

# WYCLIFFE VS CLOUD

A Critique of Critical Editions and Their Underlying Manuscripts

OVERVIEW

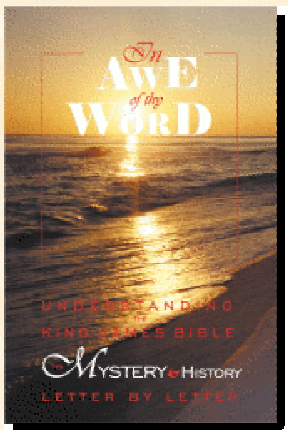
Sept. 26, 2005

**T**HE ROMAN CATHOLIC chant, that ‘Wycliffe translated from the Catholic Latin Vulgate,’ is sadly sung by David Cloud, using his inaccurate critical edition of Wycliffe (*Friday Church News Notes*, Aug. 12, 2005). This fable is a key element in the faulty Catholic claim that the ‘Bible comes from the Catholic church.’

To defend his claim Cloud gives a handful of corrupt Vulgate readings from **manuscripts** which scholars know now were **not written by John Wycliffe**. *The Cambridge History of the Bible* states emphatically that,

“There is in fact no convincing evidence for Wycliffe’s active participation in the work at all...” (*From the Fathers to the Reformation*, ed. G.W.H. Lampe (Cambridge: University Press, 1969) p. 404).

It continues saying, “The failure of the manuscripts to provide any indication of his part...” in the documents used for critical editions, forbids us from ascribing these particular manuscripts to him. The view that Wycliffe was involved with these manuscripts “has been repeated without due qualification,” notes *The Cambridge History* (p. 404). They scarcely deserve the name ‘Wycliffite,’ given by scholars who know they cannot truly be called ‘Wycliffe.’ In truth, “...we have not the slightest knowledge how the work of translation was organized,” affirms the *Cambridge History*. It describes for over a page the *direct involvement* of Nicholas Hereford, *not* John Wycliffe, in the work of the manuscripts which underlie today’s critical editions called ‘Wycliffe’ (p. 401).



**In Awe of Thy Word** was careful to attribute only those texts to Wycliffe which match the textual views put forth *in his own writings*. *In Awe of Thy Word* established Wycliffe’s own views about Bible texts by examining **THE ONLY EXTANT PRIMARY EVIDENCE AVAILABLE** (and admissible in a court of law), that is, **Wycliffe’s own writings** (See *In Awe of Thy Word*, pp. 788-792).



JOHN WYCLIFFE (c.1330-1384) wrote of his work on the pure English scriptures. Soon, however, the cruel Constitutions of Oxford (1407) called for the **destruction of all** of the scriptures associated with “John Wycliffe.” The Catholic powers left corrupt Vulgate bibles unharmed. Hence, those manuscripts which remain today and underlie 14<sup>th</sup> century critical editions are Vulgate, not Wycliffe. Not being well-versed in the difference between *manuscripts* and *critical editions* led Cloud to uncritically quote a critical edition mis-called ‘Wycliffe,’ without checking the manuscript history behind his out-of-date and mis-named edition.

- 1.) The manuscripts used in Cloud’s edition are dated “after” the “death” of John Wycliffe (*The Cambridge History of the Bible*, p. 387).
- 2.) Its manuscript editors are identified as being those of “the group of men” who recanted and turned *back* to the Roman Catholic system and its corrupt Vulgate bible (p. 387 et al.).
- 3.) Only “**the name** of Wycliffe has been associated with this work,” not the person (emphasis mine, p. 387).
- 4.) The manuscripts used to create these editions survived the persecution of the 14<sup>th</sup> and 15<sup>th</sup> centuries because they were Catholic in text type, that is, Latin Vulgate.
- 5.) All critical editions, which are called ‘Wycliffe’ today, were subjectively compiled over 100 years ago by Anglo-Catholic editors (Forshall, Madden, Paues, Baber, Wilson, Lewis etc.). These editors merged, and then edited, several of the nearly 200 currently extant, highly *divergent* 14<sup>th</sup> and 15<sup>th</sup> century manuscripts. Their manuscripts are *no longer linked directly* to Wycliffe, by reputable scholars.

