

“The Texts Omit”

**This is about the Critical Texts references
in the Companion Bible**

August 24, 2025 Alan R. Naas

Ephesians 3:9

WHICH IS IT?

Is it **G2842 *koinonia* = FELLOWSHIP
COMMUNION**

KJV

Or **G3622 *oikonomia* = ADMINISTRATION
DISPENSATION**

TEXTS

The Received Text

Koinonia *κοινωνία*

Critical Greek Texts

Oikonomia *οίκονομία*

Side Note:

Apparently understanding Greek is not that important. I say that because the **Greek Orthodox Church**, **which speaks Koine Greek**, still does not understand the New Testament rightly divided !!



Eph 3:9

been hid in God, who created all things **by Jesus Christ:**

| **by Jesus Christ.** The texts omit

Eph 3:14

For this cause I bow my knees unto the Father ***of our Lord Jesus Christ**

| **of...Christ.** The texts omit

Eph 5:9

For the fruit of the **Spirit** is in all goodness and righteousness and truth

| **Spirit.** The texts read “”light”

Col 1:41

In whom we have redemption
through his blood,
even the forgiveness of sins:

| **Through His blood** All the texts omit

2 Tim 3:16

All scripture is given
by inspiration of God,

| **RV** Every Scripture inspired by God....
(suggesting some scriptures are not inspired)

**When considering the Textual References
in the Companion Bible
care must be taken in the determining the
proper translation from the True Greek MSS**

**Some suggested readings from the
Critical Texts may oppose
the Deity of Christ,
the virgin birth of Christ,
His blood sacrifice,
His Lordship,
His Sonship to God the Father.**

Gen 2:16-17

**And the LORD God commanded the man, saying,
Of every tree of the garden thou mayest freely eat:
¹⁷ But of the tree of the knowledge of good and evil,
thou shalt not eat of it: for in the day that thou
eatest thereof thou shalt surely die.**

Satan's first words in the Scriptures

Gen 3:1-4

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, **Yea, hath God said,** Ye shall not eat of **every tree** of the garden?

² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ³ But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, **neither shall ye touch it,** lest ye die.

⁴ And the serpent said unto the woman, **Ye shall not surely die:**

Eph 4:14

**That we henceforth be no more children, tossed to and fro,
and carried about with every wind of doctrine,
by the sleight of men, and cunning craftiness,
whereby they lie in wait to deceive;**

THE COMPANION BIBLE

THE TEXT

The Text is that of the Authorized Version of 1611 as published by the Revisers in their " Parallel Bible" in 1886.

(KJV best matches Beza's 1598 Fifth Edition
of the Greek New Testament)

COMPANION BIBLE

PREFACE. ----- .----- .-. .- - - - -

THE MARGINAL NOTES.

1. In the OLD TESTAMENT all the important readings will be given according to Dr. C. D. Ginsburg's Massoretico-Critical Text of the Hebrew Bible
2. In the NEW TESTAMENT all the **important readings** will be given according to the evidence of the **great textual critics, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Revisers' Greek Text.**

FACT:

