

The Old Latin and Waldensian Bibles

Extract¹

Bible Critic Kutilek

Doug Kutilek² has a blatantly obvious strategy to destroy bible belief and replace it with himself or his cronies as the final arbiters of what God said and where God said it.

Kutilek is present-day proof of the Earl of Shaftesbury's prophetic warning uttered over 150 years ago in 1856³.

When you are confused or perplexed by a variety of versions, you would be obliged to go to some learned pundit in whom you reposed confidence, and ask him which version he recommended; and when you had taken his version, you must be bound by his opinion. I hold this to be the greatest danger that now threatens us. It is a danger pressed upon us from Germany, and pressed upon us by the neological spirit of the age. I hold it to be far more dangerous than Tractarianism, or Popery, both of which I abhor from the bottom of my heart. This evil is tenfold more dangerous, tenfold more subtle than either of these, because you would be ten times more incapable of dealing with the gigantic mischief that would stand before you.

Kutilek's bible-subverting strategy is found in his attempt to prove that Waldensian bibles are derived mainly from Jerome's Vulgate⁴.

He states, while also seeking to discredit the researches of Benjamin Wilkinson⁵.

Wilkinson claimed also that the Received Text had authority enough to become, either in itself or by its translation, "the Bible of...the Waldensian Church of northern Italy," (Our Authorised Bible Vindicated, p.24; Which Bible?, p.197). "The noble Waldenses in northern Italy still possessed in Latin the Received Text," (OABV, p.42; WB, p.214). "The Latin Vulgate...was different from the Bible of the Waldenses," (OABV, p.22; WB, p.195). This received text supposedly possessed by the Waldensians was alleged to be in the form of a Latin translation, the Old Latin or Itala version, which predates the Vulgate: "They [i.e., the Waldenses] knew and possessed the Vulgate. But the Italic, the earlier Latin, was their own Bible, the one for which they lived and suffered and died," (OABV, p.28; WB, p.201).

Wilkinson summarily said, "Some authorities speak of the Waldenses as having as their Bible, the Vulgate. We regret to dispute these claims," (OABV, p.28; WB, p.201). And well should Wilkinson have regrets, for his disputation is utterly groundless!

Citing Wylie, *History of the Waldenses*, p 11-12, Kutilek asserts further, author's emphases.

*Mr. J. A. Wylie, in his book, **History of the Waldenses** (1870, 4th ed.), reported, "The 'Lingua Romana,' or Roumant tongue, was the common language of the south of Europe from the eighth to the fourteenth century...Into this tongue - the Roumant - was the first translation of the whole of the New Testament made so early as the twelfth century. This fact Dr. Gilly has been at great pains to prove in his work⁶, **The Roumant Version of the Gospel according to John** [1848]. The sum of what Dr. Gilly, by a patient investigation into the facts, and a great array of historic documents, maintains, is that all the books of the New Testament were translated from the Latin Vulgate...into the Roumant, that this was the first literal version since the fall of the empire, that it was made in the twelfth century, and was the first translation available for popular use...it was made, as Dr. Gilly, by a chain of proofs, shows, most probably under the superintendence and at the expense of Peter Waldo of Lyons, not later than 1180," (pp. 12, 13).*

*Here, then, is the conclusion of the acknowledged expert in the field: the Waldensian Bible was made from the Vulgate. An examination of Gilly's work directly provides a little more detail to the picture. Gilly [from *The Romaunt Version of the Gospel According to John*, by William Stephen Gilly] plainly states about the translators of the Roumant version that, "They used the Vulgate of Jerome for their text" (p. xcix)...*

Citing Neander's *General History of the Christian Religion and Church*, Vol. IV, p 608, 2nd ed., 1853, Kutilek states *The Waldensians having produced this translation, "sent delegates from their body to pope Alexander the Third, transmitting to him a copy of their Romance version of the Bible, and soliciting his approbation as well as that of their spiritual society."* It is highly unlikely that the Waldensians would have submitted such a version to the pope for approval if it were not Vulgate-based.

Kutilek cites 26 examples from the New Testament to show the departure of the Old Latin from the Received Text underlying the AV1611 and concludes.

These 26 examples gleaned practically at random from the apparatus of The Greek New Testament, 3rd edition, 1975, published by the United Bible Societies, represent only a small fraction of the Old Latin departures from the received text (as well as from the Byzantine text). Very many more could be listed, but surely these are enough to refute the false claim that the Old Latin in any of its forms is Byzantine in text type.

Note that Kutilek fails to give the full statement from Gilly p xcix about the translators of the Romaunt version. Kutilek's citation "*They used the Vulgate of Jerome for their text*" (p. xcix)... is followed by his admission that because the Vulgate exhibits a mixed text, the Romaunt version occasionally agrees with one or other of the Old Latin manuscripts against Jerome's Vulgate. However, he insists that the Waldensian and Romaunt Bibles are in the main translations of Jerome's Vulgate.

What Gilly said was this.

Now the Romaunt Version, among other marks of great care and erudition, and of faithful adherence to the best Latin copies of the New Testament, as I have pointed out in my notes to the Gospel of St John, — contains proofs that its compilers, at the same time that they used the Vulgate of Jerome for their text, did not adhere to it servilely, but consulted the remains of the old "Versio Itala," and adopted the readings of that version, whenever they saw reason to prefer them to those of Jerome.

Kutilek via the selective part-citation of Gilly tries to imply that the translators of the Romaunt were largely in subjection to Jerome's Vulgate. That is not so, according to what Gilly actually said. The following citations show that Kutilek's accusations against the Waldensian Bible and Wilkinson are a fabrication.

Counters to Kutilek

Will Kinney's effective refutation of Kutilek's claim is found on these sites⁷.

