

**“My Words Shall Not Pass Away”**  
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Quote “The Anvil”

Scripture text: Jesus promised!!

“*Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35, Mark 13:31, & Luke 21:33*

**Disclaimer!! I am not here to discredit the King James Version Bible !!!**

**Questions!** Should we forbid reading from **other translations** than the King James Bible? Should we forbid them in our pews? Should we forbid reading from them in our churches? Should we forbid them in our pulpits? Should we break fellowship over other translations? Don't you think we need to know these answers?

**(Anecdote: A foolish reply on the Genesis account of Creation!)**

Could I preach from the “Catholic” Bible?

How were God's words preserved? **The doctrines of eternal truth in the Bible are so ingeniously interwoven throughout that men are unable to sift them all out even if and when they try!**

The big errors in “Christian” doctrine are **not** generally in translation, but rather (1) in **interpretation** (2) or in hunting some out of context verse which seems to justify some idea completely foreign to eternal truth.

History:

(1) Inspired Scriptures were written under direct inspiration of the Holy Spirit.

(2) Spiritual men decided which books were worthy, and compiled them, led by the Holy Spirit.

(3) Many faulty narratives, commentaries, and forgeries were written which were rejected.

You can find many of them under the fictitious title of Lost Books of The Bible

(4) What are the Apocryphal books? What is wrong with Maccabees? → (One verse asks prayer for dead people!)

(5) Old Testament scriptures were originally written mostly in the Hebrew script. Jewish scholars translated the Old Testament into common “Koine” Greek in Alexandria, Egypt during the 200's B.C. *This translation is known as the Septuagint...Some of this translation is quoted in New Testament scriptures.* Since that time, Jewish scholars have labored for centuries to “critically” perfect a Hebrew text. Their production is often called the **Masoretic Text**, and is generally accepted by all as valid. **In this lesson we will concentrate only on translations of the Greek New Testament.**

(6) New Testament Scriptures were all written originally in the common Greek script. By about 100 A.D. the worthy books of our whole Bible had generally been agreed upon by **Spiritual Christian men.**

(7) **Latin Vulgate:** Jerome was authorized by the Roman Pope in 385 A.D., and completed it in 405. **Apocryphal books (not considered canonical by the Jews) were later added by others, and this became the official Latin Catholic Bible.**

(8) The Bible had to be “translated” into all other common languages by people who understood the original plus the new language.

(9) **The Catholic Church outlawed possession of a Bible** in any common language of the people during the 1200's after it was discovered that the numerous **Waldensians** scattered across southern France had translated it, were able to read it, and could quote great portions of it by memory. Their literacy, plus ability, plus strict Biblical doctrine, frightened Catholic authorities.

(10) **The English Church outlawed the Bible in English** after the late 1300's because the “Lollards,” preaching from Wycliffe's translation had wrought a disturbing “revival” of primitive faith. (Read a sample of Wycliffe at the end of this lesson!)

