

Cannon of Scriptures

By: David A. Sargent

Old Testament Cannon of Scriptures:

Books	Antiochian Text Base The King James Bible	Western	Eastern Orthodox			Oriental Orthodox			Assyrian Eastern	
		Roman Catholic	Greek Orthodox	Slavonic Orthodox	Georgian Orthodox	Armenian Apostolic	Syriac Orthodox	Coptic Orthodox	Orthodox Tewahedo [O 3]	Assyrian Church of the East
Pentateuch										
Genesis	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Exodus	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Leviticus	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Numbers	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Deuteronomy	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
History										
Joshua	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Judges	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Ruth	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 and 2 Samuel	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 and 2 Kings	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 and 2 Chronicles	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Prayer of Manasseh	No (Apocryph a) [O 4]	No – inc. in some mss.	Yes (?) (part of Odes) [O 5]	Yes (?) (part of Odes) [O 5]	Yes (?) (part of Odes) [O 5]	Yes (?)	Yes (?)	Yes (?)	Yes (part of 2 Chronicles)	Yes (?)
Ezra (1 Ezra)	Yes	Yes 1 Esdras	Yes Esdras B'	Yes 1 Esdras	Yes 1 Ezra	Yes 1 Ezra	Yes	Yes	Yes	Yes

Nehemiah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
(2 Ezra)		2 Esdras	Esdras Γ'							
1 Esdras	No	No	Yes	Yes	Yes	Yes			Yes	
(3 Ezra)	1 Esdras (Apocrypha)	3 Esdras (inc. in some mss.)	Esdras A'	2 Esdras	2 Ezra	2 Ezra [O 6]	No (?) – inc. in some mss.	No – inc. in some mss.	Ezra Kali	No (?) – inc. in some mss.
2 Esdras 3–14	No	No	No	No	Yes (?)	Yes			Yes	
(4 Ezra)	2 Esdras (Apocrypha)	4 Esdras (inc. in some mss.)	(Greek ms. lost)	3 Esdras (appendix)	3 Ezra	3 Ezra [O 6]	No (?) – inc. in some mss.	No – inc. in some mss.	Ezra Sutu'el	No (?) – inc. in some mss.
[O 7]			[O 8]			[O 6]				
2 Esdras 1–2; 15–16	No	No	No							
(5 and 6 Ezra)	(part of 2 Esdras apocryphon)	(part of 4 Esdras)	(Greek ms.)	No	No	No	No	No	No	No
[O 7]			[O 9]							
Esther ^[O 10]	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Additions to Esther	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Tobit	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Judith	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes

1 Maccabees	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	No	Yes
2 Maccabees	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	No	Yes
3 Maccabees	No (Apocrypha) [O 11]	No	Yes	Yes	Yes	Yes [O 6]	Yes	No – inc. in some mss.	No	Yes
4 Maccabees	No	No	No (appendix)	No (appendix)	Yes	No (early tradition)	No (?) – inc. in some mss.	No (Coptic ms.)	No	No (?) – inc. in some mss.
Jubilees	No	No	No	No	No	No	No	No	Yes	No
Enoch	No	No	No	No	No	No	No	No	Yes	No
1 Meqabyan	No	No	No	No	No	No	No	No	Yes	No
2 and 3 Meqabyan ^[O 12]	No	No	No	No	No	No	No	No	Yes	No
Ethiopic Pseudo-Josephus (Zēna Ayhud)	No	No	No	No	No	No	No	No	Yes (broader canon) [O 13]	No
Josephus' Jewish War VI	No	No	No	No	No	No	No – inc. in some mss. [O 14]	No	No	No – inc. in some mss. [O 14]

Testaments of the Twelve Patriarchs	No	No	No (Greek ms.)	No	No	No – inc. in some mss.	No	No	No	No
Joseph and Asenath	No	No	No	No	No	No – inc. in some mss.	No	No	No (early tradition?) [O 15]	No
Wisdom										
Book of Job	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Psalms 1–150 ^[O 16]	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Psalm 151	No	No – inc. in some mss.	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Psalms 152–155	No	No	No	No	No	No	Yes (?)	No	No	No (?) – inc. in some mss.
Psalms of Solomon ^[O 17]	No	No	No – inc. in some mss.	No	No	No	No – inc. in some mss.	No	No	No – inc. in some mss.
Proverbs	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes (in 2 books)	Yes
Ecclesiastes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Song of Songs	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes

Book of Wisdom	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Sirach (1–51) ^[O 18]	No (Apocrypha)	Yes [O 19]	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Prayer of Solomon	No	No (?) – inc. in some mss.	No	No	No	No	No	No	No	No	No
(Sirach 52)											
[O 20]											
Major prophets											
Isaiah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Ascension of Isaiah	No	No	No	No	No	No – liturgical (?) [O 21]	No	No	No – Ethiopic mss. (early tradition?) [O 22]	No	No
Jeremiah	Yes	Yes Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Lamentations (1–5)	Yes	[O 23]	Yes	Yes	Yes	Yes	Yes	Yes	(part of Säqoqawä Eremyas) [O 24]	Yes	Yes
Ethiopic Lamentations (7:1–11,63)	No	No	No	No	No	No	No	No	Yes (part of Säqoqawä Eremyas) [O 24]	No	No

Baruch	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes [O 25][O 26]	Yes
Letter of Jeremiah	No (Apocrypha)	Yes (chapter 6 of Baruch)	Yes	Yes	Yes	Yes	Yes	Yes	Yes (part of Sāqoqawā Eremyas) [O 27][O 24][O 26]	Yes
Syriac Apocalypse of Baruch	No	No	No	No	No	No	Yes (?)	No	No	No (?) – inc. in some mss.
(2 Baruch 1–77) ^[O 28]										
Letter of Baruch										
(2 Baruch 78–87) ^[O 28]	No	No	No	No	No	No	Yes (?)	No	No	Yes (?)
Greek Apocalypse of Baruch			No	No						
(3 Baruch) ^[O 29]	No	No	(Greek ms.)	(Slavonic ms.)	No	No	No	No	No	No
4 Baruch	No	No	No	No	No	No	No	No	Yes (part of Sāqoqawā Eremyas)	No

Ezekiel	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Daniel	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Additions to Daniel ^[0 30]	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Minor prophets										
Hosea	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Joel	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Amos	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Obadiah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Jonah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Micah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Nahum	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Habakkuk	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Zephaniah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Haggai	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Zechariah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Malachi	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
# of Books:	39	49	53	53	55	54	55	51	59	53

The 39 Books of the Old Testament found in the Antiochian text base that is the foundation for the 1611 Authorized Version called the King James Bible. The Apocrypha was NEVER a part of the King James Bible canon as it was segregated between the testaments and called Apocrypha which is to designate that it was not inspired.

There are 27 books in the New Testament also found in the Antiochian text base which is retained in the 1611 Authorized Version called the King James Bible.

$$39 = 3 \times 13$$

$$27 = 3 \times 9$$

$$66 = 3 \times 22$$

New Testament Canon of Scriptures:

Books	Antiochian Text Base The King James Bible	Roman Catholic	Eastern Orthodox	Armenian Apostolic	Coptic Orthodox	Orthodox Tewahedo	Syriac Christian
<i>Canonical gospels</i> ^[N 2]							
Matthew	Yes	Yes	Yes	Yes	Yes	Yes	Yes [N 3]
Mark ^[N 4]	Yes	Yes	Yes	Yes	Yes	Yes	Yes [N 3]
Luke	Yes	Yes	Yes	Yes	Yes	Yes	Yes [N 3]
John ^{[N 4][N 5]}	Yes	Yes	Yes	Yes	Yes	Yes	Yes [N 3]
Apostolic history							
Acts ^[N 4]	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Acts of Paul and Thecla	No	No	No	No	No	No	No
^{[N 6][53][54]}				(early tradition)			(early tradition)
Pauline epistles							
Romans	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 Corinthians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 Corinthians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Corinthians to Paul and	No	No	No	No	No	No	No
3 Corinthians				No – inc. in some mss.			(early tradition)
^{[N 6][N 7]}							

Galatians	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Ephesians	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Philippians	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Colossians	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Laodiceans	No – inc. in some eds. [N 8]	No – inc. in some mss.	No	No	No	No	No	No
1 Thessalonians	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 Thessalonians	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 Timothy	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 Timothy	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Titus	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Philemon	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
General epistles								
Hebrews	Yes[N 9]	Yes	Yes	Yes	Yes	Yes	Yes	Yes
James	Yes[N 9]	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 Peter	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 Peter	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes[N 10]