The leading authorities in the field of *manuscript* study know these facts. These include *The Cambridge History of the Bible* and more recently, **Dr. Christopher De Hamel** (Ph.D. Oxford), who for twenty-five years has been Curator of the Medieval and Illuminated Manuscripts at Sotheby’s in London. He cautions against Cloud and others’ “medieval passion for dogmatically linking texts with the name of famous authors” (Christopher De Hamel, *The Book. A History of The Bible* (London: Phaidon Press Ltd., 2001) p. 170 et al.; G.A. Riplinger, *In Awe of Thy Word*, Ararat, VA: A.V. Publications Corp., 2003) p. 774; see also pp. 793-94 which document that things were “attributed...to Wycliffe which he did not write”).

**D**E HAMEL describes the “extreme thoroughness in searching out and **burning**” all Bibles associated with Wycliffe. He remarks that “mainstream Lollard texts do not survive in a single English copy” (De Hamel, p. 187). The mass of *true* Wycliffe Bibles joined the sea of other scriptures which have been polluted or destroyed since the time of the apostles (documented in *In Awe*).

The enemy’s perennial “Yea, hath God said...?” scheme exercised itself in the Constitutions of Oxford of 1407-09, which called for the destruction of all true Bibles “made in the time of the said John Wycliffe”...“unless the translation had been approved,” that is, conformed to the Catholic Vulgate (De Hamel, pp. 177-78).

Voila! The 14<sup>th</sup> and 15<sup>th</sup> century manuscripts, which survived the fires and therefore remain today, DO conform to the Vulgate in places (*In Awe*, p. 776). Cloud’s critical edition comes from these manuscripts (e.g. MS 369, known to have been written in Rome; for details see upcoming pp. 6, 7, 8).

Bibles which deviated from the Vulgate were considered heretical. De Hamel said,

“If copies were found in the possession of heretics [Christians], he said they would certainly be seized. If they were infiltrated with heretical doctrines [non-Vulgate], they would be destroyed” (De Hamel p. 187).

*The Cambridge History of the Bible* notes that “...if the bible contained any **evidence of Wycliffite authorship** or recent date the danger would be increased” (p. 394). Non-Vulgate readings were one evidence of so-called ‘heresy’ or Wycliffe “authorship” (p. 394). Owning a *pure* Bible was “punishable by death” (De Hamel pp. 177, 186). The true Bibles and their owners were “burnt to death” (De Hamel, p. 166).

“For the next 125 years, it was illegal to make or own any Wycliffite Bible in England” (De Hamel as cited in *In Awe*, pp. 781, 779).

This “extreme thoroughness” leaves us, in the twenty-first century, without extant whole Bibles, or even portions which can, with certainty, be attributed to Wycliffe himself.



## nly Vulgate 14<sup>th</sup> & 15<sup>th</sup> Century Manuscripts Survive

The Bibles and manuscripts which remain (which Cloud unknowingly cites) are the Catholic editions that escaped destruction because they matched the Vulgate. De Hamel says, “Their custodians were probably **not** Lollards [Christian followers of John Wycliffe]...” (De Hamel, p. 189). He adds,

“...probably most **extant copies** belonged to uncontroversial owners who were regular attendants at **Mass.**”

Sir Thomas More said that *Catholic* “Bibles in the English language” were “left” in the hands of “catholyke folke” and not destroyed like Wycliffe Bibles (De Hamel, p. 187). De Hamel continues saying,

“Most owners of what we **call** Wycliffite Bibles would probably **not** have thought of them as Bibles at all, or as especially **Wycliffite**. The books did not look like Bibles or function like Bibles” (De Hamel, p. 184).

The Catholic editions that are mis-called “Wycliffite manuscripts of the Scriptures are hardly Bibles at all,” says De Hamel (p. 180). They are,

“...handsomely written, usually on parchment, and frequently illuminated [with Catholic paintings]. It seems at first difficult to equate such multiplicity and opulence with an illegal and underground text, furtively copied for simple God-fearing labourers who used it in secret” (De Hamel, p. 168).

De Hamel is one of the few people in the world who has actually seen so many of these editions. He says of the Catholic manuscripts which people mistakenly call ‘Wycliffite,’

“The next unexpected feature of Wycliffite Bibles [so-called] is how **liturgical** [Catholic Mass] they are. Some include Calendars of **saints’ days**, in Latin, like a standard [Catholic] prayer book. An **extremely large number of copies** are marked up to show the translation of readings used in the Latin **Mass**. This is a **consistent feature** of Wycliffite Bibles [so-called]...The emphasis on readings for the **Mass** is at variance with the Lollard’s widely proclaimed rejection of the authority and

ceremonies of the established Church. Wycliffite Bibles are completely orthodox and conventional in their [Catholic] liturgical aspect. The **Mass** was the most sacramental and priestly of Church services (De Hamel, pp. 180-182).