Kinney discusses all Kutilek's 26 examples in turn and states *You will notice that most of Mr. Kutilek's examples are quite insignificant and in many of these the Old Latin readings are divided, some siding with the KJB and others not. You will also notice that he mentions only 11 or 12 of the Old Latin manuscripts; not the readings for the others among the 61 copies [extant]... I seriously doubt that Doug Kutilek "gleaned practically at random" his minor selections in an effort to prove to us that the Old Latin version is not "in any of its forms a Byzantine text."* Do you really think Mr. Kutilek is an impartial judge in these matters, or does he have an agenda to promote himself as the Final Authority of what God did or did not say? Other equally qualified scholars have examined the same evidence and arrived at a very different conclusion than that of men like James White, Gary Hudson, and Doug Kutilek.

One of those scholars is Dr Moorman⁸. In contrast to Kutilek's sketchy analysis, Dr Moorman provides 1252 Old Latin citations of 356 doctrinal passages against the Received Text but 2340 citations with the Received Text or 2:1 in favour of the Received Text. Dr Moorman notes that the Vulgate of Jerome is about evenly divided in this respect. Moorman states.

It seems likely that the Old Latin was translated in the Syrian Antioch by missionaries going to the West. Existing manuscripts certainly show a strong Syrian and Aramaic tendency. This being the case, the Old Latin is associated with that city which is the missionary center of the Book of Acts, and had immediate concourse with those centers in Asia Minor which received the Epistles of Paul.

History is so unanimous to Antioch being the fountainhead of the Traditional Text that it has been called the “Antiochan Text.”

The 55 or 60 OL manuscripts which remain for us today show varying amounts of corruption, and frequently disagree among themselves. As such they are but an imperfect reflection of the original OL Text. The OL of North Africa show some of the strange cases of addition and subtraction associated with the so-called Western Text, while those of Europe are generally favourable to the Traditional Text.

It is the branch of the Old Latin used in northern Italy that attracts our interest most, and establishes one of the crucial chapters in Bible transmissional history. This version, known as the Itala, is associated with the Christians of the Vaudois – the valleys of northern Italy and southern France. These noble believers withstood every attempt of Rome to “bring them into the fold.” From the days of Pope Sylvester (early 300’s) unto the massacres of 1655, they were slaughtered, their names blackened and their records destroyed; yet they remained true to the Scriptures. They are known by a number of names, but best as the Waldensians. Research into the text and history of the Waldensian Bible has shown that it is a lineal descendent of the Old Latin Itala. In other words, the Itala has come down to us in the Waldensian form, and firmly supports the Traditional Text.

See also remarks by Dr Ruckman⁹ and Dr Mrs Riplinger¹⁰ on the corrupting influence of Origen and Jerome on the Old Latin.

Of the Waldensian overtures to Pope Alexander III, Dr Ruckman¹¹ notes with reference to the exhaustive church history by Philip Schaff *In 1179 they asked Alexander III to let them preach on the streets and even gave him a copy of their Bible which they had translated from the Old Latin of the King James Bible. They were forbidden to preach and were laughed out of the council. Later their Bibles were committed to the flames and eighty of their preachers were burned at the stake in [Strasburg] in 1212.*

Dr Mrs Riplinger¹² states further, emphases are hers:

The Old Itala Bible, dating back to the time of the apostles, matches Erasmus’ Greek New Testament and the King James Bible. (This author collated them.) Even Augustine in his fourth century writing, De doctrina Christiana, admitted that ‘in the early centuries of the church, a very great number of Latin’ [pre-Jerome] Bibles were available...

Erasmus wrote in his Preface that he consulted, not the Latin Vulgate, but these ancient Italic Bibles...

When Erasmus was in Italy he would have seen, not only the ancient pure Old Itala manuscripts, but the Italian Bibles of his day, as well. These Italian Bibles did not match the corrupt Latin Vulgate of Jerome, according to Samuel Berger, who has done the definitive work on the history of the Italian translations. [Citing the Cambridge History of the Bible] “Berger’s general conclusion was that Italian translators depended in large measure on previous French and Provincial versions...before the mid-thirteenth century and representing, in part at least, non-Vulgate versions...These conclusions have been accepted in the main...The formation of the Italian Bible was influenced by transalpine versions...It is probable...that the first Italian versions were the work of Waldensian(s)...”

Today we have copies of Italian Bibles that would have been very familiar to Erasmus: the Tuscan version of the 1200s, a Venetian dialect Bible of the 1300s, the Riccardiani Bible of 1252, the Malermi Bible of 1420, and the Jenson Italian Bible. Erasmus would have had no problem determining what readings were accepted by the real body of Christ in Italy.

Today there are six remaining copies of the 1180 edition of the French Provençal (Roumant) version of the Bible. This language was spoken in the south of Europe between the 9th and 14th centuries. It carried forward the pure old Itala Bibles of the Waldenses.

Rev A. G. Ashdown¹³, at one time secretary to the Protestant Alliance and overseer of regular tours to the Waldensian Valleys, has this evaluation of the Waldensian Bible.

They had a version of the Bible in their local ancient Romance language. It is believed that this was derived from the Greek and Hebrew and not a translation of the Latin Vulgate.

Witness of Wilkinson

Wilkinson gives a credible explanation¹⁴ for the intensity of the papal reaction to which Dr Ruckman refers, with numerous references. This extract includes what Kutilek cited plus some crucial statements that he omitted.

Some authorities speak of the Waldenses as having as their Bible, the Vulgate. We regret to dispute these claims. But when we consider that the Waldenses were, so to speak, in their mountain fastnesses, on an island in the midst of a sea of nations using the Vulgate, without doubt they knew and possessed the Vulgate; but the Italic, the earlier Latin, was their own Bible, the one for which they lived and suffered and died. Moreover, to the east was Constantinople, the center of Greek Catholicism, whose Bible was the Received Text; while a little farther east, was the noble Syrian Church which also had the Received Text. In touch with these, northern Italy could easily verify her text. It is very evident that the Latin Bible of early British Christianity [i.e. of the same lineage as the Waldensian Bibles] not only was not the Latin Bible of the Papacy, that is, the Vulgate, but it was at such variance with the Vulgate as to engender strife.