1 John ^[N 4]	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 John	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes[N 10]
3 John	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes[N 10]
Jude	Yes[N 9]	Yes	Yes	Yes	Yes	Yes	Yes	Yes[N 10]
<i>Apocalypse</i> ^[N 11]								
Revelation	Yes[N 9]	Yes	Yes	Yes	Yes	Yes	Yes	Yes[N 10]
<i>Apostolic Fathers</i> ^[N 12] <i>and Church Orders</i> ^[N 13]								
1 Clement ^[N 14]	No (Codices Alexandrinus and Hierosolymitanus)							
2 Clement ^[N 14]	No (Codices Alexandrinus and Hierosolymitanus)							
Shepherd of Hermas ^[N 14]	No (Codex Siniaticus)							
Epistle of Barnabas ^[N 14]	No (Codices Hierosolymitanus and Siniaticus)							
Didache ^[N 14]	No (Codex Hierosolymitanus)							
Ser`atā Seyon							Yes	
(Sinodos)	No	No	No	No	No	No	(broader canon)	No
Te'ezaz							Yes	
(Sinodos)	No	No	No	No	No	No	(broader canon)	No

Gessew						Yes (broader canon)	No
(Sinodos)	No	No	No	No	No		
Abtelis						Yes (broader canon)	No
(Sinodos)	No	No	No	No	No		
Book of the Covenant 1						Yes (broader canon)	No
(Mäshafä Kidan)	No	No	No	No	No		
Book of the Covenant 2						Yes (broader canon)	No
(Mäshafä Kidan)	No	No	No	No	No		
Ethiopic Clement						Yes (broader canon)	No
(Qälémentos)[N 15]	No	No	No	No	No		
Ethiopic Didescalia						Yes (broader canon)	No
(Didesqelya)[N 15]	No	No	No	No	No		
# of Books:	27	27	27	27	27	35	27

Of the Old Testament:

The Protestant group is the Antiochian Text base and all other columns are either from the Antiochian or the Alexandrian or a combination of both. The Old Testament was settled by the Hebrew Scribes and the Orthodox Jewish coconscious agreement of Hebrew and Jewish Priest and is composed of the same 39 books as the Protestant King James Bible. The “Hebrew Bible” refers to the Jewish biblical canon. In its Latin form, Biblia Hebraica, it is the title for printed editions of the Masoretic Text. The aversion to the use of the term “Old Testament” is because of the rejection of the New Testament. It is obvious that if there were no New Testament then the Old Testament would not be “old”. Hebrews 8:6-9, “But **now** hath he obtained a more excellent ministry, by how much also **he is the mediator of a better covenant**, which was established upon **better promises**. For **if that first covenant had been faultless**, then should no place have been sought for **the second**. For finding fault with them, he saith, Behold, the days come, saith the Lord, **when I will make a new covenant** with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; **because they continued not in my covenant**, and I regarded them not, saith the Lord.” And Hebrews 8:13, “In that he saith, **A new covenant**, he hath **made the first old**. Now that which **decayeth** and **waxeth old** is ready to **vanish away**.” (See Hebrews 9) Hebrews 9:15, “And for this cause **he is the mediator of the new testament**, that by means of death, for the redemption of the transgressions that were under **the first testament**, they which are called might receive **the promise of eternal inheritance**.” So we see that the first Testament is the Old Testament and the Testament of Jesus Christ is the New Testament which was established by the death of the testator of a BETER covenant; making the first covenant decay and wax OLD. It is furthermore established that the Old Testament is our schoolmaster to bring us to the New Testament and when faith has come in the New Testament we are no longer under the Old. Galatians 3:24-25, “Wherefore **the law was our schoolmaster** to bring us unto Christ, that we might be **justified by faith**. But after that **faith** is come, **we are no longer under a schoolmaster**.” So that those that believe by faith alone are justified by faith and not by the deeds of the law. Romans 3:24-28,” **Being justified freely** by his grace through **the redemption that is in Christ Jesus**: Whom God hath set forth **to be a propitiation through faith in his blood**, to declare **his righteousness for the remission of sins** that are past, **through the forbearance of God**; To declare, I say, at this time **his righteousness**: that **he might be just**, and **the justifier** of him which **believeth in Jesus**. Where is boasting then? It is excluded. By what law? of works? Nay: but **by the law of faith**. Therefore we **conclude** that **a man is justified by faith without the deeds of the law.**”