Wycliffe called the Mass “heathenish,” “blasphemous folly,” and “deceit” (*In Awe*, p. 785). He was fervently against the Catholic heresies which accompany these 14<sup>th</sup> and 15<sup>th</sup> century editions. Catholics love to attach *his* good name to *their* evil heresies (See *In Awe of Thy Word*, ch. 22, p. 785 et al.). De Hamel adds that these editions are filled with Catholic theology, such as a papal “80,000 years indulgence” for reading them. He says, “**This is far from the world of revolutionary Protestantism**” for which Wycliffe was known (De Hamel, p. 182).

“The Lollards, at least from 1395, were deeply opposed to the use of images in manuscripts,” states De Hamel (p. 182). Yet the ‘Wycliffite’ versions, which De Hamel shows to illustrate this era, are full of Catholic iconography.

**It is easy to conclude with De Hamel that the remaining texts are not the John Wycliffe Bibles that *challenged* the Catholic church and sparked their rage. They are *Catholic manuscripts*. This is why these remaining 14<sup>th</sup> and 15<sup>th</sup> century manuscripts and their current critical editions have Vulgate readings!**

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## Earliest editions by Hereford and Purvey, not Wycliffe

**N**o true scholar would ever ascribe *the whole* of any extant Bible or manuscript to John Wycliffe himself. The mix of manuscripts which were used to create today's critical editions, mis-called 'Wycliffe,' are **dated AFTER the death of Wycliffe** or were produced in Rome. The earliest ones are attributed to "a group of Oxford academics associated with" him (De Hamel, p. 166). Therefore, their **TEXT as a whole**, and any individual readings, cannot, by any sensible person, be attributed to Wycliffe, unless the readings conform to the *express* beliefs of John Wycliffe about text type. His exact beliefs are quoted verbatim in *In Awe of Thy Word*.

De Hamel said, "There is no agreement among historians as to whether or not Wycliffe himself had an active part in translating the Bible," because the remaining manuscripts are clearly not his own (p. 170). We have Wycliffe's words that he did work on the Bible; but his Bibles were destroyed. Later manuscripts that remain often preserve remnants of Wycliffe's pure text. (See sample charts at end and in *In Awe*.)

**T**he earliest manuscript (MS. Bodley 959) is "full of corrections and alterations" (De Hamel, p. 170). Cloud's critical edition may have "supposed that Bodley 959 was actually Wycliffe's autograph manuscript," as had others who had not cautiously studied the subject (De Hamel, p. 170). It could not have been Wycliffe's own because, as De Hamel states,

"In fact, the book **cannot be in Wycliffe's hand**, or not entirely, for it is the work of at least **four scribes**, and meticulous examination of scribal errors has led its editors to the conclusion that it was copied (hastily, no doubt) from a text **ALREADY IN ENGLISH. THEREFORE THEY WERE NOT TRANSLATING BUT TRANSCRIBING**" (emphasis mine; De Hamel, p. 171).

**I**f Cloud wants to hold to the Catholic myth that Wycliffe 'translated from the Vulgate,' he will have to jump ship from the oldest so-called Wycliffite manuscript. It was **COPIED FROM ENGLISH**, not translated from Latin. (The thesis of *In Awe* was that the *English* Bible existed before Wycliffe; see chapter 21 et al..) [This is confirmed by Dr. Paues, who documents regarding one manuscript,

"This last was **for a long time attributed to Wycliffe, but I** found that in reality it is nothing but a verbal rendering of the famous Norman Apocalypse (Revelation) which

dates back as far as the latter half of the twelfth century. Thus we see that after the Conquest [A.D. 1066], the earliest home of **the English Bible** was the North of England.”

“Gradually, and in all likelihood **before** the great Oxford versions attributed to **Wycliffe** and his school had spread over the country, the **WHOLE of the New Testament** had been **translated into English** of the North or of the North Midlands” (emphasis mine; Anna Paues, *A Fourteenth Century English Biblical Version* (Cambridge: University Press, 1904), p. xxvi-xxvii et al.)]

**A**ny readings in 14<sup>th</sup> and 15<sup>th</sup> century manuscripts, which depart from the Received Text, cannot be attributed to John Wycliffe, 1.) because they are at discord with his express textual views (see *In Awe*) and 2.) because they are not dated during his lifetime. The earliest so-called Wycliffite manuscript has no actual date. Some used to ascribe to it a date before Wycliffe’s death, but *The Cambridge History of the Bible* states that “proof is lacking” for a “definite date” of its origin (p. 400). *The Cambridge History* states, “The start of the work of translation cannot now be dated to 1382 quite so confidently as **it used to be...**” (p. 392).