- (11) **Printed Bibles were unknown until the middle 1400's** when Gutenberg's invention was made. Manuscripts were carefully copied by hand as they wore out, and copies were rare. The Latin Vulgate was one of the first books to be printed and published in quantity, in 1455.
- (12) As literacy in Greek and Latin was abandoned by most people of Western Europe, few translations were made into common languages, and most people could not read or write.
- (13) For centuries, literacy was practically confined to the **monasteries and Catholic priests**, and even **there, the Bible was seldom studied**. Monstrous doctrines and practices crept into Catholic religion.
- (14) About the same time that the printing press was invented, in 1453 Constantinople and the remainder of the Greek Byzantine Empire fell to the conquering Muslim Turks, causing some **Byzantine scholars** to flee for refuge to the **West, some carrying Greek manuscripts of the Bible**.
- (15) **In 1516, Desiderius Erasmus**, a Dutch Catholic priest and scholar, had printed his first of five editions of the Greek New Testament, compiled primarily from a few Byzantine manuscripts with a few of his preferred readings from the Latin Vulgate. This became known as the "**Textus Receptus**" → ("Received Text")! Why? **Because it was used to translate all of the Protestant Reformation Bibles**.
- (16) **Martin Luther** translated the New Testament into German from Erasmus' Greek Text and printed it in 1522.
- (17) **William Tyndale** translated Erasmus' text into English and **printed it in 1526** from his refuge in Germany. Tyndale's Bible was confiscated and burned in Henry VIII's England, and Tyndale was **condemned as a heretic**. While Tyndale was working in German exile on translating more of the Bible, he was betrayed and **killed in 1536** and his body burned. **He was 44. Tyndale's was the first New Testament translation into "Jacobean" English**. Many more would soon follow.
- (18) New Testament "Jacobean" translations primarily from Tyndale & Erasmus' Greek text:  
**1526** – Tyndale Bible → **1535** – Coverdale Bible → **1537** – Matthew Bible →  
**1539** – Great Bible → **1539** – Taverners Bible → **1557** – Geneva Bible  
**1568** – Bishops Bible → **1611** – "**Authorized Version**" (**King James**) Bible
- (19) In **1582** the Catholic Counter-Reformation finally published its first English translation of the New Testament, primarily from the Latin Vulgate, including extensive footnotes, in **Rheims, France**
- (20) The 1611 King James Version, officially "Authorized by King James I," was translated by **47 approved language scholars** who were all members of the **Church of England**. All notes were eliminated, but "*old ecclesiastical words*" such as "church" and "baptize" were retained according to the *king's decree*. Within fifty years the KJV had generally replaced its predecessors, and by the end of the 1700's was the standard accepted English Bible.

Today: Wikipedia lists: 23 different New Testament versions, all in modern English, plus 69 different whole Bible versions in modern English: 55 of them more recent than 1950; 6 between 1900 and 1950, 3 between 1800 and 1900; 2 from 1700 –1800; & 3 of unknown dates. This is a total of 92 English New Testament Versions, 71 of them since 1950. *There are also more not listed!*

Determining which early manuscripts are most accurate to translate from is called "textual criticism." (*This is important to know!*)

**Textual criticism** (or **lower criticism**) is a branch of literary criticism that is concerned with the identification and removal of transcription errors in the texts of manuscripts. Ancient scribes made errors or alterations when copying manuscripts by hand.<sup>[1]</sup> **Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the archetype or autograph) as closely as possible.** The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history.<sup>[2]</sup> The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original. (So **a few different Greek texts exist** besides Textus Receptus. These all consider readings from a lot more ancient manuscripts than were available to Erasmus in the early 1500's)

The phrase *lower criticism* is used to describe the contrast between textual criticism and "higher" criticism, which is the endeavor to establish the authorship, date, and place of composition of the original text. (*These so-called "higher critics" are mostly rationalist philosophers posing as theologians who seem dedicated to*

*finding falsehoods and contradictions within the Bible to discredit its inspiration and infallibility as the ultimate source of truth! - J. R.)*

In the late 1800's Biblical criticism became fashionable, and a number of scholars, mostly centered in Germany but others elsewhere, became **dissatisfied and critical of the accuracy of the manuscripts which Erasmus had used**. They began a quest of editing a better manuscript, supposedly more true to the original "autographs" of the inspired writers.

*The New Testament in the Original Greek* is the name of a Greek language version of the New Testament published in 1881. It is also known as the **Westcott and Hort Text**, after its editors Brooke Foss Westcott (1825–1901) and Fenton John Anthony Hort (1828–1892). It is a critical text, compiled from some of the oldest New Testament fragments and texts that had been discovered at the time. The two editors worked together for 28 years. Westcott and Hort state: "[It is] our belief that even among the numerous **unquestionably spurious readings** of the New Testament there are **no signs of deliberate falsification of the text for dogmatic purposes**." "According to Hort, "Knowledge of Documents should precede Final Judgments upon Readings". **Two manuscripts were favoured by Westcott and Hort: Vaticanus and Sinaiticus**. They also believed that the combination of Codex Bezae with the Old Latin and the Old Syriac represents the original form of the New Testament text, especially when it is shorter than other forms of the tradition.

Catholics were working on a Greek Bible text at the same time Erasmus was. Shortly after he published his 1516 first edition, the Catholic text, called "**Nova Testamentum Graece**" was published in 1520. This first edition, by a Catholic Cardinal, was known as the "**Complutensian Polyglot Bible**."