Of the New Testament:

The modern versions come from a mixture of this text base and the Alexandrian text base yet they will not include the Apocryphal books or the Pseudepigrapha books. The common argument against the King James Bible is that it included the Apocryphal books. This argument is only a partial truth and does little to clarify the truth. The King James Bible was first published with the Apocryphal books with exceptions. They called those books Apocrypha and placed them between the Testaments. This segregation allowed for them to be read, but disallowed them in the Canon where they remain as part of the Canon in the Alexandrian manuscripts. This also proves that the King James Translators had access to the readings in these corrupt manuscripts and rejected their readings in favor of the Antiochian readings. They also did not use the scientific method of dealing with the Bible like any other book; as they esteemed the Bible as the Holy words of God and would pray over their translations seeking God's help. It is important to understand that the New Testament also had extraneous books that were rejected and that both the Old Testament and New Testament had Pseudepigrapha books trying to get into the canon. The rejection of these false writings is for the most part universally rejected. What distinguish the canon of the Holy Scriptures is three things:

1. The shew bread layout was two rows of six loaves: 66 and the word is like bread: Luke 4:4
2. The Isaiah map of the books to chapter parallel as Isaiah has 66 chapters with the divide in 40:3 with Mathew 3:3. (Matthew is the 40th book)
3. The division of 66 by 3 giving three sets of 22 and the alignment of these books in three circles: with the 22 Hebrew Alphabet characters.

These three witnesses are grounds for accepting the 66 Books of the King James Bible and rejecting all modern Bibles produced by the Alexandrian family of texts which not only include the Apocrypha but also the Pseudepigrapha books.

The Septuagint is from the fourth century and there is no evidence of an existent Septuagint prior to this time. It shows up in Origen's Hexapla and in the Codex Sinaiticus & Codex Vaticanus manuscripts which have the Old Testament translated into Greek.

From: <https://en.wikipedia.org/wiki/Origen>

“**Origen** (/ˈɔrɪdʒən/; Greek: Ὠριγῆνης, Ōrigénēs), or Origen Adamantius (Ὠριγῆνης Ἀδαμάντιος, Ōrigénēs Adamántios; 184/185 – 253/254), was a Greek scholar, ascetic, and early Christian (?) theologian who was born

and spent the first half of his career in **Alexandria**. He was a prolific writer in multiple branches of theology, including **textual criticism**, biblical exegesis and hermeneutics, philosophical theology, preaching, and spirituality written in Greek. He was **anathematised** at the Second Council of Constantinople. He was one of the most influential figures in early Christian **asceticism**. (But was a Heretic in many ways.)

Unlike many church fathers, he was never canonized as a saint because some groups believed that **some of his teachings contradicted those attributed to the apostles**, notably the Apostles Paul and John. **His teachings on the pre-existence of souls, the final reconciliation of all creatures, including perhaps even the devil** (the apokatastasis), and **the subordination of God the Son to God the Father**, were rejected by Christian orthodoxy. (Just to name a few of his heretical teachings.)

Origen excelled in multiple branches of theological **scholarship**. For instance, he was the greatest textual critic of the early Church, directing the production of the massive **Hexapla** (“Six fold”), an Old Testament in six columns: 1. **Hebrew**, 2. **Hebrew in Greek characters**, 3. **the Septuagint**, and 4. **the Greek versions of Theodotion**, 5. **Aquila** of Sinope, and 6. **Symmachus**. This was an immense and complex word-for-word comparison of the Greek Septuagint with the **original** Hebrew Scriptures (there was no such thing as the original Hebrew Scriptures at this time; this is a LIE) and with those other Greek translations. He was one of **the greatest biblical scholars of the early Church**, (NO, he was a heretic in his teachings) having written commentaries on most of the books of the Bible, though few are extant. He interpreted scripture both literally and allegorically. Origen was largely responsible for the collection of usage information regarding the texts which became the New Testament. (Another lie; this was already done in Antioch where they were first called Christians: Acts 11:26. It is also understood that the Syrian text translation that came out of Antioch was translated earlier than the 3rd century.)