According to E. W. Bullinger's Biography,

**Bullinger completed the Companion Bible
to the end of the Gospels before he died in 1913.**

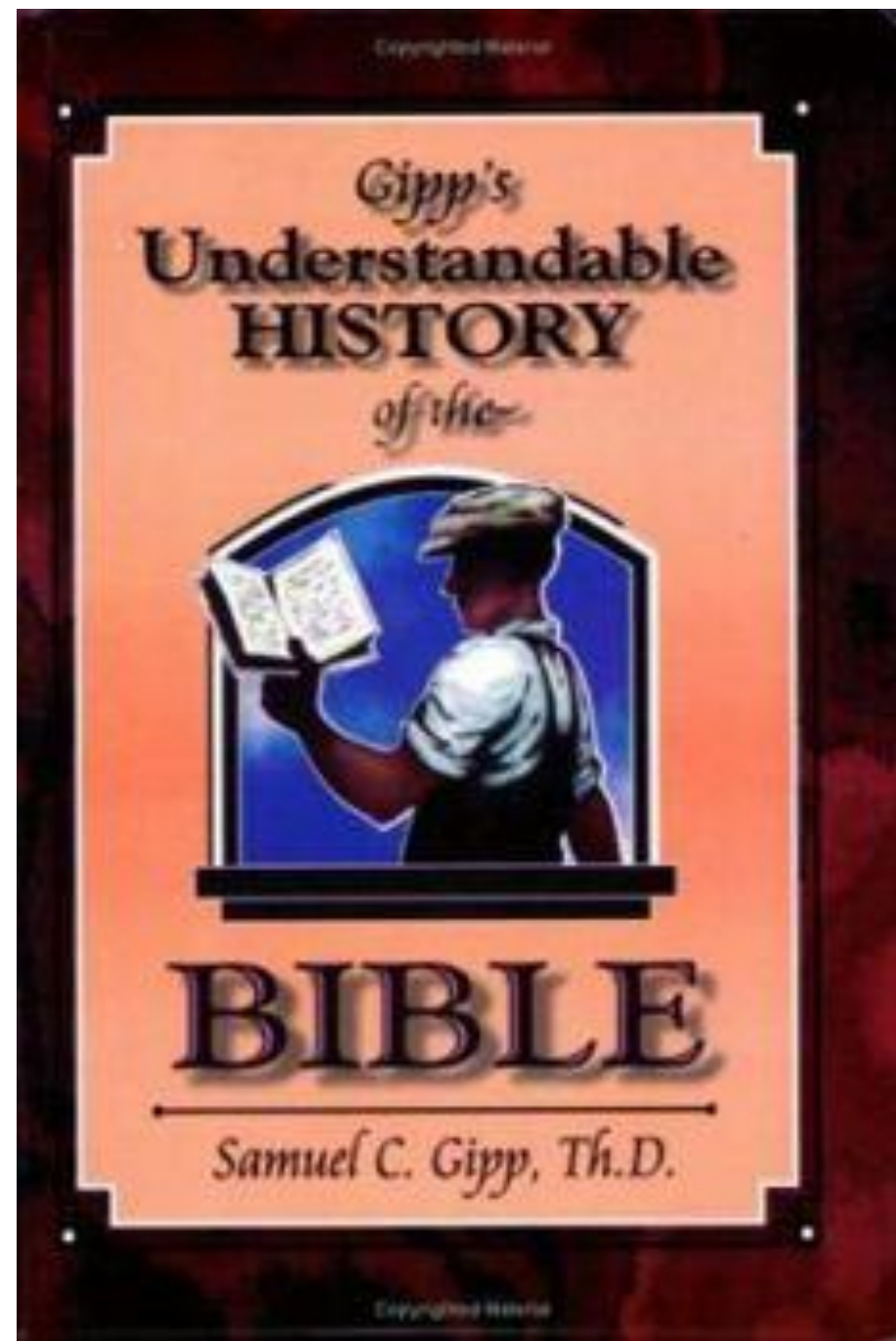
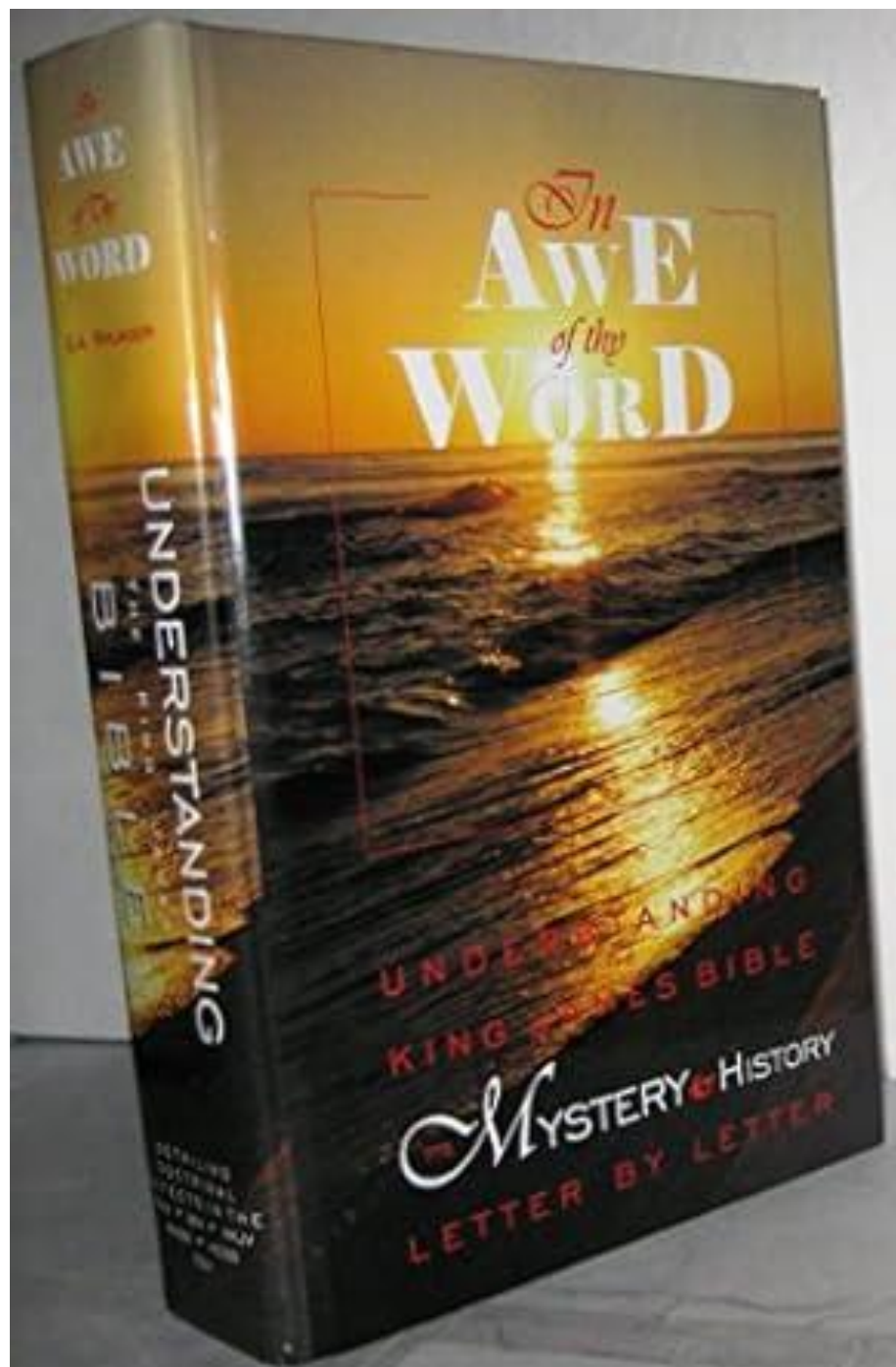
**The rest of the New Testament was completed
by other men chosen by his niece.**