There is no evidence to date this manuscript (MS 959) before the death of Wycliffe in 1384. *The Cambridge History of the Bible* admits the fact that, “[T]he student of the Wycliffite Bible must rely for evidence of its development, not upon the usual mixture of internal and external evidence, but almost solely upon the former, as provided by the manuscripts themselves” (p. 394). However these manuscripts never associate the name Wycliffe with themselves!

**T**he other early manuscript, used when compiling critical editions such as the one Cloud followed, is Douce 369. *Surprise. Surprise.* It “seems not to have been noticed **until now**,” observes De Hamel, that it is an **ITALIAN** manuscript, produced a thousand miles from England in **ROME**.

**“It comes as a surprise to learn that one of the primary manuscripts of the most influential Middle English text [Wycliffite] was apparently not made in England at all”** (De Hamel, pp. 171, 172).

It again is not Wycliffe’s, but is signed, “**translation** Nicholay de Herford.” It matches Bodley 959, which leads to the conclusion that Hereford was the translator of these particular editions, not Wycliffe. Sir Fredrick Madden corroborates, asserting that the third hand on

MS 369 was that of the final scribe on MS 959. De Hamel then concludes,

“His [Hereford’s] claim to be the translator is made the more secure by the likelihood that the colophon is autograph” (De Hamel, pp. 172-173).

Hereford, in a vain attempt to be exonerated from charges of heresy, went to Rome to show the Pope manuscripts that were “precisely from the Vulgate,” states De Hamel (p. 172).

Consequently today we have two corrupt manuscripts (959) and (369), which the naïve and out-of-date, like Cloud, wrongly ascribe to John Wycliffe. Few have taken the time to study the history of these two specific manuscripts which underlie the standard critical editions (e.g. Forshall-Madden; see De Hamel and Joseph Bosworth, *The Gospels: Gothic, Anglo-Saxon, Wycliffe, & Tyndale Versions* (Gebbings & Co., 1907), pp. xxii et al.).

**B**LINDLY following, *word-for-word*, any ONE MAN critical edition of ANY text [English, Greek, Hebrew, Latin, Syriac, etc.] has led more than one person to the wrong conclusions (e.g. Greek: Nestle, UBS, Hodges, Beza, Scrivener; Hebrew: Stuttgart, Letteris, Ginsburg; Latin Vulgate: Wordsworth, Oxford, Stuttgart). Anyone who naively follows one of these, and says, ‘the Greek says’, ‘the Hebrew says’, or ‘the Latin says’ may unknowingly be perpetrating falsehood.

John Hereford, “...recanted his Lollardy around 1391 and became a respectable **priest** and eventually lived to an honourable old age as a Carthusian **monk** in Coventry,” observes De Hamel (pp. 174-175). *The Cambridge History of the Bible* adds that, Hereford, “found it better suited his temporal interests to conform.” It reports that Hereford, “**was soon taking part in the trial of his former fellows**”!!

“[A]fter his recantation he is said to have affirmed that he had greater favor and more delight to hold against them [Christians] than ever he had to hold with them” (*Cambridge History*, pp. 400-401).

*In Awe of Thy Word* documented a letter found in the public registry of 1391 showing the public outcry against Hereford for joining the opposition and introducing “false” readings to the Bible (*In Awe*, p. 873). No wonder manuscripts associated with Hereford have Vulgate readings!! And these manuscripts underlie the critical editions called ‘Wycliffite’ with which many, such as Cloud, are familiar! Wycliffe’s bones were exhumed by monks and burned and scattered on the



river because he exposed the corruptions in Catholic bibles and practices. Hereford, on the other hand, re-joined the monks.

Wycliffe Is Dead



'J' Is For John

**H** Purvey Hereford's bible was not complete. De Hamel says, the "residue was a collaboration between several translators" (p. 173). There can be no evidence that Wycliffe was involved, because he was **already dead** when Hereford returned from Rome to England (1385) to complete the translation. MS. EE. 1.10 at Cambridge University Library was completed **AFTER** Wycliffe's death, therefore the 'J,' denoting an editor of part of it, has been best ascribed to John Purvey, not John Wycliffe (De Hamel, p. 173).