The information used to create the late-fourth-century Easter Letter, which declared accepted Christian writings, was probably based on the Ecclesiastical History [HE] of Eusebius of Caesarea, wherein he uses the information passed on to him by Origen to create both his list at HE 3:25 and Origen’s list at HE 6:25. Eusebius got his information about what texts were accepted by the third-century churches throughout the known world, a great deal of which Origen knew of firsthand from his extensive travels, from the library and writings of Origen. In fact, Origen would have possibly included in his list of “inspired writings” other texts which were kept out by the likes of Eusebius, including the Epistle of Barnabas, Shepherd of Hermas, and 1 Clement. “Origen is not the

originator of the idea of biblical canon, but he certainly gives the philosophical and literary-interpretative underpinnings for the whole notion.”

As a theologian, in *De principiis* (On First Principles), he articulated one of the first **philosophical** expositions of Christian doctrine. Having been educated in classical and **philosophical** studies, some of his teachings were influenced by and engaged with aspects of **Neo-Pythagorean, Neo-Platonist, and other strains of contemporary philosophical thought**. An ordained priest in Palestine, he has left posterity numerous homilies on various books of the Bible. Finally, he has also been regarded as a spiritual master for such works as *An Exhortation to Martyrdom* and *On Prayer*.

By far the most important work of Origen on textual criticism was the **Hexapla**, a comparative study of various translations of the Old Testament.

The full text of the Hexapla is no longer extant. Some portions were discovered in Milan indicating that at least some individual parts existed much longer than was previously thought. The Hexapla has been referred to by later manuscripts and authors, and represented the precursor to the parallel bible.

The Tetrapla was an abbreviation of the Hexapla in which Origen placed only the translations (Aquila, Symmachus, Theodotion, and the **Septuagint**) in parallels.

Origen, reportedly trained in the school of Clement and by his father, has long been considered essentially a **Platonist** with occasional traces of **Stoic philosophy**. Patristic scholar Mark J Edwards has argued that many of Origen's positions are more properly **Aristotelian** than strictly **Platonic** (for instance, **his philosophical anthropology**). Nonetheless, he was thus a **pronounced idealist**, as one regarding all things temporal and material as insignificant and indifferent, the only real and eternal things being comprised in **the idea**. He therefore regards as **the purely ideal** centre of this **spiritual and eternal world**, God, **the pure reason**, whose creative powers call into being the world with matter as the necessary substratum.

Origen's **cosmology** is complicated and controverted, but he seems to have held to a hypothesis of the **preexistence of souls**. Before the known world was created by God, **he created a great number of spiritual intelligences**. At first devoted to the contemplation and love of their creator, almost all of these intelligences eventually grew bored of contemplating God, and their love for him cooled off. **Those whose love for God**

diminished the most became demons. Those whose love diminished moderately became human souls, eventually to be incarnated in fleshly bodies. Those whose love diminished the least became angels. One, however, who remained perfectly devoted to God became, through love, one with the Word (Logos) of God.

The Logos eventually took flesh and was born of the Virgin Mary, becoming the God-man Jesus Christ. The diverse conditions in which human beings are born is actually dependent upon what their souls did in this pre-existent state. Thus what seems **unfair**, some being born poor and others wealthy, some sick and others healthy, and so forth, is, **Origen insists, actually a by-product of the free-will of souls.** Thus, material creation is at least implicitly of a lesser **ontological** category than the immaterial, or spiritual, and the heavy material bodies that man assumes after the fall will eventually be cast off. **Origen**, however, still **insisted on a bodily resurrection**, but in contrast to Athenagoras, who believed that earthly bodies would be precisely reconstituted in the hereafter, Origen argued that Paul's notion of a flourishing spiritual body is more appropriate.

He was a rigid adherent of scripture, making no statement without adducing some scriptural basis. To him the scriptures were divinely inspired, as was proved both by the fulfillment of prophecy and by the immediate impression which the scriptures made on those who read them. Since **the divine Logos spoke in the scriptures**, they were an organic whole and on every occasion he combatted **the Gnostic tenet** of the inferiority of the Old Testament.

In his exegesis, **Origen sought to discover the deeper meaning implied in the scriptures.** One of his chief methods was the translation of proper names, which enabled him, like Philo, to find a deep meaning even in every event of history (see hermeneutics), but at the same time he insisted on an exact grammatical interpretation of the text as the basis of all exegesis.