Appendix 94

The Greek Text of the New Testament

Who wrote Appendix 94?

**Who made the marginal textual
references and why?**



I do not agree with the idea in these books that the English words of the King James Bible are inspired by God and should not be changed.

I believe only the original Hebrew and Greek manuscripts are inspired words of God.

Certainly, we have found that the English Translation of a few of the Greek word in the KJV could be challenged.

Two primary sources of the Greek Text:

Antioch, Syria **(TRUE MSS)**

Alexandria, Egypt **(CORRUPT MSS)**

The Scriptures depict

Alexandria, Egypt is mostly negative or evil

Antioch, Syria is mostly positive or good

FATHER OF THE KJV GREEK TEXT

Desiderius Erasmus

Of

Rotterdam

1466-1536



**Parents died of the plague,
Two infant boys left to uncle,
Uncle gave them to a monastery
Forced to become priest,
Catholic in body only, free in spirit,
Travelled to libraries to read all manuscripts available
all his life seeking true scriptures**

“I perceive that teaching, which is our salvation, was to be had in a much purer and more lively form if sought at the fountainhead and drawn from the actual sources than from the pools and runnels (corrupt Catholic texts and teachings). And so I have revised the whole New Testament against the standard of the **Greek Originals...**”

Erasmus

Through the eyes of Erasmus we will look at Bibles whose roots stem from the Apostles and whose branches spread around the globe, bearing the fruit of Reformation Bibles =, such as the German Luther, French Olivetan, Italian Diodati, Spanish Valera, and the King James Bible.

5,200 Manuscripts (MSS)

99% agree with Erasmus Greek Text
and the KJV

0.8% agree with the omissions and
changes in the TNIV, NIV, ESV, HCSB,
NASB, NRSV, NLB, CEV, NCV, NAB, NJB

44 CORRUPT MANUSCRIPTS

**Including Sinaiticus (Aleph)
And Vaticanus (B)**

**These are the bases for the Catholic Bible
and the Revised Version of 1881 and
all modern versions of the Bible....**

And the Critical Texts cited by Bullinger

**The Vaticanus (B) and the Sinaiticus (Aleph)
Were silent from A.D. 500 to 1881 Revised Version**

**The Revised Version of 1881 is merely a
REVIVED Version of the Catholic Bible by using
Aleph and B MSS**

The King James Bible was the Protestant Bible for 270 years (1611 -1881) until the Catholic Bible was REVIVED through the 1881 Revised Version of Westcott and Hort

Almost all modern versions since the 1881 “REVIVED VERSION” Go back to the Alexandrian MSS which are considered corrupt.