The following quotation from Dr. Von Dobschutz will verify these two facts:

“When Pope Gregory found some Anglo-Saxon youths at the slave market of Rome and perceived that in the North there was still a pagan nation to be baptized, he sent one of his monks to England, and this monk, who was Saint Augustine, took with him the Bible and introduced it to the Anglo-Saxons, and one of his followers brought with him from Rome pictures showing the Biblical history, and decorated the walls of the church in the monastery of Wearmouth. We do not enter here into the difficult question of the relations between this newly founded Anglo-Saxon church and the old Iro-Scottish church. Differences of Bible text had something to do with the pitiful struggles which arose between the churches and ended in the devastation of the older one.”

The savagery of the papal persecution of the Waldensians, which Wilkinson documents and which documentation on Wilkinson’s part Kutilek neglects to mention, stems not simply from the Waldensian efforts to translate the scriptures into the vernacular but because their translation came from a different Latin text compared with that of Jerome’s Vulgate. Wilkinson¹⁵ provides further evidence to that effect.

In the fourth century, Helvidius, a great scholar of northern Italy, accused Jerome, whom the Pope had empowered to form a Bible in Latin for Catholicism, with using corrupt Greek manuscripts. How could Helvidius have accused Jerome of employing corrupt Greek MSS. if Helvidius had not had the pure Greek manuscripts? And so learned and so powerful in writing and teaching was Jovinian, the pupil of Helvidius, that it demanded three of Rome’s most famous fathers — Augustine, Jerome, and Ambrose — to unite in opposing Jovinian’s influence. Even then, it needed the condemnation of the Pope and the banishment of the Emperor to prevail. But Jovinian’s followers lived on and made the way easier for Luther...

The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles. The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D. We are indebted to Beza, the renowned associate of Calvin, for the statement that the Italic Church dates from 120 A.D. From the illustrious group of scholars which gathered round Beza, 1590 A.D., we may understand how the Received Text was the bond of union between great historic churches. As the sixteenth century is closing, we see in the beautiful Swiss city of Geneva, Beza, an outstanding champion of Protestantism, the scholar Cyril Lucar, later to become the head of the Greek Catholic Church, and Diodati, also a foremost scholar. As Beza astonishes and confounds the world by restoring manuscripts of that Greek New Testament from which the King James is translated, Diodati takes the same and translates into Italian a new and famous edition, adopted and circulated by the Waldenses.

The Diodati Version remains in circulation to this day and is the Italian equivalent of the AV1611¹⁶. Note these examples concerning the Deity of the Lord Jesus Christ.

Isaiah 9:6 “the strong God, the Father of eternity, the Prince of peace”

Luke 2:33 “And Joseph, and his mother”

Luke 2:43 “Joseph, nor his mother”

John 3:13 “the Son of man, who is in heaven”

Acts 3:13 “his Son Jesus”

Acts 3:26 “Jesus his Servant”

Acts 4:27 “your holy Son OMIT”

Acts 4:30 “your holy Son Jesus”

1 Timothy 3:16 “God was manifested in the flesh”

1 John 5:7 “For there are three who testify in heaven: the Father, and the Word, and the Holy Spirit; and these three are one and the same.”

By inspection, of the 10 scriptures listed from the Diodati Version, 8 scriptures i.e. Isaiah 9:6, Luke 2:33, 43, John 3:13, Acts 3:13, 4:30, 1 Timothy 3:16, 1 John 5:7 agree directly with the AV1611 in testifying to the Deity of the Lord Jesus Christ. A ninth scripture, Acts 4:27, agrees partially with the AV1611 and only one of the 10 scriptures listed, Acts 3:26, departs from the AV1611, substituting “*Servant*” for “*Son/child*.”

Clearly both the AV1611 and the Diodati Bible share a Waldensian ancestry against the Vatican corruptions. See the attached study [Inspiration and the Spirit](#).

Wilkinson continues, highlighting a principle reason why the Waldensian Bible could not have been a direct translation of the Vulgate. This author’s emphasis.

At the same time another group of scholars, bitterly hostile to the first group, were gathered at Rheims, France. There the Jesuits, assisted by Rome and backed by all the power of Spain, brought forth an English translation of the Vulgate. In its preface they expressly declared that the Vulgate had been translated in 1300 into Italian and in 1400 into French, “the sooner to shake out of the deceived people’s hands, the false heretical translations of a sect called Waldenses.” This proves that Waldensian Versions existed in 1300 and 1400. It was the Vulgate, Rome’s corrupt Scriptures against the Received Text — the New Testament of the apostles, of the Waldenses, and of the Reformers.

Wilkinson, whom Kutilek accuses of gross error with respect to his remarks on the Waldensians and their bible, states in a work¹⁷ that is supplementary to the work cited earlier in this study¹⁸:

Since the Waldenses existed from the early Christian centuries, it would naturally be expected that their first Bible in their own tongue would be in Latin. Diligent research has proved that this is so. They early possessed that beautiful Latin version of the Bible called the Itala, which was translated from Greek manuscripts. This is proved by comparing the Itala version with the liturgy, or fixed form of divine service, used in the diocese of Milan for centuries, which contains many texts of Scripture from this Itala. H. J. Warner says: “The version current among the Western heretics can be shown to be based upon the Greek and not upon the Vulgate.” When the fall of the Roman Empire came because of the inrush of the Teutonic peoples, the Romaunt, that beautiful speech which for centuries bridged the transition from Latin to modern Italian, had become the mother tongue of the Waldenses. They multiplied copies of the Holy Scriptures in that language for the people.

The Last Word to Wilkinson

Wilkinson¹⁹ addressed the nature of the Waldensian bibles in detail in his response to the initial criticisms of *Our Authorized Bible Vindicated*.

Wilkinson's statements adduce numerous distinguished references and clearly counter Kutilek's opinion on the Waldensian bibles.

It would appear appropriate to let Wilkinson have the last word. Readers may decide on the true nature of the Waldensian bibles for themselves from what has been given and from what follows. This author's conclusion is that Wilkinson is correct in his evaluation of the Waldensian bibles (stemming originally from *the old "Versio Itala"*²⁰) and that Kutilek is wrong. Remember that Kutilek's assertions about the Old Latin have been refuted by Kinney. Remember too that Kutilek's opinion of the Waldensian bibles as *Vulgate-based*, p 2 of this work, stems only from his consideration of the Romaunt Gospel of John, which he neglects to mention is – even if also in agreement with Jerome's Vulgate – 70+% in agreement with the AV1611 in 40 key passages *against* the text of the NIVs, Nestle-UBS, Westcott and Hort and Alexandria that Kutilek prefers. See **Table 1**.

