

List of Emendments to The October Testament

From the editor Ruth Magnusson Davis, May 9, 2017.

When I first published *The October Testament* in March 2016, I promised to correct any errors I discovered. Needless to say, I was hoping there were none, but a few minor ones escaped. Most related to formatting. Others are indicated below.

In addition, I reconsidered some things, usually to restore original wording, or in response to comments from readers. *None of the changes affect the meaning.* Therefore all the prior editions are fine. St. Jerome, who translated the Latin Vulgate bible, said the words may differ, but the meaning must not. However, I hope the revisions have streamlined the work.

The first hardcover printing of course retains its value as the first edition. Purchasers of the first 5 copies of the paperback, which has Lady Jane Gray's beautiful letter and exhortation to the scriptures on the back, will be interested to know that their copies are unique and probably have collectible value. I changed the back cover after that.

Amendments to *The October Testament* since publication up to May 9, 2017. Check copyright page for the currency of updates in individual copies.

| Page | Change | Comment |
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| | ("Er") signifies error. Other changes are simply editorial. | |
| 15 | (Er): It was not Cromwell, but Cranmer, who said it might not be until "a day after doomsday" that the bishops set forth a better bible. | I reversed it by mistake. |
| 15 | To refer to the Matthew Bible not as "the first authorized English Bible," (as many historians say), but simply as "licensed" by King Henry. | Coverdale's 1535 bible might have been licensed first. This fact is apparently unknown to many historians. |
| 56 | Matthew 24:6- Note (c) changed "The gates of hell signify" to "By the gates of hell are signified" | Restored Rogers' wording. |
| 69 | Changed " <i>notoriety</i> of wars" to " <i>infamy</i> of wars" | 'Infamy' is closer to the old English 'fame' that Tyndale used. (2017) |
| 69 | Matthew 24:28- Change "there will the eagles <i>be gathered together</i> " to "there will the eagles <i>resort</i> " | Restored Tyndale's wording. (2017). |
| 70 | Note (c) on the eagles parable is clarified as a point of interest note, as a teaching that is now unknown. It was not intended dogmatically. | I myself do not know if I accept it, but this interpretation was common in the early reformation. (2017) |
| 135 | (Er) Marginal note about the size of a bushel incorrectly converted litres to gallons. | Corrected. |
| 146 | Luke 17:37- Change "there will the eagles <i>be gathered together</i> " to " <i>resort</i> " (as at page 69). | Restored Tyndale's wording. (2017) |
| 146 | Note (c) reworded to add that the different interpretation may simply be due to different Eucharistic theology. | Thomas Cranmer, who held to Chrysostom's view, had a higher view of the sacrament than John Rogers. (2017) |
| 161 | John 1:3- Changed "without it was nothing made that was made" to "without it was made nothing that was made." | Restored Tyndale's wording. |

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| 176 | John 8:15- Changed “I <i>am judging</i> no one, and yet if I judge” to “I <i>judge</i> no one, and yet if I <i>do judge</i> ”. | Restored Tyndale. He often used the timeless present where we would use the present progressive, but I thought it best to restore this. (2017) |
| 176 | (Er?) Remove my marginal note on verse 8:15. | This may not be correct. (2017) |
| 187 | Added my comments to Rogers’ note (c) on Satan entering into Judas (John 13:27), to identify an issue I found with it. | I could not in good conscience leave it without comment. In the end, of course, it is to the reader to judge. |
| 201 | Acts 1:22- Changed “one must <i>be a witness</i> ” to “one must <i>bear witness</i> ”. | Restored Tyndale’s wording. He preferred the active verb. (2017) |
| 208 | Acts 6:1- Changed “because their widows were <i>not treated equally</i> ” to “were <i>neglected</i> ”. | Tyndale had ‘despised’, a very broad word. |
| 276 | Romans 13:1- Change “The powers that be are <i>established by God</i> ” to “are <i>ordained by God</i> .” | Restored Tyndale’s wording, though my update was correct. |
| 276 | Romans 13:2- Change “resists the order <i>appointed by God</i> ” to “resists the <i>ordinance of...</i> ” | Restored Tyndale’s wording. |
| 279 | Romans 15:12- Change “will <i>arise</i> to reign over the Gentiles” to “will <i>rise</i> ” | Restored Tyndale’s wording. |
| 288 | 1 Cor 7:15- Change “is not <i>in subjection</i> to such a <i>one</i> ” to “is not <i>bound</i> to such.” | The obsolete English needed to be updated. (2017) |
| 292 | 1 Cor 10:11- Change “we whom the ends of the world have come upon” to “we upon whom the ends of the world have come” | More grammatical and euphonic. |
| 306 | 2 Cor 5:21- Change “For he has made him to be sin for us, who knew no sin” to “has made him who knew no sin to be sin for us.” | Updated syntax. |
| 310 | Change ‘edify’ to ‘build up’ and ‘destroy’ to ‘break down’. Add cross reference to Jeremiah 24:6 and 42:10, as well as 2 Cor 13:10. | These updates capture the meaning and mirror the language of Jeremiah 24:6 & 42:10 in the MB Old Testament. |
| 313 | 2 Cor 12:19- Changed ‘edifying’ to ‘upbuilding’ | As above. |
| 314 | 2 Cor 13:10- as at p 310. | As above. |
| 336 | Colossians 2:18- Changed “ things he has never seen” to “things which he never saw” | Restored Tyndale’s wording. |
| 338 | (Er) Old Test. Feature: Change from “a glimpse into the Old Testament” to “a glimpse into the Apocrypha.” | The Book of Wisdom is an Apocryphal book. Thanks to a reader for pointing this out. |
| 380 | James 3:14 and 16- Change ‘rivalry’ to ‘strife’. | Restored Tyndale’s wording. |
| 397 | 1 John 4:3. Change from “and this is <i>that spirit that is of Antichrist</i> , of whom you heard that he would come” to “and this is <i>the spirit of Antichrist</i> , of whom you <i>have heard...</i> ” | Restored John Rogers’ wording (which was a little different than Tyndale’s of 1534). (2017) |
| 412-414 | Revelation- Removed marginal notes showing 42 months, 1,260 days, etc, add up to 31/2 years. | Though true and interesting, might involve hidden questions of interpretation. Page is cleaner. |
| 422 | Rev 20:6- Note (a) has been changed twice, first to shorten, then to clarify that it is intended as a “point of interest” note, not dogmatically. Also | Amillennialism was the prevailing view in the reformation. As to the first resurrection, see Rogers’ note (c) on |

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| | removed marginal note on first resurrection. | John 5. (2017) |
| 425 | Rev 22:19- Change “will take away his part <i>from</i> the <i>tree</i> of life, and <i>from</i> the holy city” to “ <i>out of</i> the <i>book</i> of life, and <i>out of</i> the holy city.” | Restored Tyndale The MS issue is not clear. Added marginal note explaining that other MSs show “tree of life”. (2017) |
| 425 | Rev 22:20- Change “ <i>Surely</i> I come quickly” to “ <i>Be it</i> , I come quickly.” | Restored Tyndale’s wording. (2017) |

Revisions after May 9, 2017, if any, will be indicated below.