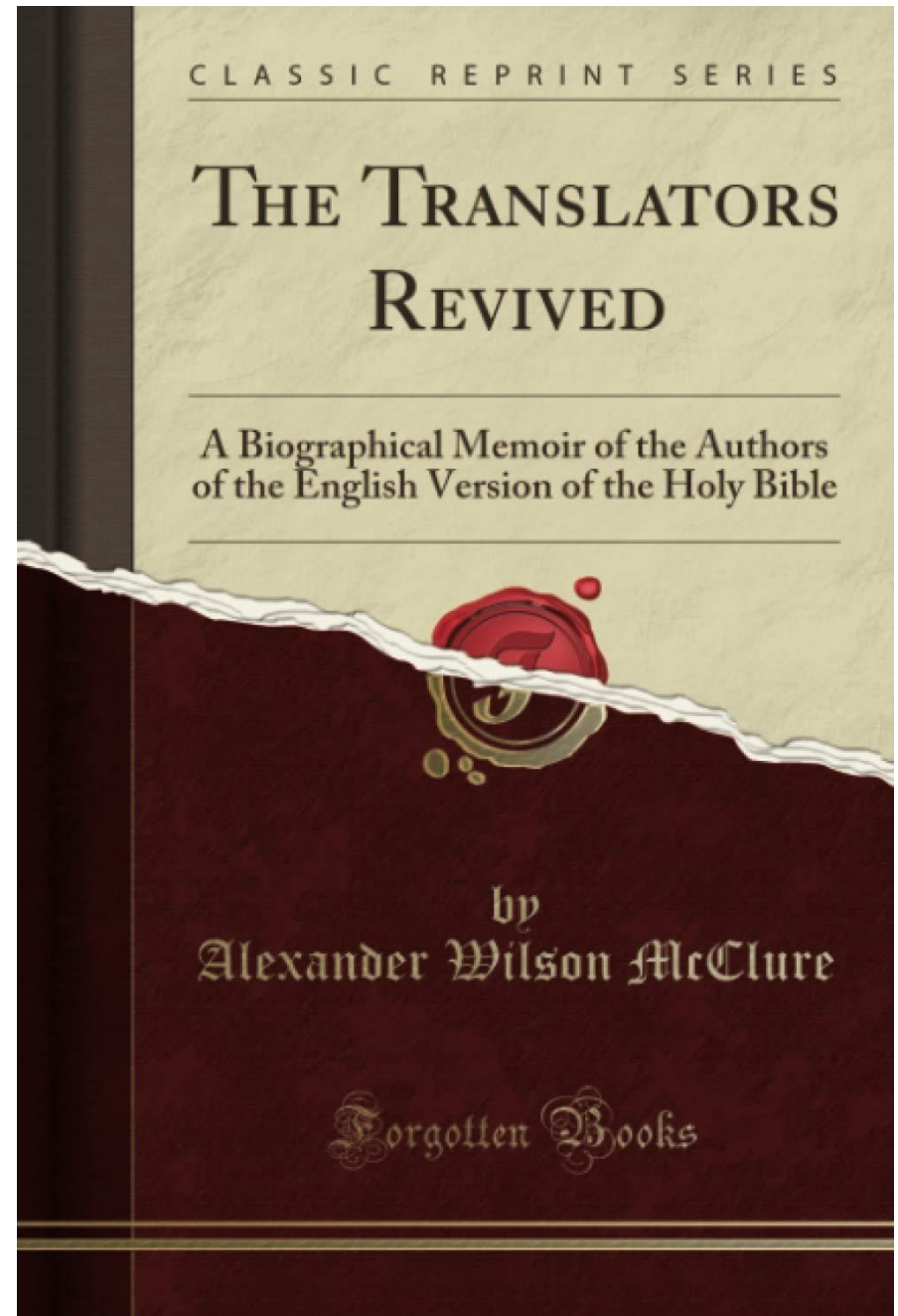
The (KJV) Translators Revived

Reprinted by R. E. Rhoades

Introduction by Rhoades

Pg iv of the Introduction

“Westcott favored the **Sinaiticus**
Hort favored the **Vaticanus** for
the 1881 Revised Version”



witnesses

Manuscripts (MSS)

**Anything that has some portion
of scripture written on it**

Majuscules, Unicals

SCHOLARS

Vellum, calf skin, more costly

Classical Greek, upper case letters

Scrolls, codices.

01, 02, 0227

John 1:18

**NOMANHATHSEENGDATANYTIMETHEONLY
BEGOTTENSINWHICHISINTHEBOSOMOFTHEFTR**

Eph 2:8, 9

**FORBYGRACEAREYESAVEDTHROUGHFAITH
ANDTHATNOTOFYOURSELVESITISTHEGIFTOFGD**

Minuscules

COMMON

Papyrus reeds, lower cost

Koine Greek lower case letters

Scrolls, codex

p7, p47

John 1:18

**no man hath seen God at any time the only begotten son
which is in the bosom of the Father he hath declared him**

Eph 2:8,9

**for by grace are ye saved through faith and that not
of yourselves it is the gift of God not of works lest...**

Cursives

majority of MSS

9th Century +

283, 350, 427

(Some of these are copies of much older MSS)

Lectionaries (Sermon notes)

**Notes of scriptures in the back of
hymnals**

Older versions (*Vaticanus Itala*)

The Itala is often associated with the Old Latin translations of the Bible that predate the Vulgate, used by all Non-Roman

Fragments of Manuscripts

**(Over 500,000 have been found
but remain unpublished)**

Letters (see CB note on Eph 1:16)

Early “church Fathers” that favored the Alexandrian Texts

Justin Martyr

Tatian

Clement of Alexandria

Origen

**Erasmus wrote much against the
Ciceronian method of translation**

(using pagans as a determiner of meaning)

**Note: The words “church” and “hell” in the Bible
come from pagan mythology.**

1.Erasmus (5)	1516, 19, 22, 27, 35
2.Robert Stephens (4)	1546 -1549
3.Theodore Beza (10)	1624
4.Elzevir Brothers (2)	1624, 34

The name **Textus Receptus** is the Latin

“Therefore, you have the text (Textus**)
now received (**Receptus**) by all”**

1633 Elzevir Edition Preface

Appendix 94

VII. THE MODERN CRITICAL TEXTS. In the notes of the **Companion Bible**, we have not troubled the general English reader with the names or distinctive characters or value of the several MANUSCRIPTS. We have thought it more practical and useful to give the combined judgment of six of the above editors ; videlicet, **Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Greek Text as adopted by the Revisers of the English New Testament, 1881**, noting the agreement or disagreement of the Syriac Version therewith.