Old Latin, Vulgate and Romaunt readings in the Gospel of John with respect to agreement with and departures from the AV1611 are set out together with Diodati readings in **Table 1 John's Gospel – AV1611, Old Latin, Vulgate, Romaunt, Diodati Texts**.

Wilkinson's comments on the Waldensian bibles that this author has used extensively earlier in this work would therefore appear to have been vindicated. Wilkinson states as follows, his underlinings.

...from Dr. Kenyon, ... "Our Bible and Ancient MSS" ...

"The Italian Text being evidently due to a revision of those with the help of Greek copies of a Syrian type." Ibid. p. 169...

...note Dr. Kenyon's remarkable statement to the effect that the Italian text was the revision with the help of Greek copies of a Syrian type. Since Dr. Kenyon had adopted Hort's word "Syrian" to mean the Textus Receptus, here we have positive evidence that the Itala or the Italic type of Latin manuscript was of the Textus Receptus type. It is this Itala which Dr. Nolan proves was the Bible of the Waldenses. Moreover, Dr. Kenyon specifically names the Codex Brixianus, as does Dr. Nolan. Thus we have the testimony of Dr. Nolan, Dr. Kenyon, also Burgon and Miller, to the effect that the Codex Brixianus is of the type of the Textus Receptus...

My Reviewers used a quotation from the International Standard Bible Encyclopedia in their effort to prove that the Itala was the Vulgate, (Sec. I, page 16). They overlooked a paragraph preceding, which demolishes their theory or rather Cardinal Wiseman's theory... when they say that the Old Latin manuscripts were of African origin. I will now quote the paragraph, which my Reviewers overlooked:

"Although the evidence has, up to the present time, been regarded as favoring the African origin of the first Latin translation of the Bible, recent investigation into what is called the Western Text of the N.T. has yielded results pointing elsewhere. It is clear from a comparison that the Western type of text has close affinity with the Syrian witnesses originating in the Eastern provinces of the Empire. The close textual relation disclosed between the Latin and the Syrian versions has led some authorities to believe that, after all, the earliest Latin version may have been made in the East, and possibly at Antioch." "International S.B. Encyclopedia." Vol. III, p. 1842. (Emphasis mine)

It is interesting to note that the quotation which they did use from this same Encyclopedia, and which followed (the former paragraph preceded) the above quotation, was an effort on their part to prove that the Itala was the Vulgate. (This was on page 16, Section I.) However, on page 15, section I, they used another quotation (from Scrivener) to prove that the Itala was a stepping stone to the Vulgate. Now will my Reviewers please tell us which of the two they meant it to be, the Vulgate, or a stepping stone to the Vulgate? It can't be both. They have delivered to us here contradictory testimony.

In their endeavor to disprove the Itala as a text of the Textus Receptus type they bring quotations to show that it was a stepping stone to the Vulgate. I cannot see what bearing this has on the situation. Suppose Jerome did use the Old Latin getting out his Vulgate. In fact we know he did use it. But the Old Latin still persisted after the Vulgate was made even until the 12th and 13th centuries. So all quotations about the Old Latin being a stepping stone to the Vulgate are beside the point.

Why did my Reviewers say (Section I, p. 16): "Waldenses had only the Vulgate." I take issue with this statement, when the Spirit of Prophecy shows that the Vulgate contained many errors (Great Controversy, p. 245), and also declared that the Waldensian Bible was preserved uncorrupted. (Great Controversy, p. 65) The evidence is clear that the true Waldensian Bible was not the Vulgate. Of course they had access to the Vulgate as we Protestants today also have, but it was not their own proper Bible. Dr. Schaff says: "This high place the Vulgate holds even to this day in the Roman Church, where it is unwarrantably and perniciously placed on an equality with the original." Do not accuse the Waldenses of this "unwarranted" and "Pernicious" doing. (McIntock and Strong, Art. Jerome.)...

All the forgoing arguments may be found in my book summed up in one paragraph which my Reviewers did not notice, much less attempt to answer. This paragraph reads, (O. A. B. V. p. 37)

"It is recognized that the Itala was translated from the Received Text (Syrian Hort calls it); that the Vulgate is the Itala with the readings of the Received Text removed."

Of course this means the variant readings removed. Why did Jerome remove the Textus Receptus variant readings from the Itala, if the Itala and the Vulgate were the same? See also article on Jerome in McClintock and Strong's Encyclopedia which shows that Jerome in getting out the Vulgate, departed widely from the "traditional text" (i.e. Textus Receptus), "the only text which was known" to those who resisted Jerome's innovations. If Helvidius, Jovinian and Vigilantus (reputed founder of the Waldenses) were fighting Jerome, it was not likely they would accept his Bible, edited under the flatteries of the Pope...

Dr. Jacobus says:

"The old Latin versions were used longest by the Western Christians who would not bow to the authority of Rome." "Bible Versions Compared." Appendix, Note 15

This quotation proves that several bodies of Western European Christians for 900 years refused the Vulgate and clung to the Old Latin Bible. The Reformers also recognized the thousands of errors in the Vulgate. It was impossible therefore for the Waldenses as one of those Christian bodies opposed to Rome to do otherwise than refuse to accept the Vulgate...

I wish here also to emphasize the difference between the older Romaunt language and the later. Confusion may arise unless we emphasize the splendid tongue of the early Waldenses stretching from the year 400 on in comparison with that used by Waldo about the year 1200, when he and his followers added themselves to the ancient Waldenses.