German Scholar Eberhard Nestle, in 1898, published his first edition of a **modern work** under that same title of "**Nova Testamentum Graece**," including the readings of Westcott and Hort and others. Later editions were continually revised to include readings from other manuscripts whenever they were judged more accurate to the originals. **Footnotes gave alternate readings with sources**. His Son, **Erwin Nestle**, continued his work and published a 13<sup>th</sup> edition in 1927. **Kurt Aland** later joined their efforts for the 21<sup>st</sup> edition in 1952. Many more manuscripts were added for consideration. This Greek text is **usually referred to as the "Nestle Aland Text"** and is now in its 27<sup>th</sup> edition (abbreviated NA27), and is used in most recent translations. The United Bible Societies The Greek New Testament, edition 4, (abbrev. UBS4) uses the same text for translations as NA27.

#### **Modern Versions consulting Westcott and Hort, Nestle Aland, and other critics of Textus Receptus:**

1808 – Thomson's Translation      1853 - Ferrar Fenton Bible      **1885 - Revised Version**  
 1890 – **Darby Bible**      1901 – **American Standard**      1950 - New World Translation  
 1952 – **Revised Standard Version**      1961 – Wuest Expanded Translation → Nestle Aland Text  
 1965 – **Amplified Bible**      1978 – **New International Version (NIV)**      **1987 – Revised English Bible**  
 1996 – Revised NIV      1998 – New NIV      **2001 – English Standard Version**  
 2004 - Holman Christian Standard Bible      **2005 – New English Translation (NET)**  
 2005 – Today's NIV      2008 – The Comprehensive New Testament      2010 – The Open English Bible  
 2010 - Lexam English Bible → SBL Greek New Testament      ??? - Twentieth Century New Testament

#### **Bibles I have which are not listed by Wikipedia:**

1937 – Williams New Testament      1961 – The New English Bible      1963 – An American Translation  
 1963 – New American Standard      1966 - Today's English Version (Good News Bible)  
 1970 – The New American Bible (**Roman Catholic – contains the apocryphal books**)

Approximately **thirty** of the versions listed by Wikipedia (out of almost 100) **list no known source** from which it was derived.

Some of the **versions listed are not translations**, but one person's paraphrase. Examples:  
 1971 – **The Living Bible**      1971 – The Story Bible by Pearl S. Buck      1973 – Cotton Patch Series  
 1844 – Joseph Smith Translation ?? → claimed "Revision of the KJV" ---- maybe others also !!

**Which of you would like to read them all and tell us which ones are most accurate????**

### What guidelines should we adopt in view of this recent trend?

- (1) For those who can and will learn Greek and Hebrew grammar well enough to accurately use the **many available reference books**, you may decipher the questionable verses for yourself.
- (2) Others may profit from comparing the “better” modern translations to the KJV regarding these verses.
- (3) Until we can determine by study and be certain which modern English translations **are best**, (this may take a century!), and **whether or not one would be best to recommend as equal to the KJV, compare all readings to KJV for accuracy on essential truths. We can all do this NOW!!!**
- (4) An important question to ask is, “how much different is this ‘critical text’ from the Textus Receptus” of Erasmus from which KJV was translated? **In most places, essentially none! In a few places “slightly different.”** *Only rarely is there a troublesome difference.*
- (5) A third question is: **Where a teaching is omitted in one place by the critical text, is that truth clearly taught elsewhere in that critical text Bible?** It appears to be so!
- (6) It appears that most of the **major translations** are “adequate,” that is, reading them is much better than not reading a Bible at all.

### But, why do anything except stick with KJV???

- (1) Our world is reading modern translations. Some are better than others. **Some of us need to learn which is which!!**
- (2) There are **very many words in the KJV which are no longer common to modern English**. We have grown up with it, but those who have not have great difficulty reading it. This is true of both New Testament and Old Testament.  
Examples: guile, ensue, eschew → in only two verses of 1<sup>st</sup> Peter 3:10-11.  
sundry, divers, express, begotten, scepter, iniquity, vesture, art, recompense, behoved, succour, oracles, shewed, & immutable → in Hebrews, Chapters 1-6.  
Add: wot, trow, ye, thou, redound, bolster, and a lot more
- (3) There are numerous English words whose meanings have evolved or usages have changed since 1611. **This may be the greater problem!**  
Examples: **hope, conversation, quick, perfect, express, minister, footstool, ought, should, become, apt, meat, meet, wax, let, communicated, striker, bolster, and many more**
- (4) When preaching, we can help our listeners by **paraphrasing** (accurately!) and correctly **defining** the true meaning and intent of the **Biblical words**.