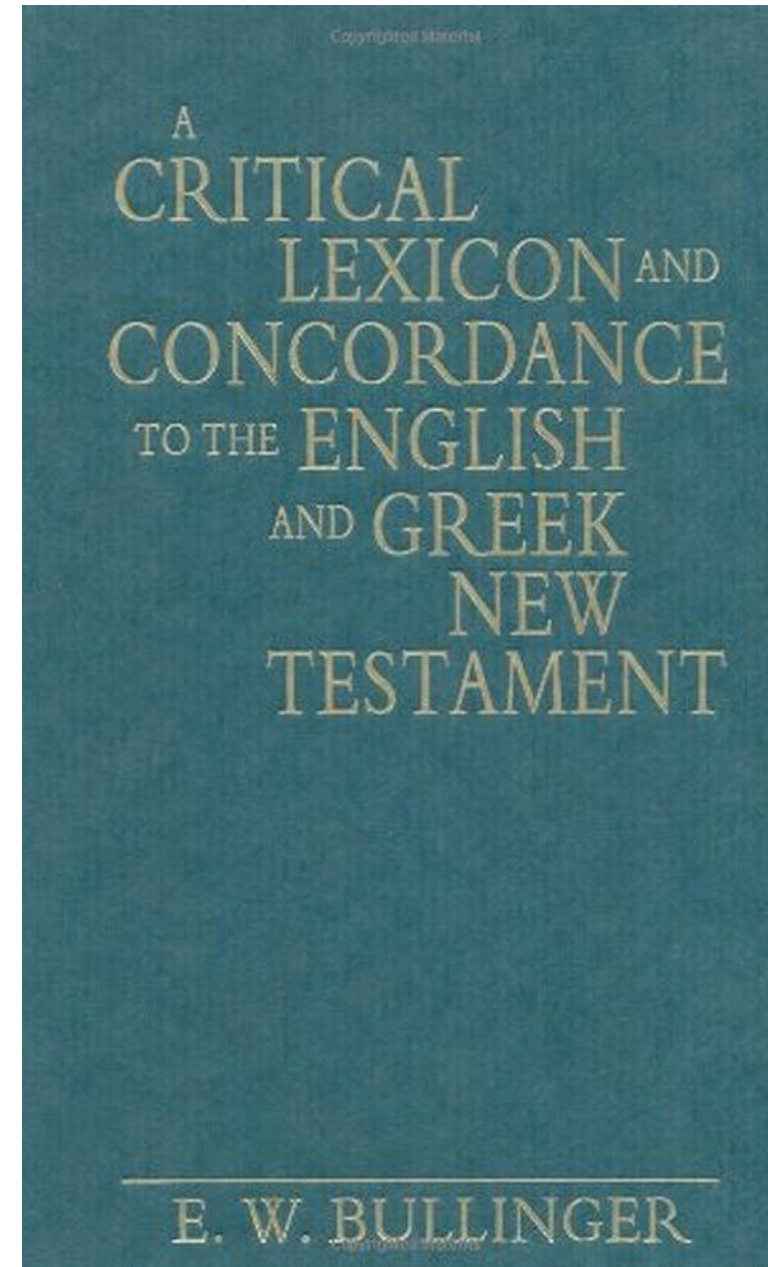
From Appendix 94

1. Erasmus (1st Edition)	1516	Syriac
2. Robert Stephens	1546 -1549	
3. Theodore Beza	1624	
4. Elzevir Brothers	1624	
5. Griesbach	1774 –1775	Older MSS only
6. Scholz	1830 -1836	
7. Lachmann	1831 -18 50	Alexandrian
8. Tischendorf	1841 - 1872	
9. Tregelles	1856 - 1872	
10. Alford	1862 - 1871	
11. Wordsworth	1870	
12. Revisers' Text	1881	All Modern Versions
13. Westcott and Hort	1881 - 1903	Aleph and B MSS
14. Scrivener	1886	
15. Weymouth	1886	
16. Nestle	1904	

E. W. Bullinger

1908

**A Critical Lexicon and Concordance
to the English and Greek New Testament**



Concerning the Greek Texts by Erasmus, Stephens, Beza, and Elzevir Bullinger writes the following in his Preface to “*A Critical Lexicon and Concordance of the English and Greek New Testament*”:

