

# John Burgon Excerpt

## Luke 11 - Revision Revised

### An Infallible Proof

by  
Scott Jones

**J**ohn Burgon has been accused by his critics of being *rhetorical, un-scientific*, and other non-charitable appellations. The modern Anglo-Sanhedrin can't refute Burgon, so they simply assign a disparaging label to him and treat him as an anachronism. And their blind followers accept these naked assertions without ever lifting a finger to verify matters for themselves, which is further evidence of the appalling state of biblical scholarship.

**A**ccordingly, the following is an excerpt from Burgon's *REVISION REVISED*. This deals with the mutilation of the Lord's Prayer by modern bibles in the Gospel of Luke, Chapter 11. No critic has ever once answered Burgon stroke for stroke. The modern Anglo-Sanhedrin merely attempts to assassinate his character. That's because that's all they can do. They are singularly unequipped to answer Burgon on the merits, for his arrangement and understanding of evidence and spiritual matters is so far beyond the level of our modern divines and modern textual critics that any type of comparison would be unfair.

**F**inally, it should be noted that the current rendition of the Lord's Prayer by modern bibles in Luke 11 merely once again demonstrates not only the complete incompetence of modern bible scholars, but their unregenerate state as well, for the Holy Ghost once again bears unmistakable witness to the truth of the Lord's Prayer as found in Luke 11 in the Authorised Version, while He simultaneously brands as heretical the rendition by modern bibles. Anyone born of the Spirit and schooled by Him knows this as certainly as he knows that there is a sun in the sky, for the precious words omitted from the Lord's Prayer by modern bibles in Luke 11 are words which the Holy Spirit irrevocably testifies to in the truly born again believer who has experience praying in the Holy Spirit.

**B**efore proceeding, note that the symbol **Ⲁ** is the first letter of the Hebrew alphabet and is pronounced **Aleph**. This is the siglum given to the Uncial Manuscript known as Sinaiticus. The other codices dealt with in this excerpt

come under the sigla Vaticanus **B**, along with the remaining three Uncials **A C D**.

**T**he following excerpt is taken from pages 34-36 of John Burgon's *Revision Revised*. Judge for yourself just how efficacious Burgon's work is. Burgon begins—

"**A**n instructive specimen of depravation follows, which can be traced to Marcion's mutilated recension of S. Luke's Gospel. We venture to entreat the favour of the reader's sustained attention to the license with which the Lord's Prayer as given in S. Luke's Gospel (xi. 2-4), is exhibited by codices **ⲛ A B C D**. For every reason one would have expected that so precious a formula would have been found enshrined in the *OLD UNCIALS* in peculiar safety; handled by copyists of the IVth, Vth, and VIth centuries with peculiar reverence. Let us ascertain exactly what has befallen it:-

(a) **D** introduces the Lord's Prayer by interpolating the following paraphrase of S. Matt. vi. 7:- *'Use not vain repetitions as the rest: for some suppose that they shall be heard by their much speaking. But when ye pray'...* After which portentous exordium.

(b) **B** **ⲛ** omit the 5 words, *'Our' & 'which art in heaven.'* Then,

(c) **D** omits the article (το) before *'name':* and supplements the first petition with the words *'upon us'* (εφ ημας). It must needs also transpose the words *'Thy Kingdom'* (η βασιλεια σου).

(d) **B** in turn omits the third petition - *'Thy will be done, as in heaven, also on the earth';* which 11 words **ⲛ** retains, but adds *'so'* before *'also'*, and omits the article (της); finding for once an ally in **A C D**.

(e) **ⲛ D** for διδου write δος (from Matt.).

(f) **ⲛ** omits the article (το) before *'day by day'*. And,

(g) **D**, instead of the 3 last-named words, writes *'this day'* (from Matt.): substitutes *'debts'* (τα οφειληματα) for *'sins'* (τα αμαρτηματα - also from Matt.): and in place of *'for [we] ourselves'* (και γαρ αυτοι) writes *'as also we'* (ως και ημεις - again from Matt.). But,

(h) **ⲛ** shows its sympathy with **D** by accepting two-thirds of this last blunder: exhibiting *'as also [we] ourselves'* (ως και αυτοι).

(i) **D** consistently reads '*our debtors*' (τοις οφειλεταις ημων) in place of '*every one that is indebted to us*' (παντι οφειλοντι ημιν). Finally,

(f) **B** **¶** omit the last petition - '*but deliver us from evil*' (αλλα ρυσαι ημας απο του πονηρου) - unsupported by **A C** or **D**.

**O**f lesser discrepancies we decline to take account.

**S**o then, these five '*first-class authorities*' are found to throw themselves into **six different combinations** in their departures from S. Luke's way of exhibiting the Lord's Prayer, which, among them, they contrive to falsify in respect of no less than 45 words; and yet **they are never able to agree among themselves as to any single various reading**: while **only once** are more than two of them observed to stand together, viz., in the unauthorized omission of the article.

**I**n respect of 32 out of the 45 words, **they bear in turn solitary evidence**. What need to declare that it is **certainly false** in every instance?

**S**uch however is the infatuation of the Critics, that the vagaries of **B** are all taken for gospel. Besides omitting the 11 words which **B** omits jointly with **¶**, Drs. Westcott and Hort erase from the Book of Life those 11 precious words which are omitted by **B only**.

**A**nd in this way it comes to pass that the mutilated condition to which the scalpel of Marcion the heretic reduced the Lord's Prayer some 1730 years ago (for the mischief can all be traced back to him!), is palmed off on the Church of England by the Revisionists as the work of the Holy Ghost! <sup>11</sup>

**Judge ye!**