A strict adherent of **the Church**, Origen yet distinguished sharply between the ideal and **the empirical Church**, representing “**a double church of men and angels**”, or, in **Platonic phraseology**, **the lower church and its celestial ideal.** The ideal Church alone was the Church of Christ, scattered over all the earth; the other provided also a shelter for sinners. Holding that **the Church**, as being in possession of the mysteries, **affords the only means of salvation**, he was **indifferent** to her external organization, although he spoke sometimes of the office-bearers as the pillars of the Church, and of their heavy duties and responsibilities.

More important to him was **the idea borrowed from Plato** of the grand division between the great human multitude, capable of sensual vision only, and those who know how to comprehend the hidden meaning of scripture and the diverse mysteries, church organization being for the former only.

It is doubtful whether Origen possessed an obligatory creed; at any rate, such **a confession of faith was not a norm like the inspired word of scripture**. The reason, **illuminated** by the divine Logos, which is able to search the secret depths of the divine nature, remains as the only source of knowledge.”

End of quote...

The Catholic Church distinguishes only between the deuterocanonical and all the other books, that are called biblical Apocrypha, a name that is also used for the Pseudepigrapha in the Catholic usage. This is because of the use of what Origen implemented as the science of textual criticism; which is used by Rome and all modern translations. The first rule of this so called science is to treat the Biblical text like any other ancient text. This view robs God of treating His words like they are His words and disallows supernatural translation.

Origen was a Heretic from his teachings; he wrote the oldest version of the Septuagint; he was an adherent to the fake science of Textual Criticism and gave credibility to Plato who was a lost pagan philosopher. He viewed Christ Jesus as a subordinate god and created being. His views of a pre-existence of all souls is the root of Calvinism and modalism and is borrowed from eastern pagan religions that teach reincarnation and karma.

From: https://en.wikipedia.org/wiki/Codex_Vaticanus

“Most current scholars consider the **Codex Vaticanus** to be one of the best Greek texts of the New Testament, with the **Codex Sinaiticus** as its only competitor. Until the discovery by Tischendorf of the Sinaiticus text, the Codex was unrivaled. It was **extensively used by Westcott and Hort** in their edition of **The New Testament in the Original Greek** in 1881. The most widely sold editions of the Greek New Testament are **largely based on the text of the Codex Vaticanus**.

Scrivener in 1861 commented:

“**Codex Vaticanus** 1209 is probably the oldest large vellum manuscript in existence, and is the glory of the great Vatican Library in Rome. To these legitimate sources of deep interest must be added the almost

romantic curiosity which has been excited by the jealous watchfulness of its official guardians, with whom an honest zeal for its safe preservation seems to have now degenerated into a species of capricious willfulness, and who have shown a strange incapacity for making themselves the proper use of a treasure they scarcely permit others more than to gaze upon”. It (...) “is so jealously guarded by the Papal authorities that ordinary visitors see nothing of it but the red Morocco binding”.”

Dean Burgon was permitted to examine the codex for an hour and a half in 1860, consulting 16 different passages. Burgon was a defender of **the Traditional Text** and for him **Codex Vaticanus**, as well as **codices Sinaiticus** and **Codex Bezae**, were **the most corrupt documents** extant. He felt that each of these three codices “**clearly exhibits a fabricated text – is the result of arbitrary and reckless recession.**” The two most widely respected of these three codices, א and B, he likens to the “**two false witnesses**” of Matthew 26:60.

Codex Vaticanus is one of the most important manuscripts **for the text of the Septuagint** and Greek New Testament. It is **a leading example of the Alexandrian text-type**. It was **used by Westcott and Hort in their edition, The New Testament in the Original Greek (1881), and it was the basis for their text**. All critical editions of the New Testament **published after Westcott and Hort were closer in the Gospels to the Codex Vaticanus text than to the Sinaiticus**, with only the exception of Hermann von Soden's editions which are closer to Sinaiticus. **All editions of Nestle-Aland remain close in textual character to the text of Westcott-Hort, which means Vaticanus was the basis for the translation.**

According to the commonly accepted opinion of the textual critics, it is the most important witness of the text of the Gospels, in the Acts and Catholic epistles, with a stature equal to Codex Sinaiticus, although in the Pauline epistles it includes Western readings and the value of the text is somewhat less than the Codex Sinaiticus. Unfortunately the manuscript is **not complete**. Aland notes: “B is by far the most significant of the uncials”.”