Just here I give a quotation to show the great influence the Waldenses had upon the Reformation:

"Seemingly they took no share in the great struggle which was going on around them in all parts of Europe, but in reality they were exercising a powerful influence upon the world. Their missionaries were everywhere, proclaiming the simple truths of Christianity, and stirring the hearts of men to their very depths. In Hungary, in Bohemia, in France, in England, in Scotland, as well as Italy, they were working with tremendous, though silent power. Lollard, who paved the way for Wycliffe in England, was a missionary from these Valleys. The Albigenses, whose struggle with Rome forms one of the most touching episodes of history, owed their knowledge of the truth to the Vaudois missions. In Germany and Bohemia the Vaudois teachings heralded, if they did not hasten, the Reformation, and Huss and Jerome, Luther and Calvin did little more than carry on the work begun by the Vaudois missionaries." McCabe, "Cross and Crown", p. 32.

We have proved before that the Old Latin Bible for 900 years resisted the Vulgate and persisted in the hands of those who never bowed the knee to Rome. We will now bring you up to the time of the Reformation, or the 13th century. Did the Waldenses then accept the Vulgate? No indeed.

When the early leaders of the Reformation came, by invitation, into the valleys of the Waldenses, to meet their assembled delegates from all over Europe, they saw in the hands of their learned pastors, what, - the Vulgate? No! They saw manuscripts going back to "time out of mind" in the ancient and not the modern, Romaunt language. By agreement between the Waldenses and the Reformers, these manuscripts were translated into French, compared with the original Hebrew and Greek, and became the Olivetan Bible, the first Protestant Bible in the French language, Olivetan came with Farel, the leading Reformer to this council of the Waldensian churches. The second edition of the Olivetan Bible produced by Calvin, became the basis of the Geneva Bible in English. The Geneva Bible was a foundation and forerunner of the King James. Is not the chain now complete, and is it not now clear that our Authorized Version is the Bible of the Apostles coming down through the noble Waldenses? Let me give you an authoritative quotation on these facts:*

"The Reformers,' says one who was present at the meeting, 'were greatly rejoiced to see that people, who had ever proved faithful, the Israel of the Alps, to whose charge God had committed for so many centuries the Ark of the New Covenant - thus eager in his service. And examining with interest,' says he, 'the manuscript copies of the Old and New Testaments in the vulgar tongue which were amongst us'...It will be perceived that it is a Vaudois who speaks... 'correctly copied with the hand at a date beyond all memory, they marveled at that favour of Heaven which a people so small in numbers had enjoyed, and rendered thanks to the Lord that the Bible had never been taken from them. Then, also, in their great desire that the reading of it might be made profitable to a greater number of persons, they adjured all the other brethren, for the glory of God and the good of Christians, to take measures for circulating it, showing how necessary it was that a general translation should be made of it into French, carefully compared with the original texts and of which large numbers would be printed.'" Musten, "Israel of the Alps," Vol. I, p. 97."

*Thus it appears that more than one Romaunt Version existed. Wilkinson continues.

I quote another account of this event from McCabe, "Cross and Crown."

"Thus the time passed on until the Reformation dawned upon the world. The Vaudois were well pleased at this general awakening of the human mind. They entered into correspondence with the Reformers in various parts of Europe, and sent several of their Barbas [scholars (?)] to them to instruct them. The Reformers on their part, admitted the antiquity of the Vaudois rites and the purity of their faith, and treated the mountain Church with the greatest respect. On the 12th of September, 1532, a Synodal Assembly was held at Angrogna. It was attended by a number of deputies from the Reformed Churches in France and Switzerland. Among them was William Farrel, of France, to whom we shall refer again in another part of this work. He manifested the greatest interest in the manuscript copies of the Bible which the Vaudois had preserved from the earliest times, and at his instance the entire Bible was translated into French, and sent as a free gift from the Vaudois to the French." page 37.

I have given all this practically in my book. To be sure, I do not use the same authors and the same quotations, but I give the same history and results. In the quotation I give in my book (page 32) from Leger he contrasted this Olivetan French Bible of 1535 (or 1537) with the manuscripts formerly found among the papists, which he said "were full of falsifications."

Recall that about forty years after this, the learned fathers of the Council of Trent, upon the recommendation of Gregory XIII in 1578, made a study of all the Greek MSS in the libraries of Italy for one MS with which to defend the Vulgate and they chose the Vaticanus M.S. Nevertheless, forty years previous the Waldenses declared that the MSS found among the papists were full of falsifications.

It will be interesting to listen to another account of this meeting of the Reformers with the Waldenses, as taken from the Life of William Farel by Bevan, (written in French):

“During the remainder of his visit in the valley of Angrogna, Farel had interesting interviews with the pastors and the villagers. They showed him their old manuscripts; some of these they said dated back 400 years in the past. The Vaudois preserved them as precious treasures from father to son; these books were very rare, were all which they possessed in the nature of religious readings. There were among those manuscripts, ancient Bibles, copied with care in the old French. While, in the so-called Christian countries, the Word of God had become an unknown book, these mountaineers possessed it and read it from generation to generation.”...Bevan, “Life of Wm. Farel,” p. 207 (Translated by B.G. Wilkinson.)

Gilly, Leger, and Muston were put in the Index. (Muston 11:400).

If then, as Muston said, this Bible had never been taken from the Waldenses, and they claim in the preface to this Olivetan Bible that they had always enjoyed the free use of the Holy Scriptures since the days of the Apostles, it follows that our Authorized Version passed straight in a clear line back through the Waldenses to the days of the Apostles...

Please note again the quotation I have already given that “In the very earliest times translations must have been made from Aramaic or Syriac into Latin, as afterwards from Greek. Thus a connection between the Italian and Syriac churches, and also between the teaching given in the two countries, must have lain embedded in the foundations of their common Christianity, and must have exercised an influence during very many years after.” Burgon and Miller, “Traditional Text”, p. 145...

Then, finally, add to this the statement of the Vaudois themselves in the preface of their Bible translated by Olivetan which they gave to the French people that they had “always fully enjoyed that heavenly truth contained in the Holy Scriptures ever since they were enriched by them by the Apostles themselves.” Is not the chain complete? The Spirit of Prophecy and the plain statements of history unite to tell us that we do have as represented in the Received Text the same Bible that the Waldensian Church possessed in “MSS directly descended from the Apostolic originals”...