### Later Edition: 1390s

**T**o further assuage any notions that any of Cloud's current corrupt readings are from 'the' Wycliffe Bible, it must be remembered that there are **two different critical editions** circulating. Hereford's first edition was "completely revised" in the 1390s, many years **AFTER** the death of Wycliffe (like the New King James) (De Hamel, p. 174). De Hamel reports that, "The **revision** is commonly and credibly attributed to Wycliffe's personal assistant, **John Purvey...**" (De Hamel, p. 175). How Purvey's edition can bear the name 'Wycliffe' is even more surprising than that the early Hereford edition can bare Wycliffe's name.

*The Cambridge History of the Bible* also reports, regarding the so-called Wycliffite editions: "...the full version of the Bible" was "ascribed to Purvey." It says he "is also regarded as responsible for the later version." *The Cambridge History* states that peevish Purvey recanted and "repudiated" the so-called "errors" of Wycliffe (pp. 410, 408).

*The Cambridge History of the Bible* warns,

"The existence of this **revision** of the earlier version, showing so clearly the types of changes that the translators felt at first to be necessary, has **not** hitherto been **generally known...**"

"It is therefore possible for readings from the later version to have been introduced into manuscripts of the earlier version, **contaminating** the original text" (*Cambridge History*, p. 403).

“The very volume of this translated material should constantly warn us of the danger of assuming that it can all be ascribed with certainty to the two or three men whose names we know. Such a warning needs repetition as we pass to the much more numerous manuscripts of the later version” (p. 409).

Actually, the two critical editions (called ‘Early’ & ‘Late’) do not reveal the fact that the changes were *progressive*. After looking for twenty-five years at all of these various so-called ‘Wycliffite’ manuscripts, none of which can be attributed to John Wycliffe, De Hamel concludes (p. 180),

“Their text is inconsistent...”

*The Cambridge History* says, “Certainly it would seem that scholars were continually altering...the text they received.” “[T]hese manuscripts will show considerable variation.” “[T]here may be mistakes, omissions, alterations and repetitions.” The early manuscripts exhibit even less “agreement” than do the later ones. In the early manuscripts “there are marked differences in style” (*Cambridge History of the Bible*, pp. 394, 407, 411, 403).

Currently Available Critical Editions  Mis-called ‘Ωycliffe’

**T**o add to the confusion and lack of credibility, the 200 or so extant 14<sup>th</sup> and 15<sup>th</sup> century manuscripts were *merged, mingled* and *edited* by modern editors and compiled into critical editions. Recent scholars have found errors in the standard editions. The *Cambridge History of the Bible* says of the standard Forshall and Madden edition, “...their work has had to be modified...” (p. 395). *The Cambridge History of the Bible* says that if Forshall and Madden had “chosen a different manuscript to print,” they would have “given to the general reader a more accurate impression of the nature of the two versions which they identified” (p. 407). Yet these are the works to which some, like Cloud, refer uncautiously!!

Dr. Paues, editor of *A Fourteenth Century English Biblical Version* (Cambridge: University Press, 1904) discovered “a fair amount of new material” “unknown to The Rev. Josiah Forshall and Sir Frederic Madden,” who created the currently used so-called Wycliffite

editions (pp. vii, xii). She calls it a “**curious** oversight they both failed to identify the important Biblical texts contained in MS 672” (p. xv). Did they ignore this manuscript because some of its New Testament books have a “very considerable” “number of readings from **older** Latin,” instead of the corrupt Catholic Latin Vulgate (p. xxi)? Paues states that readings of this previously ignored manuscript “can be traced back to the **Old Latin** text of Codex Bezae” and not the corrupt Latin Vulgate (p. xxii). Paues’s edition includes a lengthy twenty-five page section of “**deviations from the text of the Vulgate**,” including “reference to the **Old Latin**” (pp. vii, xxi, xxii, 230-255).

Paues confirms the Catholic nature of extant 14<sup>th</sup> and 15<sup>th</sup> century manuscripts. Those MSS used to compile the Paues edition are thoroughly Catholic. This is evidenced by their prologues’ continual positive references to “nuns” and “monks” (pp. xviii, xix, xx, xxiv et al.). The manuscripts used to compile the Paues edition include a “monk-translator” (p. xxi). One prologue warns against true Wycliffites who condemn the “worschiping of ymagis” [worshiping of images] and “oure hooli fadres” [our holy fathers] (pp. xxviii). One translator said he had a, “lysense of oure bysshop to draw suche thinges in-to Englysshe...,”(unlike those forbidden Wycliffite English editions) (p. xxix). Paues’s edition makes it clear that “nuns” and “monks” could and did have English bibles taken from the Latin Vulgate (p. xxxii). True Wycliffe Bibles were burned. Consequently, the surviving 14<sup>th</sup> and 15<sup>th</sup> century editions are those unmolested copies that followed the *Catholic* “Latin Vulgate” (p. lxxiv).



lthough the Catholic church tried to expunge pure Wycliffe readings from bibles, many original verses remain intact in 14<sup>th</sup> and 15<sup>th</sup> century manuscripts called ‘Wycliffe.’ The pure Old Latin remnants from real Wycliffe Bibles can still be seen in the following charts. After Wycliffe’s death, someone removed the words ‘Holy Ghost’ (“Hooly Goost”) from John 7:39.