### What is “translation?”

- (1) Oral: In Guatemala, I was advised, “Don’t quote a lot of scripture. Tell them **where** it is, then **tell them what it means.**” *If the oral translator/interpreter does not know the meaning of archaic English words, he or she cannot translate them to the listening audience.*
- (2) Written: **Try comparing a parallel Spanish translation to KJV !!!**
- (3) **No language but English uses KJV, nor do they normally translate from it!**

### Translation procedures:

Bibles are still being translated into the many languages of this world. Missionaries who are language scholars **first learn the native language**. If it has no written form, they **put its words** into a phonetic script. They then **teach the people to read their own language**. They **decipher the grammatical structure** of that language and begin **translating the Bible into that language from the original languages, the Hebrew Old Testament and the Greek New Testament**. This is a difficult process, because **some Bible words and their meanings almost defy translation into the new language**.

If a written language already exists, the task will be easier in some cases, but may be harder in others, depending on the similarity of the language to the original languages. At least some of the natives can already read, but **their thought concepts may be very foreign to those the Bible presents**.

Some examples of **difficulties**: Greek prepositions are extremely broad, such as εἰς → “into, unto, to, at, for, ..., or concerning,” Greek conjunctions are sometimes also broad → καὶ → and, also, too, or even.

ἐκκλησία → assembly, congregation, or church?? (see Tyndale’s translation at the end of this lesson!)

(Note John Wycliffe's translation of John 3:8 at the end of this outline, "*The (Holy) Spirit breathes where He will, and you hear His voice ...*", instead of "*The wind bloweth where it listeth and you hear the sound thereof ...*" One is as grammatically correct as the other, but the English cannot convey the duality of the Greek words!!)

Bible Translators must also decide which reconstructed "original text" to use, since they are not all exactly the same, but the differences are generally very small overall.

**Some comparisons showing the interwoven persistence of fundamental truth:**

Compare: "*it is hard for thee to kick against the pricks*" in Acts 9:4-5 of KJV to NIV;  
Then compare Acts 9:4-5 in KJV to Acts 26:14-15 in both KJV and NIV

Compare: The source of "justifying faith" in Galatians 2:16 of KJV with any of the popular modern translations. They all change the genitive, "faith of (or from) Christ" to and objective "faith in Christ." Yet they cannot get it removed from Ephesians 2:8-9, where it plainly declares that saving faith is "*not of yourselves...*"

**GENUINE ADVANTAGES OF THE KJV:**

- (1) My concordance doesn't work with newer translations?
- (2) Baptists have had 400 years to learn to learn to read around the weaknesses of the King James Translation. Does anyone here believe we are "baptized into Christ?" (Romans 6:3 & Galatians 3:27)
- (3) The KJV New Testament was translated from the Greek Textus Receptus put together by Desiderius Erasmus in five editions. According to Jesus' promise we cannot have been without the essence of Jesus' "words" for centuries until the older manuscripts were found and translated.
- (4) All of the Protestant Reformation Bibles were translated from Erasmus' Textus Receptus New Testament: → Luther's German New Testament, Tyndale's English Translation, French Huguenot Bible, Coverdale's English, Matthews English, Bishop's English, Geneva English, "Authorized Version" English Translation (by King James I) 1611.