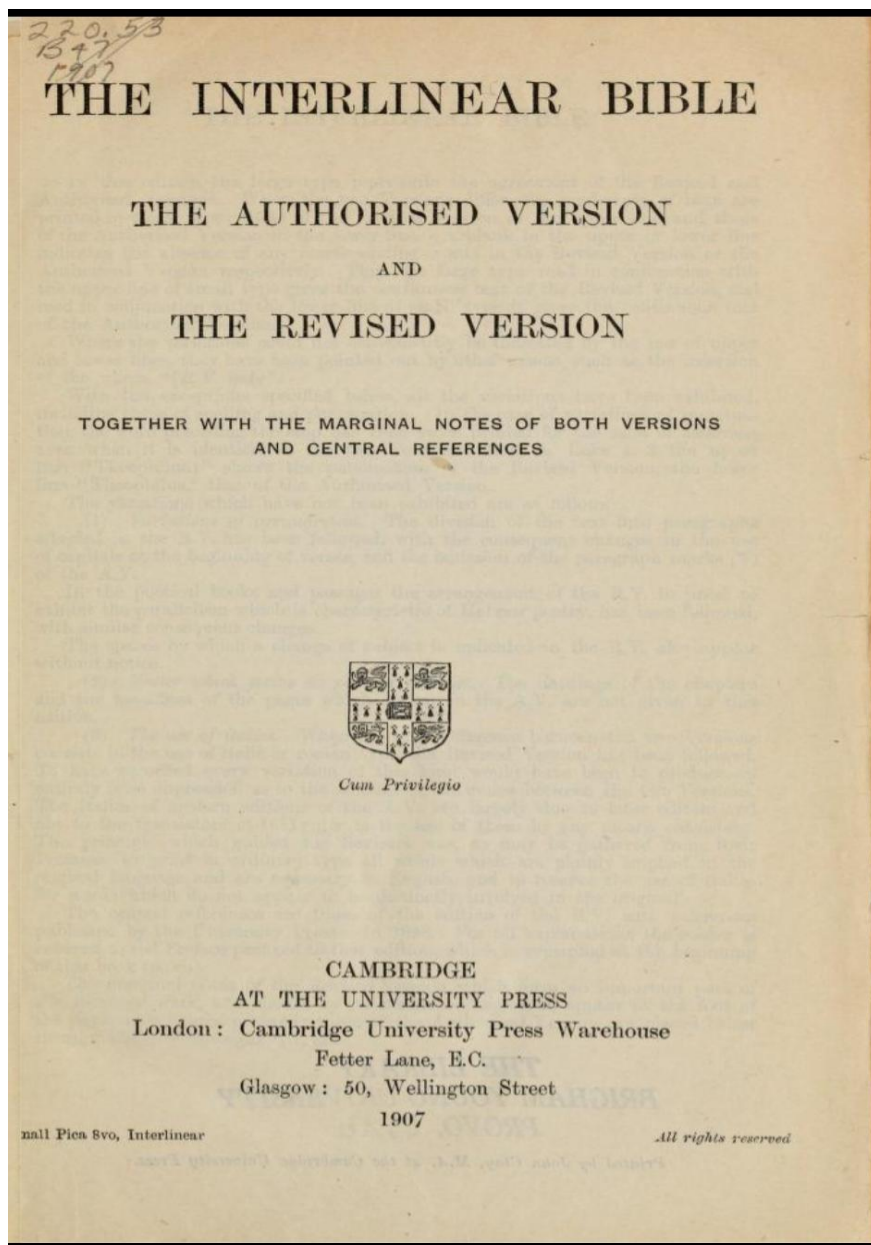
Little is known of the MSS used in preparing these various editions. but it is certain that they were neither many nor ancient, nor of much weight as to their critical authority. (Reference is given to a publication by critic Dr. Tregelles)

There being no reason, therefore, why Stephen’s Text exalted by Protestants into a similar position as that of the Clementine Vulgate by the council of Trent, various revisions have been made from time to time by persons who have made the subject the study of their lives.

**The foregoing is why some people (even Acts 28'ers)
refuse to use the Companion Bible**

**It has been referred to by some as “dangerous”
partly because of the doctrine
and/or because of the Critical Text References**

1907



THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

I ¹ PAUL, ^aan apostle of Christ Jesus ^bthrough the will of Jesus Christ by God, to the saints which are ¹at Ephesus, and to ^ethe faithful in Christ Jesus: ² ^gGrace ^{be} to you, and peace, from God our Father, and ^{from} the Lord Jesus Christ.