John 7:39	
Bosworth critical edition from manuscripts (circa 1389)	Hooly Ghost
Critical edition from later manuscripts (circa 1395)	✂ _____ Spirit

Some 14<sup>th</sup> and 15<sup>th</sup> century manuscripts retain the word “God” in Mark 12:32, matching the Old Latin and contradicting the Vulgate.

Mark 12:32	
Old Latin <sup>1</sup>	God (Deus)
Anglo-Saxon	God
Latin Vulgate <sup>2</sup>	✂_____
Wycliffe	God
King James Bible	God

<sup>1</sup> Bezae MS D (*Sumptibus Societatis Bibliophilorum*)

<sup>2</sup> Walter W. Skeat, *The Gospel According to Saint Mark in Anglo-Saxon & Northumbrian* (with Latin interlinear) (Cambridge: University Press), 1871, Vol. 2, pp. 98, 99.

Fasting is omitted ✂\_ \_ in corrupt readings, but retained in correct ones.

Acts 10:30	
Old Latin	jejunus...orabam (fasting <sup>1</sup> ...prayer)
Latin Vulgate	✂_ _ _ _ _ oratio
Wycliffe c. 1389	fastinge...preiyngre
Wycliffe c. 1395	preiyngre...fastyngre
Paues 14 <sup>th</sup> Century edition	fastud...preyed
King James Bible	fasting...prayed
NIV & NASB	✂_ _ _ _ _ prayer

<sup>1</sup> *Junior Classic Latin Dictionary* (Chicago: Follett, 1957), p. 78

By following ancient readings, not the Vulgate, Wycliffe kept Jesus out of jail. The Vulgate had put him in brackets.

Matt. 8:29	
Old Latin	Jesu
Gothic	lesu
Latin Vulgate <sup>1</sup>	[Jesu]
Wycliffe	Jhesu
King James Bible	Jesus

<sup>1</sup> Skeat, *The Gospel According to Saint Matthew*, 1858, Vol. 1, p. 69

All pure Bibles use a form of ‘damnation’ in John 5:29, not ‘judgement.’ Wycliffe knew that ‘judgement’ can turn out positively or negatively. The accused may be judged innocent or guilty. The true Bible therefore affirms that condemnation, damnation and doom are the consequences of pre-judged *guilt*.

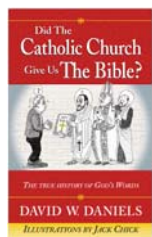
John 5:29	
Old Latin	resurrectionem <b>condemnationis</b>
Latin Vulgate <sup>2</sup>	resurrectionem <b>judici</b>
Wycliffe	ayerisyng of <b>doom</b>
King James Bible	resurrection of <b>damnation</b>
NIV , NASB, ESV HCSB, and JW	resurrection of <b>judgement</b>

What happens to the verse, “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.” The Vulgate and others hid it in brackets; the NIV could not bear it at all.

Matt. 23:14	
Old Latin	No brackets
Latin Vulgate, HCSB, NASB	[Bracket verse]
Wycliffe	No brackets
King James Bible	No brackets
NIV	Omit entirely

### Others Concur That Wycliffe’s Pure Bibles Are Now Corrupted

**D**avid Daniels, who has a B.A. and M.A. in Bible and Linguistics from a highly respected college, summarizes in his new book, *Did the Catholic Church Give Us the Bible?:*



“It took 900 years for the Catholics to destroy most Old Latin Bibles and kill their owners...Do you think the Catholic leaders would let a non-Catholic Latin Bible get put into common English? Of course not! As soon as Wycliffe died, soon-to-be Catholic, John Purvey, started perverting that Bible!

Each year, Wycliffe’s Bible was changed to look like an English version of the Roman Catholic Vulgate!” (p. 61; available from AV Publications 1-800-453-4535).