Small errors which are not crucial to doctrinal truth have from time to time crept into the manuscripts and their translations, but Jesus' promise remains! "*My words shall not pass away.*"

**Some examples of KJV deficiencies (in my opinion):**

We know that whosoever is born of God sins not; but he that is begotten of God keeps (τηρειω → 5083 → "guards") himself (εαυτον → 1438), and that wicked one touches him not. (απτειται → 680) (does not fasten to him) (1<sup>st</sup> John 5:18)

"For as many of you as have been baptized (into → unto, or less) Christ have put on Christ". (Galatians 3:27) "Know ye not, that so many of us as were baptized (into → unto, or less) Jesus Christ were baptized into his death?" (Romans 6:3) Anyone who has truly been born from above of the Holy Spirit knows that he did not get into Christ (that is, His eternal soul-salvation - in the sense of Romans 8:1) in, by, or through the waters of baptism!! But, others do not have this experimental knowledge. Compare to 1<sup>st</sup> Corinthians 10:1-2: "Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;" (1<sup>st</sup> Corinthians 10:1-2) How did this happen? The 49 translators were linguists and theologians across the then wide spectrum of thought in the Church of England, but they were all Protestants and Anglicans, all holding some hazy residual Catholic notion of baptism having a part in salvation through Jesus Christ.

Greek prepositions are usually much broader in meaning than English prepositions. The Greek preposition εις (pronounced eh-ees'), has been translated with at least 14 different English prepositions in the KJV New Testament alone, ranging from the strongest with "into" to the weakest with "concerning." The translators, apparently holding some mystic view of the "church" being the literal

"*body of Christ*" broke a usual rule of translation observed in the parallel passage of 1<sup>st</sup> Corinthians 10:2, where the strongest translation of εἰς common sense would allow was "*unto*." Israel being baptized "*into*" Moses was an impossibility. The abandoned rule should have dictated that **whenever the object of the preposition εἰς was a person, "into" was normally ruled out as a possible translation.** Conclusion: So, while the translations εἰς in Galatians 3:7 and Romans 6:3 were **grammatically allowable**, correct theology would have forbidden them!

Verses lacking somewhat in the KJV! Examples:

"*Jesus answered, Verily, verily, I say unto thee, Except a man be **born of water and of the Spirit**, he cannot enter into the kingdom of God.*" (John 3:5) Even Baptists have long had various explanations of the "water" in this verse, but none of them have ever regarded it as water baptism, with the exception of a few who thought "*entering the kingdom of God*" was meant by Jesus to be synonymous with one becoming a church member. This thinking is difficult to harmonize with the previous statement that anyone not *born from above*" (rather than *born "again"* – explained below\*) is unable to see (that is, "*perceive*") the Spiritual kingdom, although thē King along with his subjects stood in their very midst!

\*While this new birth, described unmistakably as a Spiritual and supernatural experience by Jesus in verse 8 is a "regeneration," or being "born again," as thus described by Paul in Titus 3:5 and Peter in 1<sup>st</sup> Peter 1:23, the word ἀνωθεν, used in John 3:3 and 3:7, clearly means "*from above*" and is correctly translated as such in the same chapter, in verse 3, "**He that comes from above** (ἀνωθεν) is above all: he that is of the earth is earthly, and speaks of the earth: **he that comes from heaven** is above all. As surely as Jesus came down "*from above*", that is "*from heaven*," so this new birth Jesus described to Nicodemus is indeed a "*birth from above*" coming straight from God in Heaven to the sinner's repentant heart! While "*born again*" may be adequate translation, conveying no falsehood, "**born from above**" is much more accurate. This too is historical Baptist doctrine, which also confirms "experimental knowledge."

A possible explanation of the "water" in John 3:5 could hinge upon a study of the word καί, (pronounced kah'-ee) translated "and" in the KJV. While this is the most common translation of this Greek conjunction, it can also mean "also," "too," or "even." If the unusual but grammatically correct "even" had been chosen, the "water" in John 3:5 would immediately appear to be the eternal Holy Spirit of God, of Whom the spirits of all saved people are truly begotten again. The fact is weighty that He was so represented in so many other quotes John gave us of Jesus doctrine. Examples: "*When the ruler of the feast had tasted the water that was made wine* (Eternal Spirit became soul cleansing blood), *and knew not whence it was ...*" (John 2:9); "*But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*" (John 4:14); "He that believes on me, as the scripture has said, *out of his belly shall flow rivers of living water.* (But this spoke he of the Spirit, which they that believe on him should receive: ..." (John 7:38-39) It is easy to see that this explanation of John 3:5 could not be considered at all except by referring to the original Greek text from which the KJV and other English versions were translated. This, however, is not sufficient to remove this sacred truth from the Bible. Heaven and earth shall pass away, but my words shall not pass away. (Dutch Anabaptist preacher Jacob de Roore interpreted it this way to a Catholic inquisitor in the 1500's, after which he was burned at the stake for his "heresy." → *Martyrs' Mirror*) Any of the various interpretations of this account which is consistent with sound doctrine should not be scoffed at, but it is certain that **the one interpretation which conveys what Jesus meant by His words must be the best!**