³ ^jBlessed ^{be} ^kthe God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing ^min the heavenly ^{*places} in Christ: ⁴ ^{"even} According as he ^{chose} us in him ^pbefore the foundation of the world, that we should be ^sholy and without blemish before ²him in love: ⁵ ^xhaving ^{predestinated} us unto the ^zadoption as sons through Jesus Christ unto himself, ^aaccording to the good pleasure of his will, ⁶ ^cto the praise of the glory of his grace, ³which he freely bestowed on us in ^{the} Beloved: ⁷ ^jin whom we have our ^hredemption ⁱthrough his blood, ^jthe forgiveness of our trespasses, ^laccording to the riches of his grace, ⁸ ⁴which he made to abound toward us in all wisdom and prudence, ⁹ ⁿhaving made known unto us the mystery of his will, ^aaccording to his good pleasure which he hath ^qpur-

^a See 2 Cor. 1. 1.
^b See 1 Cor. 1. 1.
^c Deut. 4. 20 & 32. 9.
^d See ver. 14.
^e See ver. 5.
^f Col. 1. 2.
^g ch. 3. 11.
^h Cp. Rev. 4. 11. See Rom. 8. 28.
ⁱ See Rom. 1. 7.
^j Cp. Acts 20. 27.
^k ver. 6. 14.
^l Cp. Phil. 1. 11. & 2 Cor. 1. 3.
^m See 1 Pet. 1. 3.
ⁿ See Rom. 15. 6. & 2 Cor. 6. 7.
^o Col. 1. 5.
^p 2 Tim. 2. 15. Cp. Acts 13. 26 & 15. 7.
^q ver. 20. ch. 2. 6 & 3. 10 & 6. 12.
^r Cp. ch. 2. 10 & 2 Thess. 2. 13.
^s 1 Pet. 1. 2.
^t James 2. 5. Cp. Deut. 7. 6 & 26. 18.
^u Cp. 2 Esd. 2. 41 & 2 Tim. 1. 9. See Matt. 13. 35.
^v ch. 4. 30.
^w See Acts 1. 4.
^x ch. 5. 27.
^y Col. 1. 22.
^z 1 Thess. 4. 7.
^{aa} Tit. 2. 12, al.
^{ab} 2 Cor. 1. 22.
^{ac} Acts 20. 32.
^{ad} Cp. ver. 18.
^{ae} Tit. 2. 14.
^{af} See ver. 7.
^{ag} See 1 Pet. 2. 9.
^{ah} x ver. 11.
^{ai} Rom. 8. 29, 30.
^{aj} y ver. 6, 12.
^{ak} See Rom. 8. 15.
^{al} a ver. 9.
^{am} Cp. Luke 2. 14 & Heb. 2. 4. See Luke 12. 32.
^{an} b Col. 1. 4. Philem. 5.

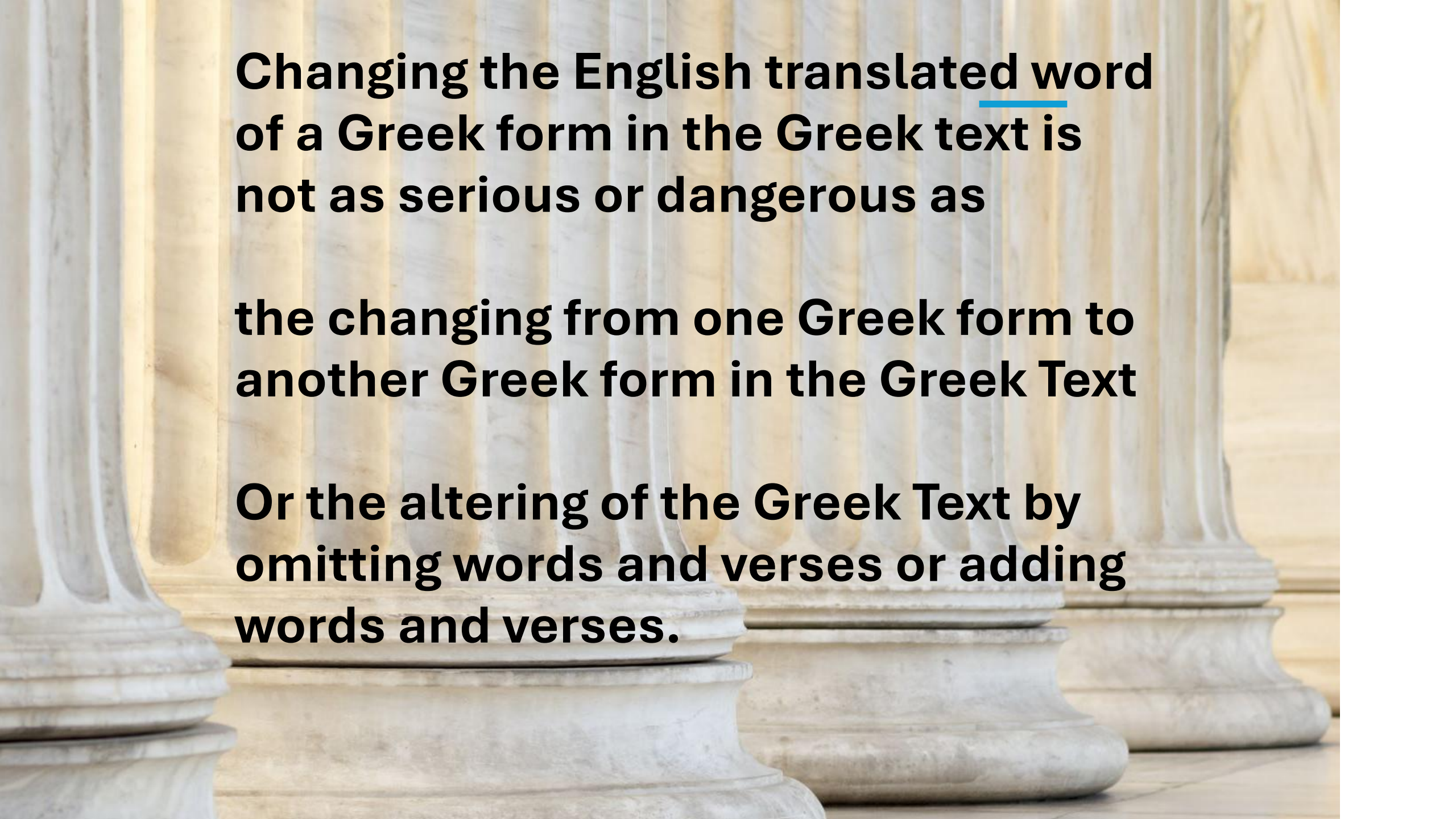
and the things upon the earth; in him, which are on earth; ^{even} I say, ¹¹ in whom also we were made in him: ^a a heritage, ^d having been foreordained obtained an inheritance, being predestinated ^f according to the purpose of him who worketh all things after ^h the counsel of his will: ¹² to the end that we should be ⁱ unto the praise of his glory, ^{we} who ⁷ had before hoped in Christ: ¹³ in whom ye also, having ^{first} trusted in Christ, ^{ye} also trusted, after that ye heard ^l the word of the truth, the gospel of your salvation,—in whom, having also ^{salvation} in whom also after that ye believed, ^{ye} were sealed with the Holy Spirit ^r of promise, ¹⁴ which is the earnest of our ^{inheritance} inheritance, unto ^{the redemption} the redemption of ^{God's own} the purchased possession, ^y unto the praise of his glory.