Thus, through those valleys, in which dwelt those people through the centuries, miraculously preserved by God, we are connected with the primitive churches. They handed over to us, not the Bible of Rome, but the Bible of the primitive churches, which found at last a resting place in our noble Authorized Version, under whose name and beauty, it was, like the waters of the sea, to touch all shores and refresh all nations.

Table 1 John's Gospel – AV1611, Old Latin, Vulgate, Romaunt, Diodati Texts, 53 Verses²¹

Verse	AV1611	Old Latin	Vulgate	Romaunt	Diodati
1:18	only begotten-Son	only begotten Son	only begotten Son	only begotten Son	only begotten Son
1:27	is preferred before me	is preferred before me 7/2	is preferred before me	is preferred before me	has been antecedent to me
1:51	Hereafter	OMIT 6/3	OMIT	OMIT	from now on
3:2	Jesus	OMIT 4/3	OMIT mj/pt	Jesus	Jesus
3:13	which is in heaven	which is in heaven	which is in heaven	which is in heaven	who is in heaven
3:15	should not perish	should not perish 7/2	should not perish	should not perish	may not perish
4:42	the Christ	OMIT 5/4	OMIT	OMIT	the Christ
5:3-4	waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had	waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had 9/4	waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had mj/pt	waiting for the moving of the water. For an angel* went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had *angel of the Lord	waiting for the movement of the water. Because from time to time an angel went down into the [pool], and muddied the water; and the first one who entered it, after the clouding of the water, was cured of whatever illness he was held
5:16	and sought to slay him	OMIT 6/3	OMIT	OMIT	and tried to kill him
5:17	Jesus	Jesus	Jesus	Jesus	Jesus
5:19	Jesus	Jesus	Jesus	Jesus	Jesus
5:30	the will of the Father	the will of the Father Most/9	OMIT	OMIT	the will of the Father
6:14	Jesus	OMIT 8/2	OMIT mj/pt	OMIT	Jesus
6:39	the Father's	the Father's 4/4	the Father's	the Father's	of the Father
6:47	on me	on me 10/1	on me	on me	in me
6:65	my Father	the Father Most/4	my Father	my Father	my Father
6:69	that Christ, the Son of the living God	that Christ, the Son of the living God 10/1	that Christ, the Son of the living God	that Christ, the Son of the living God	the Christ, the Son of the living God

Table 1 John's Gospel – AV1611, Old Latin, Vulgate, Romaunt, Diodati Texts, 53 Verses

Verse	AV1611	Old Latin	Vulgate	Romaunt	Diodati
7:8	yet	OMIT 8/3	OMIT mj/early mss	OMIT	yet
7:53-8:11	And every man went unto his own house... go, and sin no more	And every man went unto his own house... go, and sin no more 10/5	And every man went unto his own house... go, and sin no more	And every man went unto his own house... go, and sin no more	And each went to his home... go away, and sin no more from now on
8:28	my Father	the Father 6/2	the Father	the Father	the Father
8:29	the Father	he Most/2	he	he	the Father
8:38	my Father	my Father 10/2	my Father pt/pt	my Father	my Father
8:59	going through the midst of them, and so passed by	OMIT 10/2	OMIT	OMIT	having passed through them; and so he went away
9:4	I must	I must 10/1	I must	I must	It is fitting that I carry out
9:35	Son of God	Son of God 10/1	Son of God	Son of God	Son of God
9:38-39	And he said, Lord, I believe. And he worshipped him. And	And he said, Lord, I believe. And he worshipped him. And Most/2	And he said, Lord, I believe. And he worshipped him. And	And he said, Lord, I believe. And he worshipped him. And	Then he said, I believe, Lord, and he worshiped [him]. Then
10:29	My Father, which gave them me	What my Father has given me 9/1	What my Father has given me	What my Father has given me	My Father, who gave them to me
10:32	my Father	my Father 8/2	my Father	my Father	my Father
13:3	Jesus	Jesus 4/4	OMIT	Jesus	Jesus
13:32	If God be glorified in him	OMIT 8/6	If God be glorified in him	If God be glorified in him	And if God is glorified in him
14:17	and shall be	and is 7/3	and shall be	and shall be	and will be
14:28	my Father	the Father 6/3	the Father	the Father	the Father
16:10	my Father	the Father 6/3	the Father	the Father	my Father
16:16	because I go to the Father	because I go to the Father 4/4	because I go to the Father	because I go to the Father	for I go to the Father
17:12	in the world	OMIT 5/3	OMIT	OMIT	in the world
17:17	thy truth	the truth Most/1	the truth	the truth	your truth
19:5	And Pilate saith unto them, Behold the man!	OMIT	And he saith unto them, Behold the man!	And he saith unto them, Behold the man!	And Pilate said to them: Here is the man
19:26	his mother	his mother Most/2	his mother	his mother	his mother
19:38	of Jesus	OMIT 5/3	of Jesus	of Jesus	of Jesus
20:17	my Father	my Father 8/3	my Father	my Father	my Father

Table 1 John's Gospel – AV1611, Old Latin, Vulgate, Romaunt, Diodati Texts, 53 Verses

Verse	AV1611	Old Latin	Vulgate	Romaunt	Diodati
Verses with AV1611		34, 64%	37, 70%	39, 74%	51, 96%
Verses against AV1611		19, 36%	16, 30%	14, 26%	2, 4%

Notes

1. Majority versus minority witnesses where extant are noted for the Old Latin sources e.g. 7/2, Most/7. Equal numbers of witnesses are given directly e.g. 4/4 and the Old Latin reading is taken to match the AV1611 reading.
2. Majority versus minority witnesses where extant are noted for the Vulgate by mj/pt or mj/early mss. Equal numbers of witnesses though few in number are denoted by pt/pt. In those instances the Vulgate reading is taken to match the AV1611 reading.
3. Grey-shaded readings highlight departures from the AV1611 Text.
4. Google translate has been used for the Diodati readings, with edits in braces [] in John 5:4, 9:38.