Another, "can't get there from here type passage" is found in 1<sup>st</sup> Corinthians 6:4, "*If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goes to law with brother, and that before the unbelievers.*" (1<sup>st</sup> Corinthians 6:4-6) Which is it? Does the church set its wisest men to judge, or those least esteemed? Verse 4 obviously contradicts verse 5. The two cannot be the same! Reference to the original language reveals that grammatically the imperative command, as this is translated, and a blunt accusation, as Paul meant it, are essentially identical. The translators chose the imperative. Had they inserted the word "You" before

the word "set" the reader would have a choice between the two possibilities. What Paul was saying was this: by taking your disputes between church members to Roman law before the worldly judge, "**you are setting them to judge who are least esteemed by the church.**" Shame on you! Set the wisest of your own to settle these quarrels.

Another troublesome KJV verse!! "*And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* (Mark 16:17-18) Safe conclusion?? → **Do not base any doctrine on these doubtful verses unless the doctrine is elsewhere clearly confirmed in the Bible.**

**My conclusion in summary: Use KJV as a standard, and a reference, except in rare places where we can with certainty adjust it with the original languages, until we are able to safely say which modern translation, if any, is best, or which are the better ones, but do not divide our churches over this issue, or offend sincere seekers by unwisely prohibiting use of all other versions!**

Interesting addendums!

#### WILLIAM TYNDALE TRANSLATION- 1526

*He sayde vnto the: but who saye ye yt I am? Simo Peter answered and sayde: Thou arte Christ ye sonne of the lyvinge God. And Iesus answered and sayde to him: happy arte thou Simon the sonne of Ionas for fleshe and bloud hath not opened vnto the yt but my father which is in heve.*

*And I saye also vnto the yt thou arte Peter: and **upon this rocke I wyll bylde my congregacion.** And the gates of hell shall not prevayle ageynst it. And I wyll geve vnto the the keyes of the kyngdom of heven: and whatsoever thou byndest vpon erth shall be bounde in heven: and whatsoever thou lowsest on erthe shalbe lowsed in heven. (Matthew 16:15 - from William Tyndale's 1526 translation) ... Moreover yf thy brother trespace agenst the. Go and tell him his faute betwene him and the alone. Yf he heare the thou hast wone thy brother: But yf he heare the not then take yet with the one or two that in the mouth of two or thre witnesses all thinges maye be stablissed. If he heare not them tell it vnto the **congregacion.** If he heare not ye **congregacion** take him as an hethen man and as a publican. (Matthew 18:15-17)*

#### JOHN WYCLIFFE TRANSLATION - 1382

##### CAP 3 (of John's gospel)

1 And there was a man of the Farisees, Nychodeme bi name, a prince of the Jewis.

2 And he cam to Jhesu bi nytt, and seide to hym, Rabi, we witen, that thou art comun fro God maister; for no man may do these signes, that thou doist, but God be with hym.

3 Jhesus answerde, and seide to hym, Treuli, treuli, Y seie to thee, but a man be borun ayen, he may not se the kyngdom of God.

4 Nychodeme seide to hym, Hou may a man be borun, whanne he is eeld? whether he may entre ayen in to his modris wombe, and be borun ayen?

5 Jhesus answeride, Treuli, treuli, Y seie to thee, but a man be borun ayen of watir, and of the Hooli Goost, he may not entre in to the kyngdom of God.

6 That that is borun of the fleisch, is fleisch; and that that is borun of spirit, is spirit.

7 Wondre thou not, for Y seide to thee, It bihoueth you to be borun ayen.

8 The spirit brethith where he wole, and thou herist his vois, but thiou wost not, fro whennus he cometh, ne whidir he goith; so is ech man that is borun of the spirit. (John Wycliffe's 1382 translation from the Latin Vulgate)