**U**npublished Word, the new quarterly journal published by Dr. Charles Keen, former Director of Bearing Precious Seed, states,

“To say Wycliffe translated only from the Latin is to ignore the importance of the ascension of the translation” (*Unpublished Word*, “John Wycliffe: Reformer & Bible Translator,” Jerry Rockwell [ed. *New Pilgrim Study Bible*, Oxford University Press], Mansfield, OH: FirstBible International, Summer, 2005, p. 12).

Cloud's denial that other languages (e.g. English, Old Latin, Greek and Hebrew) were involved in Wycliffite translations is easily proven wrong by looking at many 14<sup>th</sup> or 15<sup>th</sup> century manuscript. For example, such manuscripts are replete with references such as, "...an Ebreu [Hebrew] word" (*Cambridge History*, pp. 412, 413).

**F**or a complete and crucial discussion of the problem with using *today's current* Greek and Hebrew critical editions, lexicons, interlinears, and software go to the AV Publications' web site. Select 'Resources' then scroll down to 'Frequently Asked Questions' then select Question 13 (or go to <http://avpublications.com/avnew/downloads/PDF/q13.pdf> )



## *S*ummary

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- **W**ycliffe said that he thought there were corrupt readings in the Latin Vulgate; he said he had access to earlier English scriptures, as well as Old Latin, Greek, and Hebrew texts (See *In Awe of Thy Word* for documentation).
- **A**ll Wycliffe Bibles were ordered to be burned by the Constitutions of Oxford.
- **T**herefore, the Vulgate 14<sup>th</sup> and 15<sup>th</sup> century manuscripts, which were created **AFTER** his death, cannot be ascribed, by any reputable scholar, to John Wycliffe himself.
- **T**hese remaining manuscripts were used to create the currently circulating editions, called Wycliffe, and cannot therefore be used uncritically to determine the text of John Wycliffe himself.



An Open Letter to David Cloud from Mr. Riplinger

Sept. 26, 2005

“Being defamed, we intreat” 1 Cor. 4:13

(Matt. 18:17)

**T**HERE is only one way to smoke out a wolf. Put a harmless Bible believing bunny rabbit in the clearing and see who pounces on it. It appears that you, Sir, cut out of your prayer closet and preyed with claws at hand. Such railing and evil surmising could not come from a ‘sheep,’ unless he ignored his gracious, gentle, meekness-teaching King James Bible and let his old wolf-flesh spring forth.

**P**LEASE explain to me why your review of *New Age Bible Versions* was not sent to us personally, but received second hand, allowing no time for a response before you sent it to your printer preparing it for *immediate* mass distribution all over the country (Matt. 18:15). If you were in fact ‘concerned’ about aiding the cause of Christ, you could have graciously given us a call. Explain why you ignored Dr. D.A. Waite and Pastor Cecil Carter’s pleas to allow us time to respond, before you mailed your review nationwide (Matt. 18:16). Both men alerted you to the then critical health condition with which our family was struggling. You not only ignored their pleas for Christian kindness, but to this day continue to pretend that we did not *care to* respond.

Not wanting to return evil for evil, we waited almost 2 YEARS, giving you “space to repent,” before we exposed the errors in your review. Our response did not reveal the unchristian and disingenuous way, in which you handled us, but dealt *only* with your errors about the new versions. We have refrained from publicly exposing your cruel manner toward us for ELEVEN YEARS. Talk about “space to repent!” It is only now, with great sadness, that we must defend our good name (Prov. 22:1), because of your unrelenting misrepresentations.

**P**LEASE explain why you dishonestly say that we *never* tried to contact you, when you ignored our *second* plea to make peace, offered through Dr. James Sightler and Waite at the Dean Burgon meeting (Matt. 18:16). We wanted to end the debacle, *you began*, and offered to stop publishing our critique of your work should you agree to reciprocate. You would not agree. Explain why you lied to them and said you had already removed your review of *New Age Bible Versions*? It was never removed. Explain why you likewise lied to Terry Watkins (pretending you had agreed to our petitions for peace) to slyly get him to remove our response from his web site. The judgment seat of Christ will not be a pen and paper test of Bible facts or a quiz covering what gossip we know about the apostasy in mainline denominations (your paper’s specialty). It will be Christ’s examination of how much of the Holy Bible we *applied to our lives*.