Table 1 Romaunt Readings - Word of Caution

Gail Riplinger²² has shown that all pure non-English Bibles including those derived from the pure Romaunt Bible i.e. *all past and current pure historical Romance language Bibles (French, Italian, Portuguese, etc.) use the same word for Word (Jesus) and word (the Bible)*. Sister Riplinger has separately drawn this writer's attention to an error in John 1:1 of the Romaunt Gospel of John in Gilly's book²³ where Son has been substituted for Word*. That substitution is not only an error but it lends support that Calvin's heresy²⁴ of eternal generation of the Lord Jesus Christ i.e. that the Lord was eternally begotten instead of begotten according to Gabriel's declaration to Mary, Luke 1:31, 35 *"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS...The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."*

*Even though Jerome's Vulgate²⁵ has Word in John 1:1.

Sister Riplinger notes further that where Gilly notes for John 1:1 in the Romaunt Gospel of John in his book *In the Lyons MS. (No. 60), the original word verbum is preserved. ("In principio erat Verbum, et Verbum erat apud Deum, e Deus era la paraula.")* even though *Verbum* WORD²⁶ is used instead of *filh* son, the correct Romaunt word for Word and word is *S(s)ermo*, the last of its 6 meanings listed being the word.

The Romaunt Gospel of John used for **Table 1** is, like the texts in Gilly's book, not a pure Romaunt text. That deficiency should be kept in mind when addressing the results of **Table 1**.

Note that Diodati reads for John 1:1 *"In the beginning the Word was, and the Word was with God, and the Word was God."*

Table 1 – Results

Table 1 shows that for the doctrinally significant readings in the Gospel of John that Dr Moorman lists:

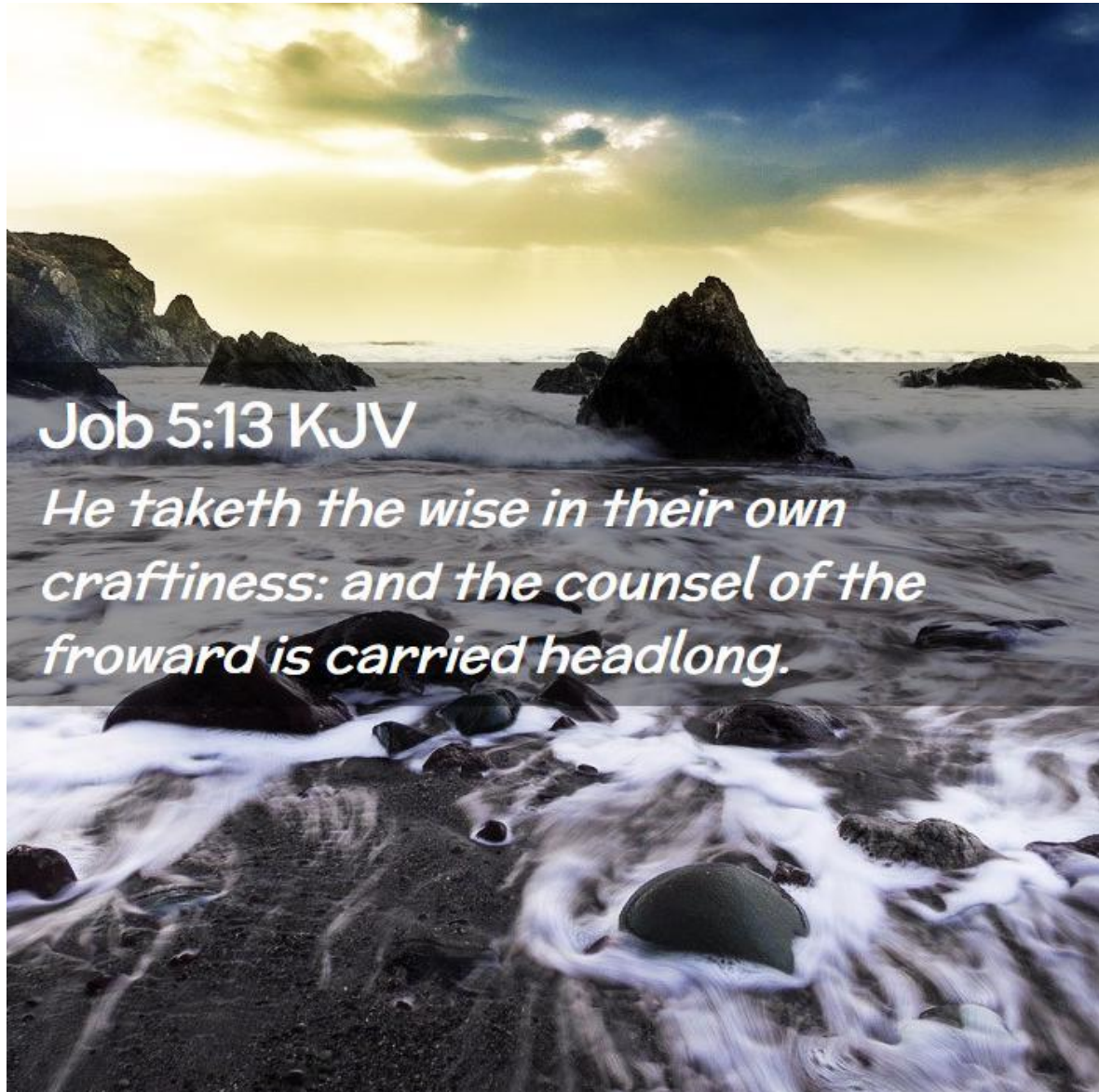
- The Old Latin and Vulgate readings support the AV1611 against readings that depart from it in ratio approximately 2:1, in keeping with Dr Moorman's findings²⁷, although the Vulgate is closer to the AV1611 than the Old Latin for the readings considered.
- The Romaunt readings, blemishes noted notwithstanding, match **74%** of the AV1611 readings, slightly higher than the Vulgate match of **70%**.
- The Diodati readings, if Google translate may be accepted together with the necessary edits in braces [] in John 5:4, 9:38, match **96%** of the AV1611 readings.

