians 12:3. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father." Phillipians 2:10-11.

"And he said UNTO Jesus, LORD, remember me when thou comest into thy kingdom" was also the reading found in the previous Catholic bible versions like the Douay-Rheims of 1582 and the Douay of 1950, but the more modern Catholic versions like the 1968 Jerusalem bible, the 1970 St. Joseph NAB and the 1985 New Jerusalem all omit the word "Lord", just like the ESV, NIV, ISV, NET, Common English bible and the NASBs. That's simply because the Vatican and modern Evangelicals use the UBS, Nestle-Aland critical text and have made a formal agreement to do so. If you look at the UBS text, they don't even include a footnote letting you know of the reading of "Lord" and all the massive evidence for its inclusion. By

the way, the latest Catholic bible version to come out in 2009 called The Sacred Bible Catholic Public Domain Version has once again put these words back into their text. It now reads once again - "And he said to Jesus, "Lord, remember me when you come into your kingdom."

Not only do the King James Bible and the previous Catholic Bibles read "And he said unto Jesus, LORD, remember me..." but so also do the following Bible translations: Wycliffe 1395 - "And he seide to Jhesu, Lord, haue mynde of me, whanne thou comest `in to thi kyngdom.", Tyndale 1525, Coverdale 1535, the Bishops' Bible 1568, the Geneva Bible 1587 - "And he sayd vnto Iesus, Lorde, remember me, when thou commest into thy kingdome.", Mace's N.T. 1729, Wesley's N.T. 1755, Lamsa's translation of the Syriac Peshitta - "And he said to Jesus, Remember me, my Lord, when you come in your kingdom.", Webster's 1833, Darby, Youngs, New Life Version 1969, the Amplified Bible 1987 (Lockman Foundation), the NKJV 1982 and the Third Millennium Bible.

Among foreign language Bibles we find "And he said to Jesus, LORD, remember me...." in the Spanish Sagradas Escrituras of 1569 and the Reina Valera Gómez of 2010 - "Y dijo a Jesús: Señor, acuérdate de mí cuando vinieres en tu Reino." However the Reina Valera's of 1858, 1909, 1960 and 1995 have removed it. The words LORD, remember me are found in "the Italian Diodati of 1649 and the New Diodati of 1991 - "Poi disse a Gesù: «Signore, ricordati di me quando verrai nel tuo regno»,, the Portuguese Almeida Corrigida E Fiel - "E disse a Jesus: Senhor, lembra-te de mim, quando entrees no teu reino.", the Afrikaans bible 1953, Luther's German Bible of 1545 and the German Schlachter of 2000 - "Und er sprach zu Jesus: Herr, gedenke an mich, wenn du in deiner Königsherrschaft kommst!, the Czech BKR Bible, the Polish Gdanska Bible, the Russian Victor Zhuromsky and Russian Synodal Bibles, the Romanian Cornilescu, the Modern Hebrew N.T. and the modern Greek New Testament. It is also in the Traditional Greek text of the Greek Orthodox churches all over the world - "καὶ ἔλεγε τῷ Ἰησοῦ· μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου."

1 Corinthians 15:47

Here we read: "The first man is of the earth, earthly: the second man is THE LORD from heaven."

The words "the LORD" are found in the Majority of all Greek manuscripts including Sinaiticus correction, D correction, K, L, P, Psi, the Syriac Peshitta, Harkelian, Palestinian, Gothic and Armenian ancient versions, and is so quoted by the Greek Lectionaries and early church witnesses like Origen, Basil, Chrysostom, Maximinus, Cyril, Euthalius, Theodoret, Cosmas and John Damascus.

However modern versions like the ESV, NIV, NASB, NET, ISV, Holman and all Catholic versions omit the words "the LORD" and read: "The first man was from the earth, a man of

dust; the second man is from heaven." ESV 2001. The omission of the words "the LORD" come from the usual suspects - Sinaiticus original, Vaticanus, C and D original plus a small handful of others. The earliest remaining papyrus mss. P46, out of Egypt, actually reads "the second man IS THE SPIRIT from heaven." So, obviously the oldest is not necessarily the best.

1 Corinthians 15:47 as it stands in the King James Bible and in the Traditional Text of the New Testament is another in a long list of textual witnesses to the full deity of our Lord Jesus Christ, which has been either removed or watered down in today's modern Vatican Versions.

Agreeing with the reading found in the King James Bible - "the second man is THE LORD from heaven." are the following Bible translations: Tyndale 1525 - "The fyrst ma is of the erth eryth: the seconde man is ye Lorde fro heave.", the Bishops' Bible 1568, the Geneva Bible 1587, Wesley's N.T. 1755, Youngs, Websters 1833, the Hebrew Names Version, J.B. Phillips Translation 1962, the NKJV 1982, the Amplified bible (Lockman Foundation, the same people who give us the NASB which omits it), Lamsa's translation of the Syriac Peshitta - "The first man is of the earth, earthly: the second man is the LORD from heaven." and the Third Millennium Bible 1998.

Among foreign language Bibles the reading of "the second man is THE LORD from heaven" are the Spanish Sagradas Escrituras 1569, the Reina Valera 1909, 1960, 1995 - "El primer hombre, es de la tierra, terreno: el segundo hombre que es el Señor, es del cielo.", Luther's German bible of 1545 and the 2000 Schlachter - "Der erste Mensch ist von der Erde, irdisch; der zweite Mensch ist der Herr aus dem Himmel.", the French Martin 1744, Ostervald of 1996 and the French Louis Segond 21 of 2011 - "le second homme, le Seigneur, est du ciel.", the Italian Diodati of 1649, the New Diodati of 1991, the Italian La Parola E Vita of 1997 and the 2006 Italian Riveduta - "il secondo uomo, che è il Signore, è dal cielo.", the Afrikaans Bible 1953, the Dutch Staten Vertaling, the Russian Synodal Version and the Victor Zhuromsky Bible, the Polish Gdanska Bible, the Hungarian Karoli Bible, the Modern Hebrew New Testament and the Modern Greek as well as the Traditional Greek text used by the Greek Orthodox churches all over the world today - ὁ δεύτερος ἀνθρωπος ὁ Κύριος ἐξ οὐρανοῦ.

All of grace, believing the Book,

Will Kinney