¹⁵ For this cause I also, ^{having} after I heard of the faith in the Lord Jesus which is ^s among you, and ⁹ which ye shew toward all the saints, ¹⁶ ^d cease not to give thanks for you, ^g making mention of you in my prayers; ¹⁷ that ^k the God of our Lord Jesus Christ, the Father of glory, ^m may give unto you ^a a spirit of wisdom and revelation ^s in the knowledge of him; ¹⁸ ^o having the eyes of your heart enlightened, ^{that ye may know} what is ^p the hope of his calling, and what ^r the riches of the glory

It is interesting to note how some of these text alterations in the 1907 Interlinear Bible are used in the Companion Bible.

CAUTION

The textual references in the marginal notes of the Companion Bible show a translation that comes from the Bible Versions that are based on the Critical Texts that favor the older Sinai and Alexandrian Manuscripts and are the basis for most of the alterations found in the modern Versions of the Bible

The background of the slide features a photograph of several classical columns, likely made of marble, in a warm, golden light. The columns are fluted and have papyrus capitals. They are arranged in a row, receding into the distance. The lighting creates strong highlights and shadows, emphasizing the texture and form of the stone.

**Changing the English translated word
of a Greek form in the Greek text is
not as serious or dangerous as**

**the changing from one Greek form to
another Greek form in the Greek Text**

**Or the altering of the Greek Text by
omitting words and verses or adding
words and verses.**

Some of what we would consider the “important readings” are given an alternate **translation suggestion in the Appendices.**

Ap 186: an alternate translation of “church” for “*ekklesia*”,

Ap 131: an alternate translation of “hell” for ‘*Sheol*’,

Ap 146: an alternate translation of “foundation” for “*katabole*”

Ap 140: an alternate translation of “gospel” for “*euangelo*”

Such alternate translations to the King James Translation would be considered as heresy by many.

I am not certain why the Companion Bible exalts the critical texts in its marginal notes. Perhaps the writers were not aware of how these texts would be used to alter the Word of God in their future. We now have evidence of the results and reasons for such changes: to further Satan's lies, "Yea hath God said?"

Exercise caution when using the Companion Bible and when considering a marginal note that uses the Critical Texts.

All Bible study references have flaws

Strong's Exhaustive Concordance

James Strong was a liberal
who served on the committee
of the ASV, of which all had to
deny the Divine inspiration of Scriptures*

Remember in Eph 3:9

The King James Greek Text (koinonia**) agrees with **99%** of the 5,200 MSS**

Only **0.8% of MSS agree with alternate translations (**oikonomia**) of the Critical Greek Texts**