Table 1 - Conclusion

Doug Kutilek may draw satisfaction from the closer agreement of the Romaunt readings of **Table 1** to the Vulgate than to the Old Latin for the doctrinally significant readings in the Gospel of John that Dr Moorman lists. However, the nature of that closer agreement is *toward* not *away from* the AV1611.

In addition, the close match of the Diodati readings to the AV1611 is a compelling witness to the *non-Catholic* i.e. essentially *non-Vulgate* origin of the Waldensian Bibles. See pp 4-5 of this work.

For Kutilek therefore and for the rest of the AV1611-abhorring legion “*My name is Legion: for we are many*” Mark 5:9, as Eliphaz rightly observes²⁸:



Inspiration and the Spirit

The Two Parallel Streams of Bibles

“The Spirit of God” 1 Corinthians 3:16 versus *“a spirit of an unclean devil”* Luke 4:33

Apostles (Original)	Apostates (Corrupt Originals)
Received Text (Greek)	Sinaiticus and Vaticanus Bible (Greek)
Waldensian Bible (Italic)	Vulgate (Latin) Church of Rome's Bible
Erasmus (Received Text Restored)	Vaticanus (Greek)
Luther's Bible, Dutch, French, Italian, etc., (Received Text)	French, Spanish, Italian, etc., (from Vulgate)
Tyndale (English) 1535 (from Received Text)	Rheims (English) from Vulgate (Jesuit Bible of 1582)
King James, 1611	Oxford Movement Wescott and Hort (B and Aleph), English Revised 1881 Dr. Philip Schaff (B and Aleph), American Revised 1901

Introduction

Dr Benjamin Wilkinson states:

The King James from the Received Text has been the Bible of the English speaking world for 300 years. This has given the Received Text, and the Bibles translated from it into other tongues, standing and authority. At the same time, it neutralized the dangers of the Catholic manuscripts and the Bibles in other tongues translated from them²⁹.

Benjamin Wilkinson has shown how the 1611 Holy Bible and its faithful precursors from apostolic times are from *“the Spirit of God”* 1 Corinthians 3:16 and the raft of Catholic counterfeits are from *“a spirit of an unclean devil”* Luke 4:33. Benjamin Wilkinson’s chart *The Two Parallel Streams of Bibles* shown above admirably summarises the history of Bible transmission with respect to the sharp distinction between the line of pure Bibles from *“the Spirit of God”* 1 Corinthians 3:16 and the line of Catholic counterfeits from *“a spirit of an unclean devil”* Luke 4:33 that extends to all modern versions without exception, over 250 having been published for the first time since 1881³⁰. The Lord will obliterate the Catholic counterfeits of Rome at the Second Advent *“and she shall be utterly burned with fire: for strong is the Lord God who judgeth her”* Revelation 18:8 *“and also I will cause...the unclean spirit to pass out of the land”* Zechariah 13:2.

However, each line of the chart specifies languages that were vehicles for the transmission of scripture in the early church e.g. 1st century Greek, Latin, Italic, Syriac etc. but are now dead languages³¹. Yet the scriptures are *“the word of God, which liveth and abideth for ever”* 1 Peter 1:23. How therefore is this apparent contradiction resolved?

This work addresses that question. See the following extract³².

A Seven-Stage Purification Process – Historic Bibles and Psalm 12:6, 7³³

- A received Hebrew text, 1800 BC to 389 BC
- A received Aramaic text at the same time (Genesis, Daniel, etc.)
- A received Greek text from AD 40 to AD 90
- A received Syrian text from AD 120 to AD 200
- A received Latin text from AD 150 to AD 1500
- A received German text from AD 1500 to AD 2006
- A received English text from AD 1611 to AD 2006 (2012+)

Of those language groups, only the last two are current and English is the premier language, as missionary director Jonathan Richmond³⁴ states *English is the standard for time, place, distance, size, quantity, volume, language, etc. When the English standard showed up, both the German and Spanish Bibles [i.e. any non-English Bible] should have been corrected and/or updated with the English.* The question arises how is the 1611 Holy Bible ***“the word of God, which liveth and abideth for ever”*** 1 Peter 1:23 when its language predecessors are dead languages? The scripture gives answer.

Dead Languages, Returned Spirit

Solomon states ***“the spirit of man...goeth upward”*** when man dies and ***“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it”*** Ecclesiastes 3:21, 12:12. In like manner, when the ancient Biblical languages died, God simply transferred inspiration to the next generation of Biblical languages ***“according to the purpose of him who worketh all things after the counsel of his own will”*** Ephesians 1:11. As Gail Riplinger³⁵ notes, her italics, God inspired (breathed) the scriptures. The Bible does not tell us *exactly how* this inspiration (breath) is preserved and passed on generation after generation, but the Bible is still breathing and alive (quick) today. The rhythmic character of breathing is evident in our King James Bible. Inspiration goes on because ***“God is a Spirit”*** John 4:34 so that this inspiration (breath) is *spiritual*. [T]he Bible is still breathing and alive (quick) today because ***“the Spirit of God”*** 1 Corinthians 3:16 is ***“the Spirit of life from God”*** Revelation 11:11 ***“to preserve life”*** Genesis 45:5. ***“Heaven and earth shall pass away, but my words shall not pass away”*** Matthew 24:35, Mark 13:31, Luke 21:33 therefore because ***“the words that I speak unto you, they are spirit, and they are life”*** John 6:63.

Everlasting AV1611

The question then arises how can the King James Bible be everlasting? See Revelation 14:6-7. ***“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”*** This is an authoritative spoken original from a future source and an angelic utterance that is received world-wide and is everlasting. It is a spiritual utterance because angels ***“Are...ministering spirits, sent forth to minister for them who shall be heirs of salvation”*** Hebrews 1:14 and therefore the words of this angelic utterance ***“according to the will of God and our Father”*** Galatians 1:4 ***“they are spirit, and they are life”*** John 6:63 and therefore ***“given by inspiration of God”*** 2 Timothy 3:16. ***Only the AV1611 can fulfil the above criteria as everlastingly “the book of the LORD”*** Isaiah 34:16.

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