From: https://en.wikipedia.org/wiki/Codex_Sinaiticus

Codex Sinaiticus (Modern Greek: Σιναϊτικός Κώδικας, Hebrew: סינאיתיקוס קודקס; Shelfmarks and references: London, Brit. Libr., Additional Manuscripts 43725; Gregory-Aland n° א [Aleph] or 01, [Soden δ 2]) or “Sinai Bible” is one of the four great uncial codices, **an ancient, handwritten copy of the Greek Bible**. The codex is a celebrated historical treasure.

The codex is an Alexandrian text-type manuscript written in the 4th century in uncial letters on parchment. Current scholarship considers the **Codex Sinaiticus to be one of the best Greek texts of the New Testament**, along with the **Codex Vaticanus**. Until the discovery by Constantine von Tischendorf of the **Sinaiticus** text, **the Codex Vaticanus was unrivaled**.

The Codex Sinaiticus came to the attention of scholars in the 19th century at **Saint Catherine's Monastery** in the Sinai Peninsula, with further material discovered in the 20th and 21st centuries. Although **parts of the codex are scattered across four libraries around the world**, most of the manuscript is today vested in the British Library in London, where it is on public display. Since its discovery, **study of the Codex Sinaiticus has proven to be extremely useful to scholars for critical studies of biblical text**.

While **large portions of the Old Testament are missing**, it is assumed that **the codex originally contained the whole of both Testaments**. About half of the **Greek Old Testament (or Septuagint) survived**, along with a complete New Testament, **the entire Deuterocanonical books (Apocrypha), the Epistle of Barnabas and portions of The Shepherd of Hermas. (Pseudepigrapha)**”

What is important to understand from these two manuscripts is that Paul was aware of someone altering the words while he was writing them: 2 Corinthians 2:17, “**For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.**” The word of God has been on the forefront of abuse from Genesis 3 when Satan said to Eve: “**...Yea, hath God said ...**” and he has been casting doubt on the words of God ever sense. Satan perverted the words of God from the very beginning when he was Lucifer (Isaiah 14:12-15) so it is no wonder that this is the thing that he will do to keep people from the truth. (Ezekiel 28:12-19). The Bible has been under attack for many years and the Old Testament originals were cut and burned by Jehudi (Jeremiah 36:23) and God had to re-write them and added to the originals making new originals! Even the prophets were busy perverting the words of the living God: Jeremiah 23:36, “**And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.**” So it is no wonder that there is such a host of perverted Bibles in these last days! Every place where the word of God is being messed with or you are told to handle the word of God the modern Bibles have altered, and watered down. 2 Corinthians 4:2, “**But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully;** but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.” And 2 Timothy 2:15, “**Study** to shew thyself approved unto God, a workman that needeth not to be

ashamed, **rightly dividing the word of truth.**” All modern Bible versions alter these passages because of their sin of perverting the words of God.

Mark 7:13, “**Making the word of God of none effect** through your tradition, which ye have delivered: and many such like things do ye.” The realm of biblical perversion rests on the “...many such like things do you.” Where the Bible corrector insists that God lost His words; and requires sinful man to “reconstruct” them; all the while telling us that all the versions are the same and only the original manuscripts were inspired. The number of lies mounts up for these charlatans that make fraudulent claims and impose their wicked claims that all versions are the same and none of them are inspired. These charlatans are fakes, impostors, swindlers, counterfeits, quacks, pretenders and frauds. That means all the modern Bibles produced by them are scams, cons, rip-offs, cheats, tricks, swindles, fraudulent, and double-dealings. This duplicity of dubious and dangerous disasters is in order to take God’s express words away from YOU by your own choice under the guise of pretense established by them: the scholars union! Headed up by Satan where you can find his work produced in all modern versions in Luke 4:8 by the removal of “...**Get thee behind me, Satan...**” removing the culprit from their version. Guilt by association!

Isaiah 41:21, “**Produce your cause**, saith the LORD; bring forth **your strong reasons**, saith **the King of Jacob.**” James is the English name from the Greek name for the Hebrew to English Jacob. So King of Jacob is King of James: so King James would be the right Bible of the end times; the last Bible produced by God. There is only ONE truth! It is the Truth because it is completely TRUE! The Bible has no errors in it: if you found an error, no doubt the error is with YOU! So produce your cause and your strong reasons and cast doubt on what God said or believe what God said! If you cast doubt by calling the words man made then you are faithless and unbelieving: 1 Thessalonians 2:13, “For this cause also thank we God without ceasing, because, **when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.**”

The End