## What's Next From Mr. Cloud

So, like Balaam, "...he smote her again..." (Num. 22:25)

**P**LEASE explain why you ignored every concrete fact presented in our response (*Blind Guides*), addressing none of them *to this day*, and chose simply to whine like an immature child who thinks any correction of error is 'mocking' or 'slander' (May, 19, 1996). You would not fare very well in a graduate level review at a secular university, where every statement in a thesis must be backed up by concrete facts from primary sources. You respond, not like an academic or a Christian, but like an overly emotional woman.

**N**OW you pursue your unprovoked hateful personal attacks a *third* time (*Friday Church News Notes*, Aug. 12, 2005). You requested *In Awe of Thy Word* for receipt on Monday, August 8, 2005. We graciously sent it to you. Having your copy of the huge 1200 page book in hand *only 3 DAYS*, you sowed with the "leaven of malice" a "cloak of maliciousness" and posted your railing jab at the author on Friday, August 12. This is the approach of a newspaper muckraker, not the approach of a scholar or Christian who trembles at the word of God. This quick time-frame and the errors in your little paragraph expose your sketchy perusal of the massive volume and your weak understanding of the actual manuscripts that underlie today's critical editions. By reviewing without reading, you are repeating the pattern you began years ago with your error-filled comments on the world-wide bestseller, *New Age Bible Versions*. You admitted to Dr. Waite that you had only read a small portion of it before you posted a review. Waite exposed this confession of yours on national radio.

God made Balaam's ass resist his rush for a "reward." Balaam smote her. Then Balaam was, "rebuked for his iniquity: the dumb ass speaking with **man's voice** forbad the madness of the prophet...These are... clouds that are carried with a tempest" (2 Peter 2:16, 17).

God's "man's voice" replied from a female animal, as if Balaam had 'persecuted' God himself (like Acts 9:4). "And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these **three times?**"(Numbers 22:28).

You, Mr. Cloud, echo Balaam's response word-for-word saying, 'Because thou hast' "mocked me" (Numbers 22:29). Correction is only seen as 'mocking' when pride is involved.

What's Next for Mr. Cloud: Is there a momma mule in Cloud's future?

**I** magine, a female animal, given a man's voice! This is surely out of God's natural order, but the Bible records numerous incidents when God resorted to mules and maidens when men move from the AUTHORITY of the Holy Bible. This use is never as a pastor or teacher, but, like Huldah, "...in the college" who believed "all the words of the book..." She advised the men "concerning the words of the book," when they had left the authority of the scriptures (2 Chron. 34:14-30). Or like another "wise woman" who cried, "Hear, hear...the words of thine handmaid. And he answered, I do hear...Then the woman went unto all the people in her wisdom," that no one "swallow up the inheritance of the LORD" (2 Sam. 20:16-22). You *would* swallow it up with your statement ([wayoflife.org/fbns/kjvonly.htm](http://wayoflife.org/fbns/kjvonly.htm), 3/9/05) that the Holy Bible, that is, the King James Bible, is "antiquated" and its words are *not* "holy." This shows that you need to read chapters 3 through 10 of *In Awe of Thy Word* which document the contrary.

**G** OD only called Deborah to help Israel when, "every man did that which was right in his own eyes" (Judges 17:6; 21:25). Jael only joined the battle when God needed "the hand of a woman" (Judges 4:8-9). Abemilech, the usurper, was foiled by "a certain woman" (Judges 9:52-54). A more humbling fate could not be imagined, so Abimelech said unto his armourbearer, "...slay me, that men say not of me, a woman slew him." The woman at the well told many Samaritan men of her newly found Saviour. "And many of the Samaritans of that city believed on him for the saying of the woman which testified..." (John 4:27-39). Lydia did likewise. When the apostles hid for fear, Mary Magdalene rose early to be the first to meet Jesus at the tomb. He said, "Go to my brethren and say unto them..." (John 20:17). Then he "upbraided them with their unbelief," when they did not believe her (Mark 16:10-14). Pricilla expounded to Apollos "the way of God more perfectly" (Acts 18:26). God entrusted the preservation of the book of Romans to Phoebe (colophone Romans 16:27+). Speaking of Phoebe...If you, Mr. Cloud, have your way, 'using Greek,' you will have to join the liberals and have *unscriptural* women deacons (1 Tim. 3:12). The Greek word (translated 'servant' in Romans 16:1 in the KJV) is 'deacon' in all Greek texts. I, personally, will stick to 'servant' and praise God for the King James Bible, a contextually perfect translation.

**J** UDAS' bad heart was first revealed through his attitude about a meek woman who sought to honor Jesus Christ. Judas rebuked her and prompted the crowd, who "murmured against her." "And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me...She hath done what she could..." (Mark 